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THE PHILOSOPHER'S INDEX

The Philosopher's Index, a publication of the Philosophy Documentation Center, is a subject and author index with abstracts. All major American and British philosophical periodicals, selected journals in other languages and related interdisciplinary publications are indexed. This periodical is published quarterly as a service to the philosophic community. Suggestions for improving this service are solicited and should be sent to the editors.

Policies: Each number of the Index indexes the articles of journals that are received in the months prior to its publication. For example, Number One, which is published in May, includes journals received during January, February and March. The dates on the journals indexed vary due to dissimilar publishing schedules and to delays encountered in overseas mailing.

The following factors are weighed in selecting journals to be indexed: 1) the purpose of the journal, 2) its circulation and 3) recommendations from members of the philosophic community. Articles in interdisciplinary journals are indexed only if they are related to philosophy.

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TABLE OF CONTENTS

Abbreviations of Periodicals Indexed iv

Key to Abbreviations viii

List of Periodicals Indexed viii

Guidance on the Use of the Subject Index xvi

SUBJECT INDEX 1

Guidance on the Use of Bibliographic Data and Abstracts 484

BIBLIOGRAPHIC DATA AND ABSTRACTS 485

Guidance on the Use of the Book Review Index 1098

BOOK REVIEW INDEX 1099

TRANSLATIONS IN PROGRESS 1215

ABBREVIATIONS OF PERIODICALS INDEXED

AGORA	Agora
AJATUS	Ajatus
ALG LOG	Algebra and Logic
AMER J PHILO	American Journal of Philology
AMER PHIL QUART	American Philosophical Quarterly
AN CATED SUAREZ	Anales de la Catedra Francisco Suarez
ANAL HUSSERL	Analecta Husserliana
ANALYSIS	Analysis
ANN FAC LETT FILOSOF	Annali della Facolta di Lettere e Filosofia
ANNALS MATH LOG	Annals of Mathematical Logic
ANTIOCH REV	The Antioch Review
ANU FILOSOF	Anuario Filosofico
APEIRON	Apeiron
AQUINAS	Aquinas
ARCH BEGRIFF	Archiv fuer Begriffsgeschichte
ARCH GESCH PHIL	Archiv fuer Geschichte der Philosophie
ARCH MATH LOG	Archiv fuer Mathematische Logik und Grundlagen Forschung
ARCH PHIL	Archives de Philosophie
ARCH RECHTS SOZ	Archiv fuer Rechts und Sozialphilosophie
ARIS SOC	The Aristotelian Society: Supplementary Volume
AUGUSTIN STUD	Augustinian Studies
AUGUSTINUS	Augustinus
AUSTL J PHIL	The Australasian Journal of Philosophy
BEHAVIORISM	Behaviorism
BIGAKU	Bigaku
BOSTON COL STUD PHIL	Boston College Studies in Philosophy
BRAHMAVADIN	Brahmavadin
BRIT J AES	British Journal of Aesthetics
BRIT J PHIL SCI	British Journal for the Philosophy of Science
BULL INST CL STUD	Bulletin of the Institute of Classical Studies
BULL SOC FR PHIL	Bulletin de la Societe Francaise de Philosophie
CAN J PHIL	Canadian Journal of Philosophy
CHIN STUD PHIL	Chinese Studies in Philosophy
CIRPHO	Cirpho Review
CLIO	Clio
COGNITION	Cognition, International Journal of Cognitive Psychology
CONCEPTUS	Conceptus
CONVIVIUM	Convivium
CRITICA	Critica
CUAD FILOSOF	Cuadernos de Filosofia
CULT HERMEN	Cultural Hermeneutics
DAN YRBK PHIL	Danish Yearbook of Philosophy
DARSHANA INT	Darshana International
DEUT VIER LIT	Deutsch Vierteljahresschrift fuer Literaturwissenschaft und Geistes Geschichte
DEUT Z PHIL	Deutsche Zeitschrift fuer Philosophie
DIALECTICA	Dialectica
DIALOGOS	Dialogos
DIALOGUE (CANADA)	Dialogue: Canadian Philosophical Review
DIALOGUE (PST)	Dialogue (Phi Sigma Tau)
DIALOOG	Dialoog
DIANOIA	Dianoia
DIOGENES	Diogenes
EDUC PHIL THEOR	Educational Philosophy and Theory
EDUC THEOR	Educational Theory
ESPIRITU	Espiritu
ESTUD FILOSOF	Estudios Filosoficos
ETHICS	Ethics
ETUD PHIL	Les Etudes Philosophiques
ETUDES	Etudes
ETYKA	Etyka
EXIST PSYCHIAT	Existential Psychiatry
FILOSOF CAS CSAV	Filosoficky Casopis CSAV
FILOSOFIA	Filosofia
FOUND LANG	Foundations of Language
FRAN STUD	Franciscan Studies
FREI Z PHIL THEOL	Freiburger Zeitschrift fuer Philosophie und Theologie
FUTURUM	Futurum

G CRIT FILOSOF ITAL	Giornale Critico della Filosofia Italiana
G METAF	Giornale di Metafisica
GREGORIANUM	Gregorianum
GRUND KYBER GEIST	Grundlagestudien aus Kybernetik und Geisteswissenschaft
HEGEL-JRBH	Hegel-Jahrbuch
HERMATHENA	Hermathena
HEYTHROP J	Heythrop Journal
HIST THEOR	History and Theory
HUMAN CONTEXT	The Human Context
HUMANIST	The Humanist
HUMANITAS	Humanitas
IDEAL STUD	Idealistic Studies
INDIAN PHIL CULT	Indian Philosophy and Culture
INQUIRY	Inquiry
INT DIALOG Z	Internationale Dialog Zeitschrift
INT J PHIL RELIG	International Journal for Philosophy of Religion
INT LOG REV	International Logic Review
INT PHIL QUART	International Philosophical Quarterly
INTERPRETATION	Interpretation
IYYUN	Iyyun
J AES ART CRIT	The Journal of Aesthetics and Art Criticism
J AES EDUC	Journal of Aesthetic Education
J BRIT SOC PHENOMENOL	The Journal of the British Society for Phenomenology
J CRIT ANAL	Journal of Critical Analysis
J HELLEN STUD	The Journal of Hellenic Studies
J HIST IDEAS	Journal of the History of Ideas
J HIST PHIL	Journal of the History of Philosophy
J INDIAN ACAD PHIL	Journal of the Indian Academy of Philosophy
J INDIAN PHIL	Journal of Indian Philosophy
J PHIL	The Journal of Philosophy
J PHIL LOG	Journal of Philosophic Logic
J SOC PHIL	Journal of Social Philosophy
J SYM LOG	The Journal of Symbolic Logic
J THEOR SOC BEHAV	Journal for the Theory of Social Behavior
J THOUGHT	Journal of Thought
J VALUE INQ	The Journal of Value Inquiry
KANTSTUDIEN	Kantstudien
KINESIS	Kinesis
KOELNER Z SOZ	Koelner Zeitschrift fuer Soziologie und Sozial-Psychologie
KURSBUCH	Kursbuch
LAVAL THEOL PHIL	Laval Theologique et Philosophique
LOCKE NEWS	The Locke Newsletter
LOG ANAL	Logique et Analyse
MAGYAR FILOZOF SZEMLE	Magyar Filozofiai Szemle
MAIN CURRENTS	Main Currents
MAN WORLD	Man and World
MED STUD	Mediaeval Studies
MERKUR	Merkur
METAPHILOSOPHY	Metaphilosophy
MIDWEST J PHIL	Midwestern Journal of Philosophy
MILL NEWS	The Mill News Letter
MIND	Mind
MOD SCH	The Modern Schoolman
MONIST	The Monist
NEW SCHOLAS	The New Scholasticism
NOTRE DAME J FORM LOG	Notre Dame Journal of Formal Logic
NOUS	Nous
ORGANON	Organon
OWL MINERVA	The Owl of Minerva
PAKISTAN PHIL J	The Pakistan Philosophical Journal
PEN LING OPER	Pensiero e Linguaggio in Operazioni
PENSAMIENTO	Pensamiento
PERSONALIST	The Personalist
PHIL CONTEXT	Philosophy in Context
PHIL EAST WEST	Philosophy East and West
PHIL EXCH	Philosophic Exchange
PHIL FORUM (BOSTON)	Philosophical Forum
PHIL FORUM (DEKALB)	Philosophy Forum
PHIL JAHR	Philosophisches Jahrbuch
PHIL LING	Philosophical Linguistics
PHIL LOG	Philosophie et Logique
PHIL MATH	Philosophia Mathematica

PHIL NATUR	Philosophia Naturalis
PHIL PAPERS	Philosophical Papers
PHIL PERSPEKT	Philosophische Perspektiven
PHIL PHENOMENOL RES	Philosophy and Phenomenological Research
PHIL PUB AFFAIRS	Philosophy and Public Affairs
PHIL QUART	Philosophical Quarterly
PHIL REFORM	Philosophia Reformata
PHIL RHET	Philosophy and Rhetoric
PHIL REV	The Philosophical Review
PHIL REV (TAIWAN)	Philosophical Review (Taiwan)
PHIL RUNDSCH	Philosophische Rundschau
PHIL SCI	Philosophy of Science
PHIL SOC SCI	Philosophy of the Social Sciences
PHIL STUD	Philosophical Studies
PHIL STUD (IRELAND)	Philosophical Studies (Ireland)
PHIL TODAY	Philosophy Today
PHILOSOPHIA (ATHENS)	Philosophia (Athens)
PHILOSOPHIA (ISRAEL)	Philosophia (Israel)
PHILOSOPHY	Philosophy
PHOENIX	Phoenix
PHRONESIS	Phronesis
PRACE LOG	Prace z Logiki
PRAXIS	Praxis
PROBLEMOS	Problemos
PROC AMER PHIL ASS	Proceedings and Addresses of the American Philosophical Association
PROC ARIS SOC	Proceedings of the Aristotelian Society
PROC CATH PHIL ASS	Proceedings of the American Catholic Philosophical Association
PROC N MEX W TEX PHIL SOC	Proceedings of the New Mexico-West Texas Philosophical Society
PROC PHIL EDUC	Philosophy of Education: Proceedings
PROC PHIL EDUC SOC AUSTL	Proceedings of the Philosophy of Education Society of Australasia
PROC PHIL EDUC SOC GB	Proceedings of the Philosophy of Education Society of Great Britain
PROCESS STUD	Process Studies
RATIO	Ratio
RECHTSTHEOR	Rechtstheorie
RELIG HUM	Religious Humanism
RELIG STUD	Religious Studies
RES PHENOMENOL	Research in Phenomenology
REV ESTH	Revue d'Esthetique
REV ETUD AUGUSTIN	Revue des Etudes Augustiniennes
REV FILOSOF (ARGENTINA)	Revista de Filosofia (Argentina)
REV FILOSOF (COSTA RICA)	Revista de Filosofia de la Universidad de Costa Rica
REV FILOSOF (MEXICO)	Revista de Filosofia (Mexico)
REV FILOSOF (SPAIN)	Revista de Filosofia (Spain)
REV FILOZOF	Revista de Filozofia
REV INT PHIL	Revue Internationale de Philosophie
REV METAPH	Review of Metaphysics
REV METAPH MORALE	Revue de Metaphysique et de Morale
REV PHIL FR	Revue Philosophique de la France et de l'Etranger
REV PHIL LOUVAIN	Revue Philosophique de Louvain
REV PORT FILOSOF	Revista Portuguesa de Filosofia
REV SCI PHIL THEOL	Revue des Sciences Philosophiques et Theologiques
REV TEILHARD DE CHARDIN	Revue Teilhard de Chardin
REV THEOL PHIL	Revue de Theologie et de Philosophie
REV THOMISTE	Revue Thomiste
REV UNIV OTTAWA	Revue de l'Universite d'Ottawa
RIV FILOSOF	Rivista de Filosofia
RIV FILOSOF NEO-SCOLAS	Rivista di Filosofia Neo-Scolastica
RIV INT FILOSOF DIRITTO	Rivista Internazionale di Filosofia del Diritto
RIV STUD CROCE	Rivista di Studi Crociani
RUSSELL	Russell
SALZBURGER JRBH PHIL	Salzburger Jahrbuch fuer Philosophie
SAPIENTIA	Sapientia
SAPIENZA	Sapienza
SCHOPENHAUER JAHR	Schopenhauer-Jahrbuch
SCIENTIA	Scientia
SECOND ORDER	Second Order
S J PHIL	The Southern Journal of Philosophy

SOC PRAX	Social Praxis: International and Interdisciplinary Journal of Social Thought
SOCIAL THEOR PRACT	Social Theory and Practice
SOPHIA	Sophia
SOVIET STUD PHIL	Soviet Studies in Philosophy
SOWJET GES BEITR	Sowjetwissenschaft Gesellschaftswissenschaftliche Beitraege
SOZ WELT	Soziale Welt
SPRACHE TECH ZEIT	Sprache im Technischen Zeitalter
STROMATA	Stromata
STUD FILOZOF	Studia Filozoficzne
STUD GEN	Studium Generale
STUD HIST PHIL SCI	Studies in History and Philosophy of Science
STUD INT FILOSOF	Studi Internazionali di Filosofia
STUD LEIBNIZ	Studia Leibnitiana
STUD LOG	Studia Logica
STUD PHIL CHRIST	Studia Philosophiae Christiane
STUD PHIL EDUC	Studies in Philosophy and Education
STUD PHIL HIST PHIL	Studies in Philosophy and the History of Philosophy
STUD SOVIET THO.	Studies in Soviet Thought
SW J PHIL.	Southwestern Journal of Philosophy
SYNTHESE	Synthese
SYSTEMATICS	Systematics
TELOS	Telos
TEOR METOD	Teorie a Metoda
TEOREMA.	Teorema
TEORESI.	Teoresi
THEOL PHIL	Theologie und Philosophie
THEOR DECIS	Theory and Decision
THEORIA	Theoria
THOMIST.	The Thomist
THOUGHT	Thought
TIJDSCHR FILOSOF	Tijdschrift voor Filosofie
TRADITIO	Traditio
TRANS PEIRCE SOC	Transactions of the Charles S. Peirce Society
TRIBUENE	Tribuene
TULANE STUD PHIL	Tulane Studies in Philosophy
UNIVERSITAS	Universitas
VEDANTA KESARI	Vedanta Kesari
VIVARIUM	Vivarium
WISS WELT	Wissenschaft und Weltbild
Z AES ALLG KUNST	Zeitschrift fuer Aesthetik und Allgemeine Kunstwissenschaft
Z ALLG WISS	Zeitschrift fuer Allgemein Wissenschafts Theorie
Z MATH LOG	Zeitschrift fuer Mathematische Logik und Grundlagen der Mathematik
Z PHIL FORSCH	Zeitschrift fuer Philosophische Forschung
Z RELIG GEIST	Zeitschrift fuer Religions - und Geistesgeschichte
ZYGON	Zygon

Abbreviations of the above periodical titles are based upon the American Standard for Periodical Title Abbreviations.

KEY TO ABBREVIATIONS

AG	August	MY	May
ann	annual		
AP	April	N	November
D	December	O	October
F	February	q	quarterly
irr	irregular	S	September
		semi	semi-annual
JA	January	SPR	Spring
JE	June	SUM	Summer
JL	July	supp	supplement
mono	monograph	WINT	Winter
m	monthly		
MR	March	yr	year

LIST OF PERIODICALS INDEXED

AGORA. $4. (semi-ann) Martin A Bertman, Editor, Department of Philosophy, SUNY, Potsdam, NY 13676

AJATUS. $5 (ann) Akateeminen Kirjakauppa, 00100 Helsinki 10, Finland

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A-POSTERIORI
PHILOSOPHIE ET HISTOIRE DE LA PHILOSOPHIE. LAFRANCE, YVON.
THE EXISTENCE OF GOD, NATURAL THEOLOGY, AND CHRISTIAN WOLFF. CORR, CHARLES A.

A-PRIORI
A PRAGMATIC CONCEPTION OF THE A PRIORI RE-VIEWED. HULLETT, JAMES N.
DEWEY'S THEORY OF KNOWLEDGE. STINE, WILLIAM D.
KANTIAN INTUITIONS. HINTIKKA, JAAKKO.
METAPHYSIQUE ET PROPOSITIONS MATHEMATIQUES CHEZ KANT. YOVEL, YIRMIAHU.
PHILOSOPHIE ET HISTOIRE DE LA PHILOSOPHIE. LAFRANCE, YVON.
THE DETERMINIST PRINCIPLE AS SYNTHETIC AND A PRIORI. BURKHOLDER, L.
THE EXISTENCE OF GOD, NATURAL THEOLOGY, AND CHRISTIAN WOLFF. CORR, CHARLES A.
THE HISTORICAL AND CONCEPTUAL RELATIONS BETWEEN KANT'S METAPHYSICS OF SPACE AND PHILOSOPHY OF GEOMETRY. HUMPHREY, TED B.
THE IMMEDIATE SUCCESSOR OF WANG YANG-MING: WANG LUNG-HSI AND HIS THEORY OF 'SSU-WU'. MOU, TSUNG-SAN.
VALOR, ESTRUCTURA Y SITUACION. FRONDIZI, RISIERI.

ABELARD
L'EDUCAZIONE MORALE DI PIETRO ABELARDO "ORTODOSSO RIBELLE". GNEO, P CORRADO.

ABERCROMBIE,L
ANOTHER LOOK AT THE ONTOLOGICAL STATUS OF THE AESTHETIC OBJECT. MITIAS, MICHAEL H.

ABILITY(-TIES)
"WHAT A MAN DOES HE CAN DO"? GERT, BERNARD AND MARTIN, JAMES A.
DESIRE AND CAPACITY. CHOPRA, Y N.
OUTCOMES AND ABILITIES. GERT, BERNARD AND MARTIN, JAMES A.

ABORTION
ABORTION AND THE SANCTITY OF HUMAN LIFE. BRODY, B A.
ABORTION AND INFANTICIDE. TOOLEY, MICHAEL.
ABORTION AND THE PRINCIPLES OF LEGISLATION. MICALLEF, PAUL J.
ABORTION. MARGOLIS, JOSEPH.
ABORTION: THE UPTAKE ARGUMENT. GERBER, D.
ABORTION: A REVIEW ARTICLE. RAMSEY, PAUL.
DOSSIER SUR L'AVORTEMENT, L'APPORT DE NOS LECTEURS. RIBES, BRUNO.
L'ADOPTION, UNE ALTERNATIVE MECONNUE A L'AVORTEMENT. DARDOT, FRANCIS.
L'AVORTEMENT. CHAUCHARD, P.
ON THE MORAL AND LEGAL STATUS OF ABORTION. WARREN, MARY ANNE.
RIGHTS AND DEATHS. THOMSON, JUDITH.
THE MORALITY OF ABORTION. BRANDT, R B.
THE RIGHTS AND WRONGS OF ABORTION: A REPLY TO JUDITH THOMSON. FINNIS, JOHN.
THE UNWILLING DEAD. HARRISON, STANLEY M.
TO RESPECT HUMAN LIFE. POLE, NELSON.
TOWARD A SOUND MORAL POLICY ON ABORTION. COFFEY, PATRICK J.

ABRAHAM
ABRAHAM'S FAITH. CHRYSSIDES, GEORGE D.

ABSOLUTE
A LA RECHERCHE DE LA VALEUR SUPREME: PLATON ET L'UN ABSOLU. KELESSIDOU-GALANOS, ANNA.
CIENCIA, CENCIAS Y FILOSOFIA EN HEGEL. DE TEJADA, E.
HANDS, KNEES, AND ABSOLUTE SPACE. NERLICH, G C.
L'HOMME ET L'ABSOLU: PART II-LOGIQUE DE L'EXPERIENCE DE L'ABSOLU. LABARRIERE, PIERRE-JEAN.
L'HOMME ET L'ABSOLU. LABARRIERE, PIERRE-JEAN.
PEIRCE ON MACH AND ABSOLUTE SPACE. DIPERT, RANDALL R.

ABSOLUTE
PROFESSOR KRISHNACHANDRA BHATTACHARYYA AND THIS COLLEAGUE S RADHAKRISHANAN. SRIVASTAVA, RAMESH CHANDRA.
REFLEXIONES SOBRE EL PENSAMIENTO CENTRAL DE HEGEL. VASSALLO, ANGEL.
TEISMO "ASSOLUTO" E "RELATIVO". CASOTTI, MARIO.

ABSOLUTENESS
HEGEL ET NOUS: A PROPOS PROBLEME DE L'HISTOIRE DE LA PHILOSOPHIE. LOMBARDI, FRANCO.

ABSOLUTES
THE ROLE OF NEGATIVE ABSOLUTES IN MORAL THEOLOGY: A NOTE. DE ADDER, JAMES W.

ABSOLUTISM
MORALITY AND MORAL REASONING. HOLLAND, R F.
RELATIVISMO: DIVERSIDAD DE SISTEMAS MORALES Y CONDUCTA RACIONAL. RABOSSI, EDUARDO A.

ABSTRACTION(S)
ABSTRACTION AND THE OBJECT OF THE HUMAN INTELLECT ACCORDING TO HENRY OF GHENT. BROWN, J V.
BREVE ESTETICA ABSTRACTA. BENSE, MAX.
FOUNDATIONS AS A BRANCH OF MATHEMATICS. HATCHER, WILLIAM S.
HOW ABSTRACT IS FRENCH PHONOLOGY? SELKIRK, ELISABETH O AND VERGNAUD, JEAN-ROGER.
PRECISIONES SOBRE LA DOCTRINA DE LA ABSTRACCION SEGUN SANTO TOMAS. DE ZAN, JULIO.
SYMBOL ACCORDING TO CASSIRER AND LANGER, PART II: LANGER'S THEORY OF ART. VAN ROO, WILLIAM A.
THINKING LADDERS: A SUGGESTED OUT FOR A SET OF PUZZLES. OOSTHUIZEN, D C S.

ABSTRACTIONISM
DEELY AND GEACH ON ABSTRACTIONISM IN THOMISTIC EPISTEMOLOGY. LISSKA, ANTHONY J.
LOCKE, GEACH, AND INDIVIDUAL'S ESSENCES. WOOLHOUSE, R S.

ABSURD
LANGUAGE AND THE ABSURD. HALLCRAN, STEPHEN M.
SCEPTICISM AND DOGMATISM. DOOR, JORGEN.
THE ABSURDITY OF REBELLION. CURTIS, JERRY L.
THE TWO FACES OF THE ABSURD. MORANC, DONALD V.

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FUNCTIONS. WRIGHT, LARRY.
SOBRE EL AZAR Y LA NECESIDAD. DE ALEFANDRO, JOSE MARIA.

ACHINSTEIN,P
ACHINSTEIN ON SEMANTIC RELEVANCE. MARTIN, MICHAEL.
ANALOGIES AND MODELS REVISITED. GIRILL, T R.

ACKERMAN,A
ALGEBRAIC ANALYSIS OF ENTAILMENT I. MEYER, R K AND ROUTLEY, R.

ACKRILL,J
INDIVIDUALS IN ARISTOTLE'S CATEGORIES. JONES, BARRINGTON.
SUBSTANCE: A PERFORMATORY ACCOUNT. BURRELL, DAVID B.

ACQUAINTANCE
RUSSELL'S THEORY OF JUDGMENT IN LOGICAL ATOMISM. STOCK, GUY.

ACT(S)
ACTS AND ACTION. WARE, ROBERT.
ANALOGIA DE LA NOCION DE ACTO SEGUN SANTO TOMAS. LOPEZ, JESUS GARCIA.
EL PROBLEMA DE LA DIVERSIFICACION DE LAS ESPERCIES MORALES IN EL PENSAMIENTO DE STO TOMAS DE AQUINO. DE SANTIAGO, JAIME RUIZ.
GODFREY OF FONTAINES AND THE ACT-POTENCY AXIOM. WIPPEL, JOHN F.
L'ACTIVITE NEGATIVE. KRYGER, EDNA.
LA METAPHYSIQUE COMME STRUCTURE HEURISTIQUE SELON BERNARD LONERGAN. SALA, GIOVANNI.
MORALLY INDIFFERENT ACTS? PATTANTYUS, JOHN E.
NON-PHYSICAL MENTAL ACTS AS EDUCATIONAL GOALS. HESLEP, ROBERT D.
PER UNA FILOSOFIA CRISTIANA DELLA PRASSI. HENRICI, PETER.
RIGHTNESS AND GOODNESS: IS THERE A DIFFERENCE? STOCKER, MICHAEL.
VOLUNTARY OBLIGATIONS AND NORMATIVE POWERS: PART II. RAZ, JOSEPH.

ACT-UTILITARIANISM
ACT VS RULE-UTILITARIANISM. EMMONS, DONALD C.
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CZEGO NALEZY OCZEKIWAC OD UTYLITARYZMU CZYNOW? BALES, R EUGENE.
IS ACT-UTILITARIAN TRUTH-TELLING SELF-DEFEATING? HOERSTER, N.
ON THE COHERENCE OF ACT-UTILITARIANISM. BERGSTROM, LARS.
SOME REFLECTIONS ON UTILITARIANISM. NOWELL-SMITH, P H.
THE DISUTILITY OF ACT-UTILITARIANISM. MACKIE, J L.
THE INTELLIGIBILITY OF RULE UTILITARIANISM. DAVID, LAWRENCE.

ACTING
ACTING AND TRYING. ARMSTRONG, D M.
DELIBERATING MACHINES. JOSKE, W D.
FOUNDATIONS OF EDUCATION - THE RESTORATION OF VISION TO TEACHER PREPARATION. CONRAD, DAVID AND NASH, ROBERT AND SHIMAN, DAVID.
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REASONS FOR ACTING VERSUS REASONS FOR BELIEVING. WEDEKING, GARY A.

ACTION(S)
'TWO-DOMANINISM' AND HUMAN FREEDOM. YOUNG, ROBERT.
"WHAT A MAN DOES HE CAN DO"? GERT, BERNARD AND MARTIN, JAMES A.
A FALSE LEAD IN THE PHILOSOPHY OF LANGUAGE. GANDHI, RAMCHANDRA.
ACTING FREELY AND BEING HELD RESPONSIBLE. HUNTER, J F M.
ACTION AND SUBTRACTION. JAEGER, ROBERT A.
ACTION AND REASON. BUBNER, RUDIGER.
ACTION THEORY AS THE FOUNDATION FOR THE SCIENCES OF MAN. YOLTON, JOHN W.
ACTION VS CONTEMPLATION (ON MARX'S CONCEPTION OF PHILOSOPHY). TURCK, DIETER.
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ACTIONS AND EVENTS. SELLARS, WILFRID.
ACTS AND ACTION. WARE, ROBERT.
AGENCY AND CONTINGENCY. MARSHALL, JOHN.
APPROACHES TO THE EXPLANATION OF BEHAVIOR. LEHMAN, HUGH.
BELIEF AND SELF-DECEPTION. RORTY, AMELIE ODSENBERG.
BLONDEL E FICHTE. NICOLOSI, SALVATORE.
BRANDT ON EGOISM. GAUTHIER, DAVID P.
CARL HEMPEL: EXPLANATIONS BY REASONS. PATTEN, STEVEN C.
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CAUSAL RELATIONS AND THE INDIVIDUATION OF ACTIONS. MUCCIOLO, LAURENCE F.
CONSTITUENTS AND CAUSES OF EMOTION AND ACTION. THALBERG, IRVING.
DAVIDSON ON PRIMITIVE ACTIONS THAT CAUSE DEATHS. JOHNSON, CONRAD D.
DOCTRINA ARISTOTELICA DE AL IMPUTACION. MAYNEZ, EDUARDO GARCIA.
EMOTIONS AND CHOICE. SOLOMON, ROBERT C.
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EXPLANATION AND UNDERSTANDING: RECENT MODELS FOR INTERPRETING ACTION. MOORE, HAROLD F.

ACTION(S)
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HABIT AND MEANING IN PEIRCE'S PRAGMATISM. SHAPIRO, GARY.
INTENDING. AUDI, ROBERT.
INTERPRETATION AND THE DIALECTIC OF ACTION. OLAFSON, FREDERICK A.
L'INTERPRETAZIONE ATTIVISTICA DI JAMES NEGLI SCRITTI DI GIOVANNI PAPINI. MORI, MASSIMO.
LAUGHTER AND THE THEORY OF ACTION. CLAIBORNE, JOHN H.
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LECTURE DE BLONDEL. FOREST, AIME.
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ON 'REDESCRIBING' CAUSE AND EFFECT IN ACTION CONTEXTS. HEDMAN, CARL G.
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ON WEIGHTING CAUSES. MARTIN, RAYMOND.
ORTEGA: ACTION AND ONTOLOGY. DE L MEDINA, ANGEL.
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QUANTUM THEORY AND THE MECHANISTIC PARADIGM. CRANSTON, J B.
REASON-GIVING AND ACTION-GUIDING IN MORALITY. BURCH, ROBERT W.
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REPLY TO SELLARS. MARRAS, A.
REPLY TO MARRAS. SELLARS, WILFRID.
REPORT ON THE PANEL DISCUSSION: "WANG YANG-MING AND WESTERN THOUGHT". MOORE, RONALD.
SARTRE'S CONCEPTION OF ACTION AND HIS UTILIZATION OF "WESENSSCHAU". ATWELL, JOHN E.
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SOCIAL SCIENCE. KNIGHT, FRANK H.
SOME REFLECTIONS ON "ACTION AND REASON". WILSON, FRANCIS E.
THE CONCEPT OF MORAL ACTION. WETTERSTROM, THOMAS.
THE CONTOURS OF RESPONSIBILITY: A NEW MODEL. MORRE, HAROLD AND NEVILLE, ROBERT AND SULLIVAN, WILLIAM.
THE DESIRE FOR PRIVATE GAIN: CAPITALISM AND THE THEORY OF MOTIVES. SCHMITT, RICHARD.
THE NON-CAUSAL SELF-FULFILLMENT OF INTENTION. RANKIN, K W.
TRANSITIVE ACTION, INTERVENTION, AND PREVENTION. NEELY, WRIGHT.
TRYING (AS THE MENTAL "PINEAL GLAND"). O'SHAUGHNESSY, BRIAN.
WHAT THE TORTOISE SAID TO ARISTOTLE (ABOUT THE PRACTICAL SYLLOGISM). PALMER, DAVID.

ACTIVISM
ETHICS AND MORAL ACTIVISM. GOLIGHTLY, CORNELIUS L.

ACTIVITY(-TIES)
A PARALLEL WITH 'DE ANIMA' III, 5. SPRAGUE, ROSAMOND K.
THE NATURE OF RELIGIOUS ACTION. HOFFMAN, WILLIAM M.

ACTUAL-ENTITY(-TIES)
THE TWO MAIN PROBLEMS OF PHILOSOPHY. WILSON, N L.
WHITEHEAD'S GOD: THE ANALOGY OF ACTUAL ENTITY. HOGAN, DONALD.

ACTUAL-OCCASION(S)
DIVERSE CURRENTS IN WHITEHEAD'S VIEW OF TIME. ASHMORE, JEROME.
IS WHITEHEAD'S "ACTUAL ENTITY" A CONTRADICTION IN TERMS? JAMES, ROBISON B.

ACTUALITY
ACTUALITIES AND POSSIBILITIES ONCE AGAIN. OAKES, ROBERT A.
THE INCARNATION AS A CONTINGENT REALITY: A REPLY TO DR PAILIN. FORD, LEWIS S.
THE NON-TEMPORALITY OF WHITEHEAD'S GOD. FORD, LEWIS S.

AD-HOMINEM
"PHILOSOPHY AND ARGUMENTUM AD HOMINEM" REVISITED. JOHNSTONE JR, HENRY W.

ADAPTATION
BIOLOGICAL ADAPTATION. RUSE, MICHAEL.
BIOLOGICAL ADAPTATION: A REPLY. MUNSON, RONALD.
THE ADAPTATION THEORY OF SCIENCE. BLACKWELL, RICHARD J.

ADJECTIVE(S)
DONNELLY ON GEACH. STEVENSON, JOHN G.
POSITIVE, COMPARATIVE, SUPERLATIVE. WALLACE, JOHN.
THE WAGES OF SCEPTICISM. UNGER, PETER.

ADLER,F
FELIX ADLER'S CONCEPT OF WORTH. GUTTCHEN, ROBERT S.

ADLER,G
O EROS E O LOGOS COMO AMBIVALENCIA DO INSTINTO DA ALTERIDADE. GOMES, F SOARES.

ADORNO,T
THE DIALECTIC OF T W ADORNO. BUCK-MORSS, SUSAN.

ADULTERY
MARITAL FAITHFULNESS AND UNFAITHFULNESS. BARNHART, J E AND BARNHART, MARY ANN.

ADVAITA
MY SELF AND MY WORLD. SILKSTONE, THOMAS.
NIRVIKALPA JNANA AND BRADLEY'S SENTIENCE. PRASAD, BRIJ KISHORE.
THE DEVELOPMENT OF THE BUDDHIST AND ADVAITA ETHICS (A STUDY IN COMPARISON). BANERJEE, SHRI SUMITROSDNKAR.
TOWARDS THE RESTORATION OF PHILOSOPHY: PART II. PARAHITANANDA, SWAMI.
TOWARDS THE RESTORATION OF PHILOSOPHY: PART III. PARAHITANANDA, SWAMI.

AESCHYLUS
LA SOLITUDINE DELL'EROE SOFOCLEO. D'ANGELO, CLAUDIA BALDASSARRI.

AESTHETICS
'THE PHOENIX AND THE TURTLE' AS A SIGNPOST OF SHAKESPEARE'S DEVELOPMENT. CAMPBELL, K T S.
"THAT IS": A REPLY TO ISAAC NEWTON NOZICK. GOODMAN, NELSON.
"WHAT IS ART": QUESTIONS (AND ANSWERS) ABOUT THE QUESTION. LANG, BEREL.
A COLOUR VISION DEFECTIVE ARTIST. PICKFORD, R W.
A COMPARATIVE STUDY ON CONTEMPORARY ART AND DESIGN (IN JAPANESE). KAWAMOTO, ATSUO.
A CONVERSATION WITH FRANCESCO FLORA. BERGEL, LIENHARD.
A LA RECHERCHE DU SIGNIFIANT ICONIQUE. COVIN, MICHEL.
A METAPHYSIQUE OF ART. KUMARASWAMIJI, H H SRI.
A NOTE ON IMAGERY AS IDEOLOGY IN ZOLA'S 'GERMINAL'. BERG, WILLIAM.
A PHENOMENO-SOCIOLOGICAL APPROACH TO FICTION. RUTHROF, HORST.
A PHENOMENOLOGY OF CINEMATIC TIME AND SPACE. OUSLEY, J DOUGLAS AND KOLKER, R P.
A STRUCTURAL ANALYSIS OF "THE RAVEN" OF E A POE - FROM THE SPECIAL VIEWPOINT OF PHENOMENOLOGICAL MUSIC AESTHETICS (IN JAPANESE). ADACHI, YOSHIHIKO.

AESTHETICS
A VELHICE DO POETA. DE PASCOAES, TEIXEIRA.
A W SCHLEGEL'S MYSTIC PRINCIPLE AND THE MUSIC OF BEETHOVEN. BARON, JOHN H.
ACTUALITE DE FIEDLER. JUNOD, PHILIPPE.
ADRIAN STOKES AND THE THEORY OF PAINTING. CARRIER, DAVID.
AESTHETIC DECADENCE TODAY VIEWED IN TERMS OF SCHILLER'S THREE IMPULSES. PAULY, HERTA.
AESTHETIC JUDGEMENTS AND NON-AESTHETIC CONDITIONS. ISEMINGER, GARY.
AESTHETICS, CHARITY, UTILITY, AND DISTRIBUTIVE JUSTICE. NARVESON, JAN.
AESTHETIC AKRASIA: ON DISLIKING GOOD ART. SILVERS, ANITA.
AESTHETIC PLEASURE AND PAIN. EATON, MARCIA MUELDER.
AESTHETICS AS SOCIAL THEORY: INTRODUCTION TO FEHER'S "IS THE NOVEL PROBLEMATIC? FEENBERG, ANDREW.
AESTHETICS AND LOGICAL ATOMISM. ALPERT, STEPHEN.
ALTRI "DETTI" DI PICASSO. MORISANI, OTTAVIO.
ALTRUISTIC IDEALS VERSUS LEISURE CLASS VALUES: AN IRRECONCILABLE CONFLICT IN JOHN RUSKIN. MCLEAN, ROBERT SIMPSON.
ANALYZING CHILDREN'S TALK ABOUT ART. ECKER, DAVID W.
ANOTHER LOOK AT THE ONTOLOGICAL STATUS OF THE AESTHETIC OBJECT. MITIAS, MICHAEL H.
ARCHITECTURAL AESTHETICS. SCRUTON, ROGER.
ARE PAINTINGS AND PHOTOGRAPHS INHERENTLY INTERPRETATIVE? HESTER, MARCUS B.
ART AND CREATIVE ACTIVITY. MONTAGUE, PHILIP.
ART AND MORALITY: ON THE AMBIGUITY OF A DISTINCTION. GROSSMAN, MORRIS.
ART AND TEMPORALITY. KEYES, CHARLES D.
ART ET POLITIQUE DANS L'AVANT-GARDE RUSSE. VITALE, ELODIE.
ART, TECHNOLOGY, AND NIETZSCHE. HERRMANN, ROLF-DIETER.
ARTISTIC CREATIVITY AND AESTHETIC THEORY. ROSE, MARY CARMAN.
AUFFASSUNG DES VORTRAGS BEI L MOZART (IN JAPANESE). SHIDEHARA, EICHI.
AUFGABE DER KUNSTGESCHICHTE ALS WISSENSCHAFT IN DER GEGENWART: PART I (IN JAPANESE). NAKAMURA, NIHEI.
AUTONOMY AND DISTANCE IN A LITERARY WORK: A NEW APPROACH TO CONTEXTUALISM. HYMAN, LAWRENCE W.
BAROQUE MUSIC-A MISNOMER? ROSS, J M.
BLACK'S METAPHORS. WARNER, MARTIN.
BREVE ESTETICA ABSTRACTA. BENSE, MAX.
CATEGORIES AND INTENTIONS. NATHAN, DANIEL O.
CHOIX BIBLIOGRAPHIQUE. NOGUEZ, DOMINIQUE AND OTHERS.
CINEMA ABSTRAIT, MUSIQUE CHROMATIQUE (1912). CORRADINI, BRUNO.
CINEMA ET ECRITURE. AMENGUAL, BARTHELEMY.
CINEMA, DISCOURS, EVENEMENT. KOCH, CHRISTIAN.
COLERIDGE AND EMERSON: PROPHETS OF SILENCE, PROPHETS OF LANGUAGE. LENTRICCHIA, FRANK.
COMMENT PEUT-ON ALLER AU CINEMA? DUFRENNE, MIKEL.
CONTRASTING THE ETHICAL WITH THE AESTHETICAL. KOLNAI, AUREL.
CRITICISM AND EXPERIENCE. PURAVS, OLGERTS.
CRITICISM AND METHOD. DUTTON, DENIS.
CROCE COMO HISTORIADOR DE LA ESTETICA DEL SIGLO XVIII. TONELLI, GIORGIO.
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CROCE'S ESSAY ON PETRACH'S DEFECTIVE SONNET: LITERARY CRITICISM FOR LOGICIANS. FINOCCHIARO, MAURICE A.
CROCE'S EXPRESSION THEORY OF ART REVISITED. DOUGLAS, GEORGE H.
CYBERNETICS OF MUSICAL ACTIVITY. LASZLO, ERVIN.
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DE "MABUSE" A "M": LE TRAVAIL DE FRITZ LANG. BURCH, NOEL.
DECADENCE DU CINEMA? JAKOBSON, ROMAN.
DEFINING ART: A CLASSROOM DISCUSSION. DAUBNER, EDITH.
DEFINITION AND EVALUATION IN AESTHETICS. OSBORNE, H.
DELACROIX AND VICTOR COUSIN: SOME PROBLEMS OF NINETEENTH-CENTURY THEORY. BRIGHTON, C R.

AESTHETICS
DER BEGRIFF DER MODERNEN KUNST NACH HEGEL (IN JAPANESE). IWAKI, KEN-ICHI.
DER STIL IM KUNSTGENIESSEN (IN JAPANESE). WATANABE, MAMORU.
DERIVES DE LA FICTION: NOTES SUR LE CINEMA DE JEAN ROUCH. FIESCHI, JEAN-ANDRE.
DIDEROT, BRECHT, EISENSTEIN. BARTHES, ROLAND.
DIE AESTHETISCHE WERTERLEBINSTHEORIE ODEBRECHTS (IN JAPANESE). MATSUHISA, KATSUTOSHI.
DIE FRAGE NACH DEM VORWURF DER GEGENWAERTIGEN KUNST: PART II (IN JAPANESE). ISHIDA, AKIRA.
DIE FRAGE NACH DEM VORWURF DER GEGENWAERTIGEN KUNST: PART I (IN JAPANESE). ISHIDA, AKIRA.
DIE KUNSTGESCHICHTE ALS WIEDERKEHRENDE GESTALTUNG (IN JAPANESE). KOBATA, MIZUE.
DIE MALEREI DER DEUTSCHEN ROMANTIK (IN JAPANESE). FUJINAWA, CHIGUSA.
DIE PROBLEME DES FORMRHYTHMUS UND DER TEILWIEDERHOLUNG IN DER MUSIK (IN JAPANESE). FUJIWARA, REIKO.
DIE STILFRAGEN VON DER URZEITLICHEN KUNST - UEBER DEN PALAEOLITHISCHEN NATURALISMUS (IN JAPANESE). ONIMARU, YOSHIHIVO.
DIE UEBERWIDUNG DES AESTHETISCHEN IN DER GEGENWART (IN JAPANESE). OTA, TAKAO.
DISCOURSE AND INTUITION IN SUSANNE LANGER'S AESTHETICS OF LITERATURE. SCHOLZ, BERHARD F.
DU FUTURISME A "L'UNDERGROUND". NOGUEZ, DOMINIQUE.
EDUCAZIONE ESTETICA ED UMANESIMO INTEGRALE. BERALDI, PIERO.
ENTRETIEN SUR LE CINEMA AVEC ADRIANO APRA ET LUIGI FACCINI. JAKOBSON, ROMAN.
ESSENTIALISM AND THE DEFINITION OF 'ART'. DIFFEY, T J.
ETUDE SUR GASTON BACHELARD - LA CONNAISSANCE SCIENTIFIQUE ET LA CONNAISSANCE POETIQUE (IN JAPANESE). YAMAGATA, HIROSHI.
EXEMPLIFICATION IN NELSON GOODMAN'S AESTHETIC THEORY. JENSEN, HENNING.
EXISTE-T-IL UNE FORME DE VIE ESTHETIQUE ACCESSIBLE AU TOUCHER? VANBELL, FRANCOIS.
EZRA POUND AND WASSILY KANDINSKY: A LANGUAGE IN FORM AND COLOR. BRANDABUR, EDWARD.
FACTS IN FICTION. MEW, PETER.
FILM AS INTERPRETATION: A CASE STUDY OF ULYSSES. VON ABELE, RUDOLPH.
FILM ET REALITE. ARNHEIM, RUDOLF.
FINITO AND NON-FINITO IN THE ART OF SHIGERU AOKI (IN JAPANESE). NAKAMURA, GIICHI.
FLORA E CROCE MOMENTI DI UN SOCALIZIO. CROCE, BENEDETTO.
FLORA E LA MUSICA. PANNAIN, GUIDO.
FLORA LETTORE DELL'"ULISSE". ORSINI, LANFRANCO.
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FURTHER THOUGHTS ON THE AESTHETICS OF ADAM SMITH. ROTHSCHILD, LINCOLN.
G LUKACS Y/O LA ESTETICA DEFERENCIAL. DE LA CALLE, ROMAN.
GASTON BACHELARD'S PHILOSOPHY OF IMAGINATION: AN INTRODUCTION. KAPLAN, EDWARD K.
GENESE ET STRUCTURE. TERTULIAN, NICOLAS.
GOLDMANN VIVANT. PALMIER, JEAN-MICHEL.
GOODMAN, NELSON, ON MERIT, AESTHETIC. NOZICK, ROBERT.
GOODMAN'S ACCOUNT OF REPRESENTATION. HARRIS, N G E.
HUMANISM IN MODERN ART. SCHWARTZ, BARRY.
HUME ON TRAGEDY. PATON, MARGARET.
I PRIMI PASSI DI CROCE CRITICO LETTERARIO GLI ANNI 1883-87. CASERTA, ERNESTO G.
IDEOLOGY, EXPRESSION, AND MEDIATION IN MARX, RAPHAEL AND LUKACS. TRUITT, WILLIS H.
IMMAGINI E RICORDI DI FRANCESCO FLORA. CORDIE, CARLO.
INTELLECTUAL MOVEMENTS SINCE THE TEACHINGS OF WANG YANG-MING: PARALLEL BUT NONCONCURRENT DEVELOPMENTS. WU, NELSON I.

AESTHETICS
IS MICHELIS A 'PLATONIST'? ANDRIOPOULOS, DIMITRI Z.
IS THE NOVEL PROBLEMATIC: A CONTRIBUTION TO THE THEORY OF THE NOVEL. FEHER, FERENC.
IS WINE AN ART OBJECT? MITIAS, MICHAEL H.
ITINERARIO ESTETICO. GUZZO, AUGUSTO.
KANT AND MARITAIN ON THE NATURE OF ART. DAVENPORT, MANUEL M.
KANT'S ARGUMENT IN THE "ANALYTIC OF THE BEAUTIFUL". ROBINSON, FRANKLIN E.
KNOWLEDGE AND ACCEPTANCE, AND THE EXPERIENCE OF LITERATURE. SILVERMAN, STUART.
KUNST UND TECHNIK (IN JAPANESE). OMORI, SHOICHI.
L'ACINEMA: LE NIHILISME DES MOUVEMENTS CONVENUS. LYOTARD, JEAN-FRANCOIS.
L'ESTHETIQUE-LOGIQUE ET LE PROBLEME DE LA RECONNAISSANCE DES FORMES. GAAL, GEORGES.
L'ETUDE SEMIOLOGIQUE DU LANGAGE CINEMATOGRAPHIQUE: A QUELLE DISTANCE EN SOMMES-NOUS D'UNE POSSIBILITE REELLE DE FORMALISATION? METZ, CHRISTIAN.
L'EVIDENCE ET LE CODE. BELLOUR, RAYMOND.
L'HOMME A LA CAMERA: DE LA MAGIE A L'ESPISTEMOLOGIE. MICHELSON, ANNETTE.
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LA CINEMATOGRAPHIE FUTURISTE. MARINETTI, F T AND OTHERS.
LA PENSEE ESTHETIQUE DE GEORGES SOREL. RESZLER, ANDRE.
LA PHILOSOPHIE ANGLAISE D'AUJOURD'HUI. DUBOIS, P.
LA SEMIOLOGIE DES MOYENS DE COMMUNICATION AUDIO-VISUELS ET LE PROBLEME DE L'ANALOGIE. BETTETINI, GIANFRANCO AND CASETTI, FRANCESCO.
LA SIGNIFICATION DU JEU EN MUSIQUE (IN JAPANESE). HORI, TSUKIKO.
LA TEMPORALITE CHEZ SOREN KIERKEGAARD. NIZET, JEAN.
LANGAGE VERBAL ET ELEMENTS NON-VERBAUX DANS LE MESSAGE FILMICO-TELEVISUEL. GARRONI, EMILIO.
LANGER, HILDEBRAND, AND SPACE IN ART. AGARWAL, BIPIN K.
LATERALITY IN ART. UHRBROCK, RICHARD S.
LE "REFLEXIONS SUR LA POETIQUE" DI FONTENELLE E LA POETICA CLASSICISTICA . MARCIALIS, M T.
LE CINEMA, REFLET DES TENDANCES PROFONDES DES PEUPLES. KRACAUER, SIEGFRIED.
LE DEFILEMENT. KUNTZEL, THIERRY.
LE FILM STRUCTUREL. SITNEY, P ADAMS.
LE PREMIER ET LE SEUL ART BOURGEOIS. BALAZS, BELA.
LE RYTHME COLORE. SURVAGE, LEOPOLD.
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LITERARY CRITICISM AND CULTURAL DIAGNOSIS: F R LEAVIS ON W H AUDEN. PRADHAN, S K.
MEANING OF "OBJET" IN THE MODERN ART (IN JAPANESE). SUZUKI, KENJI.
METAPHOR, TRUTH AND MEW ON ELLIOTT. KIPP, DAVID.
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MEYER, MEANING, AND MUSIC. TITCHENER, JOHN M AND BROYLES, MICHAEL E.
MICHELANGELO'S "LAST JUDGMENT" AND ITS AESTHETIC IMPLICATIONS. TOWNSLEY, ASHTON L.
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NOTES ON AESTHETIC THEORY IN FRANCE IN THE NINETEENTH CENTURY. HARDING, F J W.
NOTES SUR LE NOUVEAU CINEMA AMERICAIN. MEKAS, JONAS.

AESTHETICS
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ON "ON 'HAVING' A POEM". MITIAS, MICHAEL.
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ON GEORG LUKACS' UNPUBLISHED AESTHETICS. MARKUS, GYORGY.
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ON THE NOTION OF SIMILARITY IN INDIAN POETICS. DESHPANDE, MADHAV.
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PANOFSKY AND THE INTERPRETATION OF PICTURES. MANNING, DAVID.
PERIPHERAL VISION AND PAINTING: A NOTE ON THE WORK OF EVAN WALTERS (1894-1951). MEINEL, ERNA.
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PRELUDE TO A PHENOMENOLOGY OF SOUND. SMITH, F J.
PROJECTION AND EXPRESSION. MEW, PETER.
PSYCHICAL DISTANCE: IN A FOG AT SEA. DICKIE, GEORGE.
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QUE SANS DISCOURS APPARAISSENT LES FILMS. EIZYKMAN, CLAUDINE.
R G COLLINGWOOD: ART, CRAFT, AND HISTORY. TAYLOR, DONALD S.
REMARQUES SUR LE TRAVAIL DU SON DANS LA PRODUCTION CINEMATOGRAPHIE STANDARDISEE. AVRON, DOMINIQUE.
REPLY TO KINTGEN. LEVIN, SAMUEL R.
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ROMAN INGARDEN AND THE AESTHETIC OBJECT. ISEMINGER, GARY.
ROMAN INGARDEN AND HIS TIME. RIESER, MAX.
RUSKIN'S IDEAS ON GROWTH IN ARCHITECTURE AND ORNAMENT. PENNY, NICHOLAS.
RUSSIAN FORMALISM. ERLICH, VICTOR.
SARTRE ON MUSIC. ROBINSON, PAUL E.
SCIENCE AND MUSIC. SPRATT, JOHN F.
SHAFTESBURYS AESTHETIK - BEGRUENDUNG DER AESTHETIK ALS WISSENSCHAFT DES WERT-ERLEBNISSE (IN JAPANESE). MATSUMOTO, MASAYUKI.
SHAFTESBURY'S AESTHETICS (IN JAPANESE). MATSUMOTO, MASAYUKI.
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THE AESTHETIC DIMENSIONS OF EDUCATIONAL SPACE. FRAZIER, A M.
THE AESTHETICS OF ANTONIO CASO. HADDOX, JOHN H.

AESTHETICS
THE AGE OF THE AVANT-GARDE. KRAMER, HILTON.
THE ALLEGED SPECIAL LOGIC FOR AESTHETIC TERMS. CASEBIER, ALLAN.
THE ART OF REDUCTIONISM. KUSPIT, DONALD B.
THE ARTISTIC VALUES IN AESTHETIC EXPERIENCE. STOLNITZ, JEROME.
THE AUTHORITY OF MORALITY OVER AESTHETICS IN SANTAYANA'S PHILOSOPHY. RECK, ANDREW J.
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THE DEHUMANIZATION OF ART. LYAS, COLIN.
THE ESTHETICS OF DOSTOEVSKY. FRIDLENDER, G M.
THE GREAT REPRESSION. KELL, RICHARD.
THE GREAT THEORY OF BEAUTY AND ITS DECLINE. TATARKIEWICZ, WLADYSLAW.
THE HERO IN DRAMA (IN JAPANESE). HOSOI, YUSUKE.
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THE LITERARY GENRE AS SYMBOLIC FORM. BUESCH, THOMAS A.
THE LOGIC OF AESTHETIC JUDGEMENTS. WALHOUT, DONALD.
THE MUSICAL THINKING OF CHARLES IVES. ISHAM, HOWARD.
THE NATURE OF MUSICAL EMOTION AND ITS PLACE IN THE APPRECIATIVE EXPERIENCE. PAYNE, ELSIE.
THE NOVEL IN HISTORY: LUKACS AND ZOLA. SHOR, IRA NEIL.
THE PARALLEL OF THE ARTS: SOME MISGIVINGS AND A FAINT AFFIRMATION, PART I. MERRIAM, JAMES D.
THE POSSIBILITY OF ART: REMARKS ON A PROPOSAL BY DICKIE. COHEN, TED.
THE PROBLEM OF METHOD IN CONTEMPORARY GREEK AESTHETICS. ANDRIOPOULOS, DIMITRI Z.
THE PROBLEM OF REALITY IN ART (IN JAPANESE). HAYASHI, KENTARO.
THE PROBLEMS OF PSYCHIC DISTANCE IN RELIGIOUS ART. FRAZIER, ALLIE M.
THE PURGATION THEORY OF CATHARSIS. GOLDEN, LEON.
THE ROAD TO BYZANTIUM: ARCHETYPAL CRITICISM AND YEATS. ALLEN, JAMES LOVIC.
THE ROOTS OF VISUAL EXPRESSION. STACY, D L.
THE SPIRAL IN THE MUSIC OF KARLHEINZ STOCKHAUSEN. PURCE, JILL.
THE SURVIVAL OF TRAGEDY: DOSTOEVSKY'S "THE IDIOT". SHAW, DANIEL.
THE TRAGIC KNOT: PARADOX IN THE EXPERIENCE OF TRAGEDY. NAPIERALSKI, EDMUND A.
THE VERBAL PRESENCE: AN AESTHETICS OF LITERARY PERFORMANCE. BERLEANT, ARNOLD.
THE WORK OF ART AS ARTIFACT. ISEMINGER, GARY.
THEATER AND SPONTANEITY. COURTNEY, RICHARD.
THEORIE DES COLLURES. PASOLINI, PIER PAOLO.
THINGS, STUFFS, AND KANT'S AESTHETIC. WILDERSON, T E.
TOWARD A LIBERALIZATION OF EXPERIMENTAL AESTHETICS. LINDAUER, MARTIN S.
TOWARDS A MARXIST THEORY OF VALUE. HELLER, AGNES.
TWO TRENDS IN CONTEMPORARY AESTHETICS. BEARDSMORE, R W.
UBER DIE LINEARPERSPEKTIVE (IN JAPANESE). KANATA, SUSUMU.
UEBER DIE LINEARPERSPEKTIVE (IN JAPANESE). KANATA, SUSUMU.
UN JEU DE CLICHES. OLLIER, CLAUDE.
VOIX ET MUSIQUE. JOLAS, BETSY.
WALTER PATER, LOUIS MACNEICE AND THE PRIVILEGED MOMENT. BROWN, TERENCE.
WHAT IS PITCH: A NOTE ON THE DISSOCIATION OF LANGUAGE AND NATURE. ASCHENBRENNER, KARL.
WHAT IS SOUND TO MUSIC? DLUGOSZEWSKI, LUCIA.
WINCKELMANN AND THE ABBE DU BOS. WOODFIELD, RICHARD.
WITTGENSTEIN, GAMES AND ART. TILGHMAN, B R.
WITTGENSTEIN: SOBRE A EXPLICACAO ESTETICA E A EXPLICACAO CIENTIFICA CAUSAL. JUNIOR, FAUSTO ALVIM.
ZAGADNIENIE ZNAKU W SZTUCE NOWOCZESNEJ. SZTABINSKI, G.
ZIFF ON DEFINING A WORK OF ART. LENHARDT, WAYNE A.

AFFIRMATION
QUELQUES CONSIDERATIONS SUR L'AFFIRMATION (IN GREEK). TATAKIS, BASIL.

AFRICAN
CONCEPTS OF "CULTURAL PERSONALITY" IN THE IDEOLOGIES OF THE THIRD WORLD. ERASSOV, BORIS.

AGANAFAT
A NOTE ON AGANAFAT'S THESARUS PHILOSOPHORUM. DE RIJK, L M.

AGENCY
ACTION: METAPHYSIC AND MODALITY. YOLTON, JOHN.
AGENCY AND CONTINGENCY. MARSHALL, JOHN.
IN DEFENCE OF NATURAL AGENTS. MADDEN, E H AND HARRE, R.
NATURAL POWERS AND POWERFUL NATURES. HARRE, R AND MADDEN, E H.
RELEVANCE OF MORAL RULES AND CREATIVE AGENCY. CUA, ANTONIO S.
RESPONSIBILITY AND AGENCY. COMPTON, JOHN J.
THE CONTOURS OF RESPONSIBILITY: A NEW MODEL. MORRE, HAROLD AND NEVILLE, ROBERT AND SULLIVAN, WILLIAM.

AGENT(S)
ACTS AND ACTION. WARE, ROBERT.
CAN THE AGENT-TO-BE PREDICT HIS DECISION? PARRY, RICHARD D.
MORAL AGENTS. STEINER, HILLEL.
PROCESS OR AGENT: MODELS FOR SELF AND GOD. KIRKPATRICK, FRANK G.
STERLING LAMPRECHT'S CRITIQUE OF CAUSALITY. COHEN, BARRY AND HUMBER, JAMES.

AGNOSTICISM
THE DEVELOPMENT OF SOCIAL RELIGION: A CONTRADICTION OF FRENCH FREE THOUGHT. BOSS, RONALD I.

AGREEMENT(S)
EL METODO DIALECTICO EN PLATON. LASALA, MARIA ELENA.
LAS RAICES DEL ACUERDO Y DESACUERDO ENTRE FILOSOFIA Y RELIGION. GIRONELLA, JUAN ROIG.
OBJECTIVITY AS "INTERSUBJECTIVE AGREEMENT". FREEMAN, EUGENE.

AI-SSU-CH'I
AI SSU-CH'I'S PHILOSOPHY: PART TWO: DIALECTICAL MATERIALISM. TS'AO, IGNATIUS J H.

AIKEN,H
PHILOSOPHY AND IDEOLOGY. HARRIS, ERROL E.
TOWARD A NEW HUMANIST MANIFESTO. KURTZ, PAUL AND WILSON, EDWIN H.

AIMERICUS
AIMERICUS, ARS LECTORIA. REIJNDERS, HARRY F.

AL-FARABI
AL-FARABI ON 'ANALYSIS' AND 'SYNTHESIS'. GYEKYE, KWAME.

ALBERT-THE-GREAT
ARISTOTLE'S "CATEGORIES" AND THE ORGANON. DONALDSON, JAMES.
LOGIC, LANGUAGE, AND ALBERT THE GREAT. WASHELL, RICHARD F.

ALBERT,H
KRITIEKE BEPERKINGEN EN BEPERKTE KRITIEK: DE DISCUSSIE TUSSEN JURGEN HABERMAS EN HANS ALBERT. HUUSSEN, G M AND KEE, B.

ALBUMASAR
LA DOTTRINA ASTROLOGICA DI BIAGIO PELACANI DA PARMA E LE SUE CONNESSIONI CON L'OPERA DI ALBUMASAR. VESCOVINI, G FEDERICI.

ALCOTT,A
A RESPONSE TO THOMAS PIETRAS: AMOS BRONSON ALCOTT AND A TRANSCENDENTAL PHILOSOPHY OF EDUCATION. RIPLEY, DAVID B.

ALEXANDER
THE COSMOLOGICAL ARGUMENT: A REAPPRAISAL. WALLACE, WILLIAM A.

ALEXANDER-OF-APHRODISIAS
L'AUTHENTICITE DU "DE INTELLECTU" ATTRIBUE A ALEXANDRE D'APHRODISE. BAZAN, BERNARDO C.
THE CONCEPT OF TIME IN LATE ANTIQUITY. ARIOTTI, PIERO E.

ALEXANDER,P
ARE CAUSAL LAWS PURELY GENERAL? DOWNING, PETER.

ALGEBRA
ALGEBRAICALLY CLOSED COMMUTATIVE RINGS. CHERLIN, G L.
AN UNSOLVABLE PROVABILITY PROBLEM FOR ONE VARIABLE GROUPOID EQUATIONS. PERKINS, PETER.
APOLLINIAN AND FAUSTIAN ASPECTS OF GREEK MATHEMATICS. MARACCHIA, S.
CATEGORIAL QUASIVARIETIES. ABAKUMOV, A I AND OTHERS.
INCIDENCE RINGS OF PRE-ORDERED SETS. BELDING, W RUSSELL.
METAMATHEMATICAL PROBLEMS. ROBINSON, ABRAHAM.
OMITTING QUANTIFIER-FREE TYPES IN GENERIC STRUCTURES. MACINTYRE, ANGUS.
RADO'S THEOREM AND SOLVABILITY OF SYSTEMS OF EQUATIONS. ABIAN, ALEXANDER.
RECURSIVE ELEMENTS AND CONSTRUCTIVE EXTENSIONS OF COMPUTABLE LOCAL INTEGRAL DOMAINS. SUTER, GLEN H.
THE HISTORICAL DEVELOPMENT OF GROUP THEORETICAL IDEAS IN CONNECTION WITH EUCLID'S AXIOM OF CONGRUENCE. GOLDSTEIN, MARIE.
THE UNDECIDABILITY OF INTUITIONISTIC THEORIES OF ALGEBRAICALLY CLOSED FIELDS AND REAL CLOSED FIELDS. GABBAY, DOV M.
THE WORD PROBLEM FOR DIVISION RINGS. MACINTYRE, ANGUS.
THE WORD PROBLEM FOR FREE FIELDS. COHN; P M.

ALGEBRAIC-LOGIC
A NOTE ON NEWMAN'S ALGEBRAIC SYSTEMS. SOBOCINSKI, BOLESLAW.
A NOTE ON IMPLICATIVE MODELS. MARSDEN, E L.
A SIMPLE ALGEBRA OF THE FIRST ORDER LOGIC. PINTER, CHARLES C.
ALGEBRAIC ANALYSIS OF ENTAILMENT I. MEYER, R K AND ROUTLEY, R.
AN EQUATIONAL AXIOMATIZATION AND A SEMI-LATTICE THEORETICAL CHARACTERIZATION OF MIXED ASSOCIATIVE NEWMAN ALGEBRAS. SOBOCINSKI, BOLESLAW.
COMPATIBLE ELEMENTS IN IMPLICATIVE MODELS. MARSDEN, E L.
CONCERNING THE QUANTIFIER ALGEBRAS IN THE SENSE OF PINTER. SOBOCINSKI, BOLESLAW.
COPELAND ALGEBRAS. DEMAREE, DANIEL B.
INEQUIVALENCE DES DEUX DEFINITIONS DES ALGEBRES DE LUKASIEWICZ. SUCHON, WOJCIECH.
NOTE ABOUT THE BOOLEAN PARTS OF THE EXTENDED BOOLEAN ALGEBRAS. SOBOCINSKI, BOLESLAW.
ON LOGICAL SYSTEMS WITH IMPLICATIONS AND THEORIES OF ALGEBRAS. KOTAS, JERZY.
REMARK ABOUT THE BOOLEAN PARTS IN THE POSTULATE-SYSTEMS OF CLOSURE DERIVATIVE AND PROJECTIVE ALGEBRAS. SOBOCINSKI, BOLESLAW.
SOLUTION TO THE PROBLEM CONCERNING THE BOOLEAN BASES FOR CYLINDRIC ALGEBRAS. SOBOCINSKI, BOLESLAW.
THEORIE ALGEBRIQUE DU SYLLOGISME CATEGORIQUE. GROSJEAN, P V.

ALIENATION
A HARDER LOOK AT ALIENATION. BRONFENBRENNER, MARTIN.
ALIENATED: THE COLLEGE PROFESSOR. BELOK, MICHAEL V.
ALIENATION, INTEGRATION, AND THE QUEST FOR MEANING. RHODES, SHELIA.
ALIENATION, INTEGRATION, AND THE QUEST FOR MEANING. RUTH, SHELIA.

ALIENATION
ALIENATION AND SELF-REALIZATION. NIELSEN, KAI.
AN EXPANSION OF THE CONCEPT OF ALIENATION. ILLICH, IVAN.
DIALECTICAL PHILOSOPHY BEFORE AND AFTER MARX. DUPRE, LOUIS.
FETISHISM AND ECONOMIC CATEGORIES. ROVATTI, PIER ALDO.
L'ALIENATION RATIONALISTE ET LA CULTURE OCCIDENTALE. ROSTENNE, PAUL.
LA CRITICA DI MARCUSE AL FORMALISMO SCIENTIFICO. VERZILLO, ANNA.
MARX ON ALIENATION AND PRIVATE PROPERTY. RESTUCCIA, PAUL.
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CELESTIAL REDUCTIONISM OF TIME: ON THE SCHOLASTIC CONCEPTION OF TIME FROM ALBERT THE GREAT AND THOMAS AQUINAS TO THE END OF THE 16TH CENTURY. ARIOTTI, PIERO.
COMMENTARY ON BOETHIUS'S 'DE TRINITATE'. WIPPEL, JOHN F.
COMPATIBILISM, FREE WILL AND GOD. FLEW, A G N.
CONOSCENZA METAFISICA E RICERCA DI DIO IN J MARITAIN. GNEMMI, ANGELO.
CONSCIENCE AND RELIGIOUS MORALITY. DONNELLY, JOHN.
CREATIVITY AS ULTIMATE: REFLECTIONS ON ACTUALITY IN WHITEHEAD, ARISTOTLE, AQUINAS. SCHINDLER, DAVID L.
DEL "INDETERMINADO" GRIEGO AL "VERDADERO INFINITO" HEGELIANO: REFLEXIONES SOBRE LA RELACION FINITUD-INFINITUD. CASTRO, MANUEL CABADA.
DESCARTES' NATURAL LIGHT. MORRIS, JOHN.
EL CONOCIMIENTO SEGUN SANTO TOMAS DE AQUINO. PALLARES, FERNANDO SODI.
EL PRINCIPIO DE INDIVIDUACION EN LA ESCUELA TOMISTA. DERISI, OCTAVIO N.
EL PROBLEMA DE LA DIVERSIFICACION DE LAS ESPERCIES MORALES IN EL PENSAMIENTO DE STO TOMAS DE AQUINO. DE SANTIAGO, JAIME RUIZ.
FILOSOFIA DE LA CIENCIA FISICA Y FILOSOFIA DE LA REALIDAD FISICA. GIRONELLA, JUAN ROIG.
GOD AND THE POSSIBILITY OF PHILOSOPHY. ESPOSITO, JOSEPH L.
HACIA UNA IDEA TOMISTA DE LA EVOLUCION. MARITAIN, JACQUES.
HISTORY, OBJECTIVITY, AND MORAL CONVERSION. SCHINDLER, DAVID L.
IL PROBLEMA DELL'IMMORTALITA DELL'ANIMA UMANA NELLE OPERE DI TOMMASO D'AQUINO. BERTOLA, ERMENEGILDO.
INTELEKTUALNE PODSTAWY TWORCW KULTURY WEDLUG FILOZOFII SW TOMASZA Z AKWINU. WISTUBA, HALINA.
L'EXPERIENCE DE LA FOI ET L'EXISTENCE DE DIEU. KALINOWSKI, GEORGES.
L'INDEX THOMISTICUS E L'INFORMATICA FILOSOFICA. BUSA, ROBERTO.
LA CUESTION "DE AETERNITATE MUNDI": POSICIONES DOCTRINALES. ARGERAMI, OMAR.
LA DOCTRINE DE LA PARTICIPATION DANS LE COMMENTAIRE DE SAINT THOMAS D'AQUIN SUR LE LIBER DE CAUSIS. HO, JOSEPH CHIU YUEN.
LA TEOLOGIA RAZIONALE DI GIOVANNI BURIDANO. GHISALBERTI, A.
LE PROBLEME DU MAL DANS LA PHILOSOPHIE DE LA RELIGION DE SAINT THOMAS. VAN RIET, GEORGES.
OMNIPOTENCE. GEACH, P T.
POLITICAL WISDOM: AN INTERPRETATION OF "SUMMA THEOL" II-II, 50. MULVANEY, ROBERT J.
PRECISIONES SOBRE LA DOCTRINA DE LA ABSTRACCION SEGUN SANTO TOMAS. DE ZAN, JULIO.
PROBLEM TEORII OSOBY. GOGACZ, MIECZYSLAW.
SOBRE LOS JUICIOS ANALITICOS Y SINTETICOS Y LA POSIBILIDAD DE LA METAFISICA. CASAUBON, JUAN ALFREDO.
SOME LOGICAL ISSUES IN AQUINAS' "TERTIA VIA". SOLON, THOMAS P M.
SOME PHILOSOPHICAL CONSIDERATIONS ON BIOLOGICAL EVOLUTION. MORENO, ANTONIO.
ST THOMAS AQUINAS'S THEORY OF THE ACT OF UNDERSTANDING. MURNION, WILLIAM E.
TEORIOPOZNAWCZE ASPEKTY PARTYCYPACJI TRANSCENDENTALNEJ (CZ II). ZDYBICKA, A J.
THE "TERTIA VIA": AN EXISTENTIAL RECONSTRUCTION. CURRAN, CHARLES.
THE COMMON GOOD IN THE POLITICAL THEORY OF THOMAS AQUINAS. CROFTS, RICHARD A.
THE COSMOLOGICAL ARGUMENT: A REAPPRAISAL. WALLACE, WILLIAM A.

AQUINAS
THE COSMOLOGICAL ARGUMENT AFTER KANT. DUPRE, LOUIS.
THE KING AND THE LEADEN COIN: THE ECONOMIC BACKGROUND OF 'SINE QUA NON' CAUSALITY. COURTENAY, WILLIAM J.
THE SOUL-BODY PROBLEM IN ST THOMAS. KREYCHE, GERALD F.
THE SPIRIT AND COMMUNITY DISCERNMENT IN AQUINAS. MAHONEY, JOHN.
VERSO UN TOMISMO ESISTENZIALE. ORLANDO, PASQUALE.

AQVIST,L
THE FALLACY OF MANY QUESTIONS: OR, HOW TO STOP BEATING YOUR WIFE. FAIR, FRANK.

ARABIC
A NOTE ON AGANAFAT'S THESAURUS PHILOSOPHORUM. DE RIJK, L M.
ACTUALITE DU NEOPLATONISME. SOLIGNAC, AIME.

ARCHEOLOGY
ASTROARCHEOLOGIA E CIVILTA MEGALITICHE. MAXIA, C AND PROVERBIO, E.
PRESENTACION DE LA OBRA DE MICHEL FOUCAULT. TRIAS, EUGENIO.

ARCHETYPE(S)
IDEAS OF INDIVIDUALS IN PLOTINUS: A REPLY TO DR BLUMENTHAL. RIST, JOHN M.
LA NOTION PLOTINIENNE D'EXEGESE. ECN, ALAIN.
THE BASIC VIEWS OF C G JUNG IN THE LIGHT OF HERMENEUTIC E METASCIENCE. RAUHALA, LAURI.
THE ROAD TO BYZANTIUM: ARCHETYPAL CRITICISM AND YEATS. ALLEN, JAMES LOVIC.

ARCHITECTURE
ARCHITECTURAL AESTHETICS. SCRUTON, ROGER.
COMPLEJIDAD Y AMBIGUEDAD EN EL DISENO DEL MEDIO AMBIENTE. RAPAPORT, AMOS.
GOLDMANN VIVANT. PALMIER, JEAN-MICHEL.
ON THE IDEAS GOVERNING THE EARLY BAUHAUS (IN JAPANESE). SADAKANE, HIROYUKI.
RUSKIN'S IDEAS ON GROWTH IN ARCHITECTURE AND ORNAMENT. PENNY, NICHOLAS.
SUR LA DISTINCTION DE L'ARCHITECTURE ET DE LA SCULPTURE DANS L'ESTHETIQUE CONTEMPORAINE. HIEN, NGO-TIENG.

ARDAL,P
ARDAL ON THE MORAL SENTIMENTS IN HUME'S 'TREATISE'. HEARN JR, THOMAS K.

ARENDT,H
"ANIMAL LABORANS" AND "HOMO FABER": REFLECTIONS ON A THEOLOGY OF WORK. MAY, WILLIAM E.
HANNAH ARENDT'S CONCEPTION OF POLITICAL COMMUNITY. FUSS, PETER.

ARGENTINE
EL CURSO DE LOGICA DE FRANCISCO SEBASTIANI. MENDOZA, CELINA A LERTORA.

ARGUMENT(S)
"NOT BOTH P AND NOT Q, THEREFORE IF P THEN Q" IS NOT A VALID FORM OF ARGUMENT. HUNTER, GEOFFREY.
DARE TO BE WISE (IN HEBREW). TAYLOR, RICHARD.
DEDUCIBILITY AND INFERABILITY. WIREDU, J E.
EVIDENCE, ARGUMENT, AND CERTAINTY. PHILLIPS, HOLLIBERT E.
LE RATIONNEL ET L'ARGUMENTATION. KALINOWSKI, GEORGES.
LOGIC. SLATER, B H.
NARRATIVES AND ARGUMENTS. CEBIK, L B.
NOTE ON INSTANCES OF INVALID ELEMENTARY ARGUMENT FORMS. SIMCO, NANCY D.

ARGUMENT(S)
ON MEASURING COUNTERARGUING. MILLER, N AND BARON, R S.
RYLE'S "REDUCTIO AD ABSURDUM" ARGUMENT. ROUTLEY, R AND ROUTLEY, V.
TAYLOR'S ARGUMENT FROM DESIGN. GLASS, RONALD J.
THE CONTINGENCY ARGUMENT AGAIN. WHITE, F C.
THE FORMS OF ARGUMENT OVER THE PRINCIPLE OF ACQUAINTANCE. HULL, RICHARD T.
THE SCANDAL OF PHILOSOPHY. KEKES, JOHN.

ARGUMENTATION
"PHILOSOPHY AND ARGUMENTUM AD HOMINEM" REVISITED. JOHNSTONE JR, HENRY W.
CONCEPTUAL STRUCTURE OF CLASSICAL LOGIC. CORCORAN, JOHN.

ARISTOCRACY
ALCALA GALIANO, UN EFOQUE PRESOCIOLOGICO DE LA POLITICA. MORALES, ANGEL GARRORENA.

ARISTOTELIANISM
LA CUESTION "DE AETERNITATE MUNDI": POSICIONES DOCTRINALES. ARGERAMI, OMAR.

ARISTOTLE
"MYSTICAL REVELATION" AND "RATIONAL THEOLOGY" IN ARISTOTLE'S "ON PHILOSOPHY. CHROUST, ANTON-HERMANN.
"PREDICABLE OF" IN ARISTOTLE'S ANALYTICS. COHEN, SHELDON MARC.
A MARXIAN VIEW OF CRIME. WEINROTH, JAY.
A PARALLEL WITH 'DE ANIMA' III, 5. SPRAGUE, ROSAMOND K.
A PROPOSITO DEL "TELOS" E DEL FONDAMENTO METAFISICO NELL "ETICA NICOMACHEA". ZANATTA, MARCELLO.
ABOUT ARISTOTLE AND EVOLUTIONISM. SAVARY, CLAUDE.
ACTION AND REASON. BUBNER, RUDIGER.
ALIENATION AND SELF-REALIZATION. NIELSEN, KAI.
ANALYSIS OF ARISTOTLE'S "METAPHYSICS" THETA 6, 1048A 25-89. CHAN, CHUNG-HWAN.
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ANOTHER LOOK AT THE FIRST PRINCIPLES OF KNOWLEDGE. BEARSLEY, PATRICK J.
APOSTLE'S TRANSLATIONS OF ARISTOTLE. REGIS JR, EDWARD.
ARISTOTELES, 'DE CAELO', 310 B 11-14. BOLZAN, J E.
ARISTOTLE'S DOCTRINE OF THE UNMOVED MOVER. STEWART, DAVID.
ARISTOTLE: IS "HAPPINESS" AMBIGUOUS? BROYER, JOHN ALBIN.
ARISTOTLE'S ASSUMPTION OF AN INTELLIGIBLE WORLD. ROMANO, JOSEPH J.
ARISTOTLE AND THE PRINCIPLE OF INDIVIDUATION. CHARLTON, WILLIAM.
ARISTOTLE ON 'EUDAIMONIA'. NAGEL, THOMAS.
ARISTOTLE'S, KANT'S AND HEGEL'S LOGIC. O'FARRELL, FRANCIS.
ARISTOTLE'S DOCTRINE OF THE MEAN. URMSON, J O.
ARISTOTLE ON NECESSITY, CHANCE AND SPONTANEITY. MILLER, WILLARD M.
ARISTOTLE'S ALLEGED "REVOLT" AGAINST PLATO. CHROUST, ANTON-HERMANN.
ARISTOTLE'S POLITICS OF MORALS. CASHDOLLAR, STANFORD.
ARISTOTLE'S "CATEGORIES" AND THE ORGANON. DONALDSON, JAMES.
ARISTOTLE AND THE DEFENSE OF THE LAW OF CONTRADICTION. RASMUSSEN, DOUGLAS B.
ARISTOTLE AND THE INDEPENDENCE OF SUBSTANCES. ADDIS, LAIRD.
ARISTOTLE ON MORAL VIRTUE. HOFFMAN, ROBERT.
ARISTOTLE'S 'ON PHILOSOPHY'. CHROUST, ANTON-HERMANN.
ARISTOTLE DIDN'T HEED THE TORTOISE. BRYANT, DAVID C.
CELESTIAL REDUCTIONISM OF TIME: ON THE SCHOLASTIC CONCEPTION OF TIME FROM ALBERT THE GREAT AND THOMAS AQUINAS TO THE END OF THE 16TH CENTURY. ARICTTI, PIERO.
COMPLETENESS OF AN ANCIENT LOGIC. CORCORAN, JOHN.
CONTRIBUTION A L'HISTOIRE DES OEUVRES MORALES D'ARISTOTE: LES TESTIMONIA . BODEUS, RICHARD.
CREATIVITY AS ULTIMATE: REFLECTIONS ON ACTUALITY IN WHITEHEAD, ARISTOTLE, AQUINAS. SCHINDLER, DAVID L.

ARISTOTLE
CRISE DA METAFISICA, CRISE DO HOMEM. PIRES, CELESTINO.
DEUX DIFINITIONS DIFFERENTES DE LA VIE CHEZ ARISTOTE? MANSION, SUZANNE.
DID ARISTOTLE HAVE THE CONCEPT OF IDENTITY? MILLER JR, FRED D.
DIE ARISTOTELISCHE THEORIE DER MOGLICHKEITSSCHLUSSE. WIELAND, WOLFGANG.
DIE ENTSTEHUNG DER VERNUNFTSEELE NACH ARISTOTELES UND DER CHRISLICHEN LEHRE: ANLASSLICH EINES NEUEN TESTES VON ARETHAS (IN GREEK). BENAKIS, LINOS G.
DOCTRINA ARISTOTELICA DE AL IMPUTACION. MAYNEZ, EDUARDO GARCIA.
ENTHYMEMES: BODY AND SOUL. MILLER, ARTHUR B.
EPICURUS ON "UP" AND "DOWN". KONSTAN, DAVID.
ESPERIENZA MORALE E TEOLOGIA NELL'ETICA EUDEMEA DE ARISTOTELE. DI STEFANO, ANTONIO.
FILOSOFIA DE LA CIENCIA FISICA Y FILOSOFIA DE LA REALIDAD FISICA. GIRONELLA, JUAN ROIG.
FOREIGN BOOKS ON GREEK PHILOSOPHERS: ARISTOTLE AND AFTER. SWEENEY, LEO.
FURTHER REMARKS ON KIERKEGAARD AND POSSIBILITY. KING, JAMES.
GESUNDER MENSCHENVERSTAND UND METAPHYSIK: ANALYTISCHE BERMERKUNGENZUR ANTIKEN PHILOSOPHIE. MARKIS, DIMITRIOS K.
GODFREY OF FONTAINES AND THE ACT-POTENCY AXIOM. WIPPEL, JOHN F.
HEEFT PETRUS RAMUS ARISTOTELES VERDEDIGD? SPIER, J M.
INDIVIDUALS IN ARISTOTLE'S CATEGORIES. JONES, BARRINGTON.
INTRODUZIONE A UNA NUOVA STORIA DELLA FILOSOFIA. GENTILE, MARINO.
KNOWLEDGE OF THE UNIVERSAL AND KNOWLEDGE OF THE PARTICULAR IN ARISTOTLE. LESZL, WALTER.
L'UMANESIMO GIURIDICO. MONTANO, ROCCO.
LA "LOGIQUE" DE MILTON. HIMY, A.
LA METAPHYSIQUE EN TANT QUE TRANSCENDANCE DE LA PHYSIQUE CHEZ ARISTOTE (IN GREEK). AVGELIS, N G.
LA TEOLOGIA RAZIONALE DI GIOVANNI BURIDANO. GHISALBERTI, A.
LE STATUT ONTOLOGIQUE DU CONCEPT DE "SUJET" SELON LA METAPHYSIQUE D'ARISTOTE. CLAIX, RENE.
LE TRAITEMENT AUTOMATIQUE DES FLORILEGES MEDIEVAUX K'ARISTOTE. HAMESSE, JACQUELINE.
MEDIEVAL LATIN ARISTOTLE COMMENTARIES, AUTHORS: NARCISSUS-RICHARDUS. LOHR, CHARLES H.
METAPH Z3: SOME SUGGESTIONS. SCHOFIELD, MALCOLM.
MIA MONON PANTACHOU KATA PHUSIN HE ARISTE. MULHERN, J J.
MODALITY AND QUANTIFICATION IN ARISTOTLE. BROGAN, A P.
NECESSITY, CHANCE, AND FREEDOM IN THE EARLY ATOMISTS. EDMUNDS, LOWELL.
NOTE ON RESCHER'S FORMALIZATION OF ARISTOTELIAN INDETERMINISM. CHAPMAN, TOBIAS.
ON ARISTOTLE'S PRINCIPLE OF CONTRADICTION: ITS ONTOLOGICAL FOUNDATIONS AND PLATONIC ANTECEDENTS. ANTON, JOHN P.
ON FORMALIZING ARISTOTLE'S THEORY OF MODAL SYLLOGISMS. PARKS, R ZANE.
ON NEGATION, AN INTERDISCIPLINARY STUDY. VANDAMME, F.
ON THE PRINCIPLE OF POIESIS IN THE PHILOSOPHY OF PLATO AND ARISTOTLE (TITLE EDITED) (IN JAPANESE). FUJITA, KAZUYOSHI.
PLEASURE AND THE TWO HAPPINESSES IN ARISTOTLE. BERTMAN, MARTIN A.
ROBERT GROSSETESTE AS TRANSLATOR, TRANSMITTER, AND COMMENTATOR: THE 'NICOMACHEAN ETHICS'. DUNBABIN, JEAN.
SENSING AND THE SENSITIVE MEAN IN ARISTOTLE. BRENNAN, SHEILAH O'FLYNN.
SOME REFLECTIONS ON "ACTION AND REASON". WILSON, FRANCIS E.
ST THOMAS AND THE COHERENCE OF THE ARISTOTELIAN THEOLOGY. PEGIS, ANTON C.
SUBSTANCE: A PERFORMATORY ACCOUNT. BURRELL, DAVID B.
THE ARISTOTELIAN 'ART' OF RHETORIC AND THE 'ART OF CURRICULUM. WESTBURY, IAN.
THE CONCEPT OF TIME IN LATE ANTIQUITY. ARIOTTI, PIERO E.
THE COSMOLOGICAL ARGUMENT: A REAPPRAISAL. WALLACE, WILLIAM A.

ARISTOTLE
THE CRISIS OF GREEK POETICS: A RE-INTERPRETATION. MURRAY, MICHAEL.
THE GOOD MAN AND THE GOOD CITIZEN IN ARISTOTLE'S "POLITICS". DEVELIN, ROBERT.
THE LOGIC OF MORAL PARALYSIS. ROHATYN, DENNIS A.
THE LOVE OF WISDOM. O'NEILL, WILLIAM H.
THE MEANING OF 'NOUS' IN THE POSTERIOR ANALYTICS. LESHER, JAMES H.
THE ONE OF PLOTINUS AND THE GOD OF ARISTOTLE. RIST, JOHN M.
THE PRESENT PROGRESSIVE PERIPHRASIS AND THE METAPHYSICS OF ARISTOTLE. COBB, R ALLAN.
THE PURGATION THEORY OF CATHARSIS. GOLDEN, LEON.
THOUGHTS AND FACTS - AN ARISTOTELIAN PROBLEM. RINGBOM, MARTEN.
TOWARDS AN ARISTOTELEAN THEORY OF SCIENTIFIC EXPLANATION. BRODY, BARUCH A.
TWO CONCEPTIONS OF SUBSTANCE IN ARISTOTLE. GEORGIADIS, CONSTANTINE.
UN LIBRO RECENTE SULLA TEORIA DEI TRASCENDENTALI IN ARISTOTELE. LESZL, WALTER.
WHAT IS A SYLLOGISM? SMILEY, T J.
WHAT THE TORTOISE SAID TO ARISTOTLE (ABOUT THE PRACTICAL SYLLOGISM). PALMER, DAVID.
WHY IS IT DIFFICULT TO DESERVE PRAISE. QUEST, EDWARD.

ARITHMETIC
A FINITE ARITHMETIC. SHEPARD, PHILIP T.
CALCUL ARITHMETIQUE DES PROPOSITIONS. MAZAS, MIGUEL SANCHEZ.
DISCERNIBLE ELEMENTS IN MODELS FOR PEANO ARITHMETIC. EHRENFEUCHT, A.
LA FILOSOFIA DE LA ARITMETICA DE HUSSERL. TORRETTI, ROBERTO.
OBSERVATIONS CONCERNING ELEMENTARY EXTENSIONS OF W-MODELS, PART II. MAREK, W.

ARMOUR,L
A MARXIAN VIEW OF CRIME. WEINROTH, JAY.

ARMSTRONG,D
A NOTE ON THE BELIEF THEORY OF PERCEPTION. MELCHERT, NORMAN.
ARMSTRONG'S PROOF OF THE REALIST ACCOUNT OF DISPOSITIONAL PROPERTIES. TOOLEY, MICHAEL.
ARMSTRONG ON DISEMBODIED MINDS. ENGLEBRETSEN, GEORGE.
ARMSTRONG'S CONCEPT OF A MENTAL STATE. HILEY, DAVID R.
IS THERE A GOOD ARGUMENT AGAINST THE INCORRIGIBILITY THESIS. JACKSON, FRANK.
KNOWLEDGE AND CAUSATION. BARKER, JOHN A.
ON AN ARGUMENT AGAINST SENSORY ITEMS. JACKSON, F C.
ON DEFINING INCORRIGIBILITY. KROITER, EDWARD.
ON PROMISING THE UNWANTED. CARTER, W R.
SOME SUPPOSED ADVANTAGES OF MATERIALISM. GREEN, O H.
THE SWITCHES PARADOX: WHICH SWITCH? SETTLE, TOM.

ARMSTRONG,R
NOTE ON THE SWITCHES PARADOX. PARKS, R Z.
ON THE SWITCHES PARADOX. GOGOL, DANIEL.
THE SWITCHES "PARADOX" AND THE LIMITS OF PROPOSITIONAL LOGIC. CORCORAN, JOHN AND WOOD, SUSAN.

ARON,R
RAYMOND ARON ET LE PROBLEME DE LA GUERRE. WERNER, E.

ARQUILLIERE,H
IL PENSIERO POLITICO DI BERNARDO DI CHIARAVALLE. CORRADI, MARIA GRAZIA.

ARRIB,M
REPLY TO ARRIB AND GUNDERSON. DENNETT, D C.

ARROW,K
ALTRUISM AND COMMERCE: A DEFENSE OF TITMUSS AGAINST ARROW. SINGER, PETER.

ART
"WHAT IS ART": QUESTIONS (AND ANSWERS) ABOUT THE QUESTION. LANG, BEREL.
A COLOUR VISION DEFECTIVE ARTIST. PICKFORD, R W.
A COMPARATIVE STUDY ON CONTEMPORARY ART AND DESIGN (IN JAPANESE). KAWAMOTO, ATSUO.
AESTHETIC AKRASIA: ON DISLIKING GOOD ART. SILVERS, ANITA.
ALTRI "DETTI" DI PICASSO. MORISANI, OTTAVIO.
ANALYZING CHILDREN'S TALK ABOUT ART. ECKER, DAVID W.
ARCHITECTURAL AESTHETICS. SCRUTON, ROGER.
ART AND CREATIVE ACTIVITY. MONTAGUE, PHILIP.
ART AND MORALITY: ON THE AMBIGUITY OF A DISTINCTION. GROSSMAN, MORRIS.
ART AND TEMPORALITY. KEYES, CHARLES D.
ART ET POLITIQUE DANS L'AVANT-GARDE RUSSE. VITALE, ELODIE.
ART, TECHNOLOGY, AND NIETZSCHE. HERRMANN, ROLF-DIETER.
AUFGABE DER KUNSTGESCHICHTE ALS WISSENSCHAFT IN DER GEGENWART: PART I (IN JAPANESE). NAKAMURA, NIHEI.
CRITICISM AND EXPERIENCE. PURAVS, OLGERTS.
CRITICISM AND METHOD. DUTTON, DENIS.
CROCE'S ESSAY ON PETRACH'S DEFECTIVE SONNET: LITERARY CRITICISM FOR LOGICIANS. FINOCCHIARO, MAURICE A.
CROCE'S EXPRESSION THEORY OF ART REVISITED. DOUGLAS, GEORGE H.
DEFINING ART: A CLASSROOM DISCUSSION. DAUBNER, EDITH.
DER BEGRIFF DER MODERNEN KUNST NACH HEGEL (IN JAPANESE). IWAKI, KEN-ICHI.
DER STIL IM KUNSTGENIESSEN (IN JAPANESE). WATANABE, MAMORU.
DEWEY'S DEBT TO ALBERT COOMBS BARNES. DENNIS, LAWRENCE J.
DIE FRAGE NACH DEM VORWURF DER GEGENWAERTIGEN KUNST: PART II (IN JAPANESE). ISHIDA, AKIRA.
DIE FRAGE NACH DEM VORWURF DER GEGENWAERTIGEN KUNST: PART I (IN JAPANESE). ISHIDA, AKIRA.
DIE KUNSTGESCHICHTE ALS WIEDERKEHRENDE GESTALTUNG (IN JAPANESE). KOBATA, MIZUE.
DIE STILFRAGEN VON DER URZEITLICHEN KUNST - UEBER DEN PALAEOLITHISCHEN NATURALISMUS (IN JAPANESE). ONIMARU, YOSHIHIVO.
DIE UEBERWIDUNG DES AESTHETISCHEN IN DER GEGENWART (IN JAPANESE). OTA, TAKAO.
ESSENTIALISM AND THE DEFINITION OF 'ART'. DIFFEY, T J.
EXEMPLIFICATION IN NELSON GOODMAN'S AESTHETIC THEORY. JENSEN, HENNING.
FINITO AND NON-FINITO IN THE ART OF SHIGERU AOKI (IN JAPANESE). NAKAMURA, GIICHI.
FLORA E LA MUSICA. PANNAIN, GUIDO.
G LUKACS Y/O LA ESTETICA DEFERENCIAL. DE LA CALLE, ROMAN.
GEORG LUKACS AND THE THEORY OF REFLECTION. FISCHER, ERNST.
GOLDMANN VIVANT. PALMIER, JEAN-MICHEL.
GOODMAN, NELSON, ON MERIT, AESTHETIC. NOZICK, ROBERT.
GOODMAN'S ACCOUNT OF REPRESENTATION. HARRIS, N G E.
HUMANISM IN MODERN ART. SCHWARTZ, BARRY.
I PRIMI PASSI DI CROCE CRITICO LETTERARIO GLI ANNI 1883-87. CASERTA, ERNESTO G.
IDEOLOGY, EXPRESSION, AND MEDIATION IN MARX, RAPHAEL AND LUKACS. TRUITT, WILLIS H.
IS WINE AN ART OBJECT? MITIAS, MICHAEL H.
ITINERARIO ESTETICO. GUZZO, AUGUSTO.
KANT AND MARITAIN ON THE NATURE OF ART. DAVENPORT, MANUEL M.
KUNST UND TECHNIK (IN JAPANESE). OMORI, SHOICHI.
L'HERITAGE SCIENTIFIQUE DE LEONARD DE VINCI DANS LES TRAVAUX DES SAVANTS SOVIETIQUES. GRIGORYAN, A T.
L'OEUVRE ET SON OMBRE: EN RAPPORT AVEC LA PENSEE ESTHETIQUE DE JEAN ANOUILH (IN JAPANESE). SASAKI, KEN-ICHI.

ART
LA PENSEE ESTHETIQUE DE GEORGES SOREL. RESZLER, ANDRE.
LANGER, HILDEBRAND, AND SPACE IN ART. AGARWAL, BIPIN K.
LATERALITY IN ART. UHRBROCK, RICHARD S.
LE PREMIER ET LE SEUL ART BOURGEOIS. BALAZS, BELA.
MARX AND BLOCH: REFLECTIONS ON UTOPIA AND ART. SOLOMON, MAYNARD.
MCKEON'S PHILOSOPHY OF COMMUNICATION: THE ARCHITECTONIC AND INTERDISCIPLINARY ARTS. HAUSER, GERARD A AND CUSHMAN, DONALD P.
MCLUHANACY: COUNTERREVOLUTION IN CULTURAL THEORY. FEKETE, JOHN.
MEANING OF "OBJET" IN THE MODERN ART (IN JAPANESE). SUZUKI, KENJI.
METODOLOGIA FORMAL Y METODOLOGIA DIALECTICA EN LA INVESTIGACION ESTETICA . BUENO, MIGUEL.
NIETZSCHE ON THE STATE: PAIDEIA AND WAR. BERTMAN, MARTIN A.
NOTES ON AESTHETIC THEORY IN FRANCE IN THE NINETEENTH CENTURY. HARDING, F J W.
ON "FORM" IN ART. ABEL, REUBEN.
ON ESTHETIC COGNITION. ANDREEV, A L.
OSCAR WILDE'S 'INTENTIONS': AN EARLY MODERNIST MANIFESTO. GREEN, R J.
PLATO AND PATER: FIN-DE-SIECLE AESTHETICS. SMALL, I C.
PROJECTION AND EXPRESSION. MEW, PETER.
PUDICIZIA DELL'ART: L'ARTE COME ESPRESSIONE DI UMANESIMO TOTALE. CIARDO, MANLIO.
R G COLLINGWOOD: ART, CRAFT, AND HISTORY. TAYLOR, DONALD S.
RILEGGENDO IL FLORA. RUGANI, RICCARDO.
ROMAN INGARDEN AND HIS TIME. RIESER, MAX.
ROUSSEAU ON THE ARTS AND SCIENCES. GOUREVITCH, VICTOR.
SKILL AND ART IN TEACHING LITERATURE. CLARK JR, WALTER H.
SYMBOL ACCORDING TO CASSIRER AND LANGER, PART II: LANGER'S THEORY OF ART. VAN ROO, WILLIAM A.
THE AESTHETIC WRITING OF THOMAS MUNRO. SCHUELLER, HERBERT M.
THE AESTHETICS OF ANTONIO CASO. HADDOX, JOHN H.
THE AGE OF THE AVANT-GARDE. KRAMER, HILTON.
THE ART OF REDUCTIONISM. KUSPIT, DONALD B.
THE ARTISTIC VALUES IN AESTHETIC EXPERIENCE. STOLNITZ, JEROME.
THE AUTHORITY OF MORALITY OVER AESTHETICS IN SANTAYANA'S PHILOSOPHY. RECK, ANDREW J.
THE CRISIS OF GREEK POETICS: A RE-INTERPRETATION. MURRAY, MICHAEL.
THE DEHUMANIZATION OF ART. LYAS, COLIN.
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THE ION: PLATO'S CHARACTERIZATION OF ART. DORTER, KENNETH.
THE LOGIC OF AESTHETIC JUDGEMENTS. WALHOUT, DONALD.
THE PARALLEL OF THE ARTS: SOME MISGIVINGS AND A FAINT AFFIRMATION, PART I. MERRIAM, JAMES D.
THE POSSIBILITY OF ART: REMARKS ON A PROPOSAL BY DICKIE. COHEN, TED.
THE PROBLEM OF METHOD IN CONTEMPORARY GREEK AESTHETICS. ANDRIOPOULOS, DIMITRI Z.
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THE PROBLEMS OF PSYCHIC DISTANCE IN RELIGIOUS ART. FRAZIER, ALLIE M.
THE ROOTS OF VISUAL EXPRESSION. STACY, D L.
THE TEACHER AS MODEL CRITIC. FELDMAN, EDMUND B.
THE WORK OF ART AS ARTIFACT. ISEMINGER, GARY.
THERAPY FOR AN ENVIOUS AGE: THE ART OF FAITHLESSNESS. SPAHR, CHARMANE.
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VOIX ET MUSIQUE. JOLAS, BETSY.
WINCKELMANN AND THE ABBE DU BOS. WOODFIELD, RICHARD.
WITTGENSTEIN, GAMES AND ART. TILGHMAN, B R.
ZAGADNIENIE ZNAKU W SZTUCE NOWOCZESNEJ. SZTABINSKI, G.
ZIFF ON DEFINING A WORK OF ART. LENHARDT, WAYNE A.

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ACTUALITE DE FIEDLER. JUNOD, PHILIPPE.
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LA SEMIOLOGIE DES MOYENS DE COMMUNICATION AUDIO-VISUELS ET LE PROBLEME DE L'ANALOGIE. BETTETINI, GIANFRANCO AND CASETTI, FRANCESCO.
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ARTICULATION
EXPRESSION ET ARTICULATION. PARRET, HERMAN.

ARTIFACT(S)
COGNITIVE FACTORS IN THE EVOLUTION OF CIVILIZATIONS. QUIGLEY, CARROLL.
HOW TO TELL YOUR FRIENDS FROM MACHINES. ROBINSON, GUY.
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ARTIFICIAL
ANALITICITA E LINGUAGGI NATURALI. LOMBARDI, G.

ARTIST(S)
A COLOUR VISION DEFECTIVE ARTIST. PICKFORD, R W.
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ASCETICISM
PRESUPUESTOS FILOSOFICOS DE LA ASCETICA ROSMINIANA. DADOMO, LORENZA.

ASHBY,W
THE FUNCTIONAL PREREQUISITES OF INTENTIONAL COMMUNICATIVE SYSTEMS. CAPPELLA, JOSEPH N.

ASIAN
CONCEPTS OF "CULTURAL PERSONALITY" IN THE IDEOLOGIES OF THE THIRD WORLD. ERASSOV, BORIS.

ASSENT
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NEWMAN'S DISPUTE WITH LOCKE. NAULTY, R A.

ASSERTION(S)
LA PERSONNE ET L'AUTRE. DE FINANCE, J.
MEANING AND SAYING. SHWAYDER, D S.
MOORE'S PARADOX: ASSERTION AND IMPLICATION. RING, MERRILL.
THE PROBLEM OF NEGATION. TOMS, ERIC.
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ASSIMILATION
THE PROBLEM OF ASSIMILATION OF SCIENTIFIC INFORMATION. SUKHOTIN, A K.

ASSUMPTION(S)
ASSUMPTION-SEEKING AS HYPOTHETIC INFERENCE. LEE, DONALD S.

ASSUNTO,R
OSSERVAZIONI INTORNO AD UN RECENTE STUDIO SULLE INTERPRETAZIONI CROCIANE . CIAFRE, GUISEPPE.

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LA DOTTRINA ASTROLOGICA DI BIAGIO PELACANI DA PARMA E LE SUE CONNESSIONI CON L'OPERA DI ALBUMASAR. VESCOVINI, G FEDERICI.
LA THEORIE DE LA SCIENCE DANS LES OEUVRES DE CLAUDE PTOLEMEE. DAMBSKA, IZYDORA.

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THE ASTRONOMY OF EUDOXUS: GEOMETRY OR PHYSICS? WRIGHT, LARRY.
THE SYMBOLIC MEANING OF COPERNICUS' SEAL. MOSSAKOWSKI, STANISLAW.

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ATHEISM AND MORAL RESPONSIBILITY. POPOV, L A.
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DIEU EXISTE-T-IL? MOREL, GEORGES.
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HEGEL ET L'ATHEISME CONTEMPORAIN. BRUAIRE, CLAUDE.
IL MAGALOTTI E L'ATEISMO. CORSANO, ANTONIO.
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SANTAYANA AND LOTZE. KUNTZ, PAUL G.
STATUS OF RESEARCH ON SCIENTIFIC ATHEISM. MOROZIUK, RUSSELL P.

ATKINSON,M
HOW TO JUSTIFY AN INJUSTICE. PATTERSON, J.

ATMAN
ATMAN AS UNIQUE INWARDNESS AN EXISTENTIAL INTERPRETATION. KUMAR, FREDERICK L.

ATOM(S)
IL MOTO DEGLI ATOMI IN DEMOCRITO E IN EPICURO. DE MARZO, C.
L'ORIGINE DELL'UOMO. SPIRITO, UGO.
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ATTENTION
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ATTISANI,A
OSSERVAZIONI INTORNO AD UN RECENTE STUDIO SULLE INTERPRETAZIONI CROCIANE . CIAFRE, GUISEPPE.

ATTITUDE(S)
IDEA CZYSTOSCI NAUKI A NAUKI SPOLECZNE. ROSS, ALF.
ON CONFIDENCE. ROTENSTREICH, NATHAN.
ON THE CONCEPTION AND MEASUREMENT OF ATTITUDES IN CONTEMPORARY ANGLO-AMERICAN PSYCHOLOGY. AUDI, ROBERT.
REFERENTIAL OPACITY. LINSKY, LEONARD.
THE CONCEPT OF ATTITUDE. MAZE, J R.

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ARISTOTLE AND THE INDEPENDENCE OF SUBSTANCES. ADDIS, LAIRD.
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PARA UNA TEORIA GENERAL DE MODELOS. STACHOVIAK, H.
PERSONS AND PREDICATES. ENGLEBRETSEN, GEORGE.
REPLY TO WILLIAMSON. CURLEY, E M.
THE CAUSALITY OF GOD IN SPINOZA'S PHILOSOPHY. WATT, A J.

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ATTRIBUTIVES
ATTRIBUTIVES AND THEIR MODIFIERS. WHEELER, SAMUEL C.

AUBERT,J
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AUDEN,W
LITERARY CRITICISM AND CULTURAL DIAGNOSIS: F R LEAVIS ON W H AUDEN. PRADHAN, S K.

AUDIENCE
THEATER AND SPONTANEITY. COURTNEY, RICHARD.

AUGUSTINE
AUGUSTINE AND THE LIFE OF MAN'S BODY IN THE EARLY DIALOGUES. BUCKENMEYER, ROBERT E.
AUGUSTYNA TEORIA ROZWOJU ORGANIZMOW W SWIETLE WSPOLCZESNEGO EWOLUCJONIZMU. LUKOMSKI, JULISLAW.
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FELICIDAD Y SABIDURIA: AGUSTIN EN NOVIEMBRE DEL 386. MOLINA, M A.
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LA FORMACION O ILUMINACION EN LA METAFISICA DE SAN AGUSTIN. PEGUEROLES, JUAN.
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AUNE'S WITTGENSTEIN ON THE EMPIRICIST THESIS. RAPPAPORT, STEVEN.
SENSUOUS JUDGMENTS. CLARK, ROMANE.

AURIOL,P
THE UNITY OF A SCIENCE ACCORDING TO PETER AURIOL. SPADE, PAUL VINCENT.

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THE TASK OF RELEVANCE: AUROBINDO'S SYNTHESIS OF RELIGION AND POLITICS. JOHNSON, DAVID L.

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AUSTINIAN IFS. FOGELIN, ROBERT J.
COHEN, AUSTIN AND MEANING. BURCH, ROBERT W.
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IFS, CANS AND DISPOSITIONS. GRAHAM, K.
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KNOWING AND CLAIMING. CARL, WOLFGANG AND HORSTMANN, ROLF P.
LA PHILOSOPHIE ANGLAISE D'AUJOURD'HUI. DUBOIS, P.
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MEANING AND SAYING. SHWAYDER, D S.
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THE NON-EXISTENCE OF ILLOCUTIONARY FORCES: A REPLY TO MR BURCH. COHEN, L JONATHAN.
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A CRITIQUE OF PURE ANARCHISM. BEAUCHAMP, TOM L AND WITKOWSKI, KEN.
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MACHT, GEWALT UND HUMANITAET. PETROVIC, GAJO.
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RHETORIC, ETHICS AND MANIPULATION. PARKER, DOUGLAS H.
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THE JUSTIFICATION OF GOVERNMENTAL AUTHORITY. BAIER, KURT.
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A CRITIQUE OF PURE ANARCHISM. BEAUCHAMP, TOM L AND WITKOWSKI, KEN.
AUTONOMY AND GOVERNMENT. COHEN, CARL.
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MARX AND THE HUMAN INDIVIDUAL. MITIAS, MICHAEL H.
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THE HYPOTHETICAL IMPERATIVE. HILL JR, THOMAS E.
THE JUSTIFICATION OF GOVERNMENTAL AUTHORITY. BAIER, KURT.

AVERINCEV, S
THE NEW SOVIET "PHILOSOPHICAL ENCYCLOPEDIA", I: NEW ATTITUDES OF SOVIET PHILOSOPHERS TOWARD THEOLOGY. EHLEN, PETER.

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AVICENNA
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LOGIC, LANGUAGE, AND ALBERT THE GREAT. WASHELL, RICHARD F.

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MATHEMATICS AND HUMANISTIC THEMES: SOME CONSIDERATIONS. BROWN, STEPHEN.
MORAL CHOICE AS A FORM OF EXERCISING MORAL FREEDOM. RUMIANTSEV, I N.
REGIONAL INCLUSION AND PSYCHOLOGICAL PHYSIOLOGY. COBB JR, JOHN B AND SHERBURNE, DONALD W.

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A REPLY TO BEAUCHAMP. KONRAD, A RICHARD.
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FREEDOM AND PLASTIC CONTROL. HANNAY, ALASTAIR.
FUNCTIONAL EVALUATIONS. NICKEL, JAMES W.
HARTMAN: THREE CRITICISMS. GUNTER, P A Y.
HUMANISMO JURIDICO Y DERECHOS DEL HOMBRE EN LA OBRA DE LUIS RECASENS SICHES. DE CASTRO CID, B.
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IS PROMISE-KEEPING A MORAL MATTER? DYCHE, ROY.
NO 'FACT-VALUE GAP' FOR HUME: A REPLY TO KONRAD. BEAUCHAMP, TOM L.
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RIGHTNESS AND GOODNESS: IS THERE A DIFFERENCE? STOCKER, MICHAEL.
ROBERT S HARTMAN ON THE STRUCTURE OF CREATIVITY: A CRITIQUE. PLOCHMANN, GEORGE KIMBALL.
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THE AXIOLOGICALLY IDEAL MAN. CURLEY, WILLIAM H.
THE DEPENDENCE OF FACT UPON "VALUE". DIAMOND, MARTIN.
THE VALUE STRUCTURE OF CREATIVITY. HARTMAN, ROBERT S.
THE VALUE OF MAN IN THE HARTMAN VALUE SYSTEM. EDWARDS, REM B.
TRANSITIVE ACTION, INTERVENTION, AND PREVENTION. NEELY, WRIGHT.
VALEURS ECONOMIQUES ET LIBERTE. BLANCHARD, YVON.
VALOR, ESTRUCTURA Y SITUACION. FRONDIZI, RISIERI.
VALUES AND THE HEART'S COMMAND. VAN FRAASSEN, BAS C.

AXIOM(S)
A STUDY IN AXIOMATICS. DINGLER, HUGO.
LA HISTORICIDAD DE LOS DERECHOS HUMANOS. LLOMPART, JOSE.
NOTES ON PROBABILITY AND INDUCTION. CARNAP, RUDOLF.
ON AXIOMS AND THEIR CORRESPONDING DEDUCTION RULES: A SURVEY. CHAPIN JR, E WILLIAM.

AXIOM-OF-CHOICE
BERTRAND RUSSELL ON HIS PARADOX AND THE MULTIPLICATIVE AXIOM: AN UNPUBLISHED LETTER TO PHILIP JOURDAIN. GRATTAN-GUINNESS, IVOR.
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AXIOMATICS
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THE MEANING OF 'NOUS' IN THE POSTERIOR ANALYTICS. LESHER, JAMES H.

AXIOMATIZABILITY
DERYWACYJNE FORMALIZACJE MODALNYCJ LOGIK ZDANIOWYCH. KABZINSKI, JACEK K.

AXIOMATIZATION
AN ALGORITHM FOR FINDING FINITE AXIOMATIZATION OF FINITE INTERMEDIATE LOGICS. WRONSKI, ANDRZEJ.

AYER
LA PHILOSOPHIE ANGLAISE D'AUJOURD'HUI. DUBOIS, P.
LA SUPERACION DEL PROBLEMA DEL CONOCIMIENTO. ESTEVEZ, EMILIO DIAZ.
MATERIALISM, SENTIENCE AND CATCLOGY. NOREN, STEPHEN J.
OTHER MINDS AND PROFESSOR AYER'S CONCEPT OF A PERSON. HACKER, P M.
PHILOSOPHERS' NONSENSE. NELSON, JOHN O.
POSITIVISM AND PHILOSOPHY OF RELIGION. LAURA, RONALD S.
PROFESSOR AYER ON THE POSSIBILITY OF A PRIVATE LANGUAGE. WADIA, PHEROZE S.
RHETORIC, ETHICS AND MANIPULATION. PARKER, DOUGLAS H.
THE NEUTRALITY OF EXPERIENTIAL STATEMENTS. SHOPE, ROBERT K.
WITTGENSTEIN O LA NATURALEZA COLECTIVA DEL LENGUAJE. BERTRAN, MIGUEL ANGEL.

AYERS,M
ON NOT BEING ABLE TO DO OTHERWISE. NESBITT, W AND CANDLISH, S.

BACHELARD
AUTOUR D'ALTHUSSER. ROBERT, JEAN-DOMINIQUE.
DOS ACTITIDES FRENTE AL TIEMPO. PUCCIARELLI, EUGENIO.

BACHELARD,G
ETUDE SUR GASTON BACHELARD - LA CONNAISSANCE SCIENTIFIQUE ET LA CONNAISSANCE POETIQUE (IN JAPANESE). YAMAGATA, HIROSHI.
GASTON BACHELARD'S PHILOSOPHY OF IMAGINATION: AN INTRODUCTION. KAPLAN, EDWARD K.

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MODERN CIVILIZATION AND SCIENTIFIC KNOWLEDGE. GENOVA, A C.
RANDOM VERSUS UNSYSTEMATIC OBSERVATIONS. AGASSI, JOSEPH.

BACON,J
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BACON,R
ZAGADNIENIE "REDITO" W KOMENTARZU ROGERA BACONA DO "LIBER DE CAUSIS". WROBEL, J.

BAHM,A
DEFICIENCIES IN WHITEHEAD'S PHILOSOPHY. BAHM, ARCHIE J.
TOWARD A NEW HUMANIST MANIFESTO. KURTZ, PAUL AND WILSON, EDWIN H.

BAILEY,G
CONTROLLING THE CREATIVE PROCESS. MATCHETT, E.

BAKUNIN
LA MORAL DEL APOYO MUTUO ANARQUISTA. DIAZ, CARLOS.
LIBERTAD Y DEMOPEDIA ANARQUISTA. DIAZ, CARLOS.

BALLIF,C
VOIX ET MUSIQUE. JOLAS, BETSY.

BAMBROUGH,R
WHETHER THE THEORY OF FAMILY RESEMBLANCES SOLVES THE PROBLEM OF UNIVERSALS. THORP, J W.

BAR-HILLEL,Y
ON ARGUMENTS AGAINST THE EMPIRICAL ADEQUACY OF FINITE STATE GRAMMAR. DALY, RICHARD.

BARNES,A
DEWEY'S DEBT TO ALBERT COOMBS BARNES. DENNIS, LAWRENCE J.

BARNES,G
ACT-UTILITARIANISM AND COLLECTIVE ACTION. CHANDLER, JOHN.

BAROQUE
BAROQUE MUSIC-A MISNOMER? ROSS, J M.

BARTH
DIMENSIONI DEL FATTO RELIGIOSO. CORSANO, ANTONIO.

BARTLEY,W
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PROFESSOR BARTLEY'S THEORY OF RATIONALITY AND RELIGIOUS BELIEF. HUDSON, W D.
RELIGIOUS COMMITMENT AND THE LOGICAL STATUS OF DOCTRINES. AUSTIN, WILLIAM H.

BASTOW,D
ETHICS GETS IN THE WAY: A REPLY TO DAVID BASTOW. GUDMUNSEN, CHRIS.

BATTAGLIA,F
OSSERVAZIONI INTORNO AD UN RECENTE STUDIO SULLE INTERPRETAZIONI CROCIANE . CIAFRE, GUISEPPE.

BAYLE
IL VERUM-FACTUM VICHIANO. SEVERINO, GIULIO.
JOURNALISMIE ET HISTOIRE CONTEMPORAINE A L'EPOQUE DE BAYLE. YARDENI, MYRIAM.
WHY DID FEUERBACH CONCERN HIMSELF WITH LUTHER? GLASSE, JOHN.

BEAL,M
A NOTE ON "BERKELEY'S LINGUISTIC CRITERION". KUPFER, JOSEPH.

BEARD,C
A NOTE ON HISTORICISM: BEARD, MEINECKE, AND COLLINGWOOD. BOURKE, PAUL F.

BEARDSLEY,M
AUTHORIAL INTENTION. OLSEN, STEIN HAUGOM.
DIE HEUTIGE EINSCHAETZUNG DER METAPHER IN DER PHILOSOPHIE. BUCHER, TH.
POEMS VERSUS TREES: THE AESTHETICS OF MONROE BEARDSLEY. HANCHER, MICHAEL.
THE ARTISTIC VALUES IN AESTHETIC EXPERIENCE. STOLNITZ, JEROME.
TRUTH AND CONSEQUENCES OF METAPHORS. LOEWENBERG, INA.

BEARE,J
SENSING AND THE SENSITIVE MEAN IN ARISTOTLE. BRENNAN, SHEILAH O'FLYNN.

BEAUCHAMP,T
A REPLY TO BEAUCHAMP. KONRAD, A RICHARD.

BEAUTIFUL
DIE KUNSTGESCHICHTE ALS WIEDERKEHRENDE GESTALTUNG (IN JAPANESE). KOBATA, MIZUE.
DIE UEBERWIDUNG DES AESTHETISCHEN IN DER GEGENWART (IN JAPANESE). OTA, TAKAO.

BEAUTY
EDUCAZIONE ESTETICA ED UMANESIMO INTEGRALE. BERALDI, PIERO.
KANT AND MARITAIN ON THE NATURE OF ART. DAVENPORT, MANUEL M.
KANT'S ARGUMENT IN THE "ANALYTIC OF THE BEAUTIFUL". ROBINSON, FRANKLIN E.

BEAUTY
LES DIFFERENTES FORMES DE LA COMPREHENSION DE LA BEAUTE CHEZ KANT. KOPPER, J.
TEMPO E ETERNITA NELL'ESTETICA DI SCHILLER. ZAMBELLONI, FRANCO.
THE AESTHETICS OF ANTONIO CASO. HADDOX, JOHN H.
THE ESTHETICS OF DOSTOEVSKY. FRIDLENDER, G M.
THE GREAT THEORY OF BEAUTY AND ITS DECLINE. TATARKIEWICZ, WLADYSLAW.
THE ION: PLATO'S CHARACTERIZATION OF ART. DORTER, KENNETH.
TWO TRENDS IN CONTEMPORARY AESTHETICS. BEARDSMORE, R W.

BECCARIA,C
A PIONEER FOR THE ABOLITION OF CAPITAL PUNISHMENT: CESARE BECCARIA. MAESTRO, MARCELLO.

BECKER,C
CROCE AND BECKER: A NOTE ON THE EVIDENCE OF INFLUENCE. WHITE, HAYDEN V.

BECKETT,S
LANGUAGE AND THE ABSURD. HALLORAN, STEPHEN M.

BECKNER,M
FUNCTIONS. WRIGHT, LARRY.

BECOMING
CONOSCENZA METAFISICA E RICERCA DI DIO IN J MARITAIN. GNEMMI, ANGELO.
DA LUTERO A HEGEL. GENZONE, ELVIRA PERA.
GRUENBAUM ON TEMPORAL BECOMING: A CRITIQUE. FERRE, FREDERICK.
KNOWING AND COMING-TO-KNOW IN JOHN DEWEY'S THEORY OF KNOWLEDGE. DICKER, GEORGES.
PERSON AND COMMUNITY: BUBER'S CATEGORY OF THE BETWEEN. TALLON, ANDREW.
SUBJECTIVE BECOMING: AN UNWARRANTED ABSTRACTION? KIRKPATRICK, FRANK G.

BEEHLER,R
ON GIVING REASONS FOR BEING MORAL. NIELSEN, KAI.
PACIFISM: A COMMENT ON BEEHLER'S NOTE. NARVESON, JAN.

BEETHOVEN
A W SCHLEGEL'S MYSTIC PRINCIPLE AND THE MUSIC OF BEETHOVEN. BARON, JOHN H.
BEETHOVEN, SONATA, AND UTOPIA. SOLOMON, MAYNARD.

BEHAVIOR
A NOTE ON EMOTION STATEMENTS. LYONS, WILLIAM.
A NOTE ON 'CRITERIA'. TODD, D D.
APPROACHES TO THE EXPLANATION OF BEHAVIOR. LEHMAN, HUGH.
BEHAVIOR CONTROL: A MORAL IMPERATIVE. FAY, CHARLES.
BETRACHTUNGEN UEBER SUGGESTION UND SUGGESTIBILITAET. GHEORGHIU, VL A.
CONTROLLING THE CREATIVE PROCESS. MATCHETT, E.
DECISION-THEORETIC ASPECTS OF RISK-TAKING BEHAVIOUR. POTZSCH, RAINER.
DETERMINISM AND MORAL RESPONSIBILITY. DALRYMPLE, H B.
HUMAN BEHAVIOR IN DEDUCTIVE SOCIAL THEORY. FABIAN, ROBERT G.
INTRINSIC VALUES AND THE EXPLANATION OF BEHAVIOUR. GREENSTEIN, HAROLD.
LOGICAL REDUCTION AND SOCIAL PSYCHOLOGY. CHADWICK-JONES, J K.
NOTES ON THE SO-CALLED INCOMPLETENESS PROBLEM AND ON THE PROPOSED ALTERNATIVE CONCEPT OF RATIONAL BEHAVIOR. HARSANYI, JOHN C.
ON FODOR'S DISTINCTION BETWEEN STRONG AND WEAK EQUIVALENCE IN MACHINE SIMULATION. ROSENBERG, A AND MACKINTOSH, N J.
ON PHYSIOLOGICAL STRUCTURALISM IN PSYCHOLOGY. VUORINEN, RISTO.
ON THE CONCEPTION AND MEASUREMENT OF ATTITUDES IN CONTEMPORARY ANGLO-AMERICAN PSYCHOLOGY. AUDI, ROBERT.
ON UNCONSCIOUS INTENTIONS. GUSTAFSON, DONALD.

BEHAVIOR
OPERATIONALISM AND ORDINARY LANGUAGE REVISITED. CHIHARA, CHARLES.
PAIN AND PAIN BEHAVIOUR. RADFORD, COLIN.
REFERENCE, MEANING, AND BELIEF. GRANDY, RICHARD.
REGULATIVE RULES AND CONSTITUTIVE RULES. CHERRY, CHRISTOPHER.
REWARDS, REINFORCERS, AND VOLUNTARY BEHAVIOR. ROZYCKI, EDWARD G.
RYLE AND DISPOSITIONS. LYONS, WILLIAM.
SELF-CONCEPT AS CAUSE. SPEARS, WILLIAM D AND DEESE, MARY ELLEN.
SUBJECTIVE TRUTH: A CRITIQUE. OVERVOLD, GARY E.
THE LIMITS OF FREEDOM AND THE TECHNOLOGIES OF BEHAVIOUR CONTROL. NEVILLE, ROBERT.
THE LOGIC OF MORAL PARALYSIS. ROHATYN, DENNIS A.
THE MORALITY OF SUICIDE. HOROWITZ, LOUISE.
THE PRINCIPLES OF FREEDOM AND DIGNITY IN SOCIAL TECHNOLOGY. WALTON, DOUGLAS.
THE PSYCHOLOGY OF NEGATION AND ATTENTION. DE MEY, M.
WHY IS IT DIFFICULT TO DESERVE PRAISE. QUEST, EDWARD.

BEHAVIORAL-SCIENCES
HUSSERL'S CONCEPT OF THE HUMAN SCIENCES. STACK, GEORGE J.
RECONSTRUCTION IN FOUNDATIONS STUDIES. BUTTS, R FREEMAN.

BEHAVIORISM
A CRITICAL EXAMINATION OF B F SKINNER'S OBJECTIONS TO MENTALISM. KEAT, RUSSELL.
A CRITIQUE OF B F SKINNER'S "BEYOND FREEDOM AND DIGNITY". RICOEUR, PAUL.
A PHILOSOPHICAL ANALYSIS OF SOME OF THE FUNDAMENTAL TECHNIQUES USED IN THE STUDY OF HUMAN BEHAVIOR. KROYER, D JOHN.
CAN PSYCHOLOGY DO WITHOUT PRIVATE DATA? ALSTON, WILLIAM P.
CHOMSKY'S FORMAL ANALYSIS OF NATURAL LANGUAGES: A BEHAVIORAL TRANSLATION . CATANIA, A CHARLES.
ESCAPE FROM FREEDOM AND DIGNITY. SCRIBNER, PHILLIP H.
MEANING AND FEELING. PERKINS, MORELAND.
NATURE AS NURTURE: BEHAVIORISM AND THE INSTINCT DOCTRINE. HERRNSTEIN, R J.
NEGATIVE 'ACTIONS'. RYLE, G.
ON AN HEROIC CONTRIBUTION TO USELESS DEBATE. NYBERG, DAVID.
ON PHYSIOLOGICAL STRUCTURALISM IN PSYCHOLOGY. VUORINEN, RISTO.
ON THE NOTION OF CAUSE, WITH APPLICATIONS TO BEHAVIORISM. STADDON, J E R.
PROFESSOR SHAFFER'S REFUTATION OF BEHAVIOURISM. CARRIER, LEONARD S.
PSYCHOLOGY AND IDEOLOGY. CHOMSKY, NOAM.
RE-EXAMINING THE VALIDITY OF ARGUMENTS AGAINST BEHAVIORAL GOALS. WAKS, LEONARD J.
SELVES SELVING: DEVELOPMENT OF A SENSE OF SELF-DETERMINATION. SIDERITS, MARY ANNE.
SOME CRITICISMS OF CHAPPELL'S ARGUMENT FOR SOLIPSISM. CORDING, RICHARD.
THE CASE FOR DETERMINISM. DAY, WILLARD F.
THE FUNCTIONAL PREREQUISITES OF INTENTIONAL COMMUNICATIVE SYSTEMS. CAPPELLA, JOSEPH N.
THE LANGUAGE MACHINE AND METAPHOR. MACCORMAC, EARL R.
THE MENTAL AND THE PHYSICAL--A REPLY TO DR MEYNELL. PLACE, U T.
THE POLITICS OF TIME. REID, HERBERT.
TOKEN AND TABOO: BEHAVIOR MODIFICATION, TOKEN ECONOMIES, AND THE LAW. WEXLER, DAVID B.
VALUATIONS AND THEORIES OF SOCIAL INTERACTION. KULTGEN, JOHN.

BEING
"L'ETRE ET LES ETRES" DE M BLONDEL. PEGUEROLES, JUAN.
ANALOGIA DE LA NOCION DE ACTO SEGUN SANTO TOMAS. LOPEZ, JESUS GARCIA.
ARISTOTLE'S, KANT'S AND HEGEL'S LOGIC. O'FARRELL, FRANCIS.
BEING AND BEING HUMAN: AN IMPASSE IN HEIDEGGER'S THOUGHT? VAN DE WATER, LAMBER.

BEING
BEING AND STRUCTURE. HRUSOWSKI, IGOR.
CONOSCENZA METAFISICA E RICERCA DI DIO IN J MARITAIN. GNEMMI, ANGELO.
CONTINGENCY AND THE PROOFS FOR THE EXISTENCE OF GOD. SCHELTENS, D F.
CREATIVITY AS ULTIMATE: REFLECTIONS ON ACTUALITY IN WHITEHEAD, ARISTOTLE, AQUINAS. SCHINDLER, DAVID L.
DE UITGANGSPUNTEN VAN DE FILOSOFIE VAN E LEVINAS. BOUCKAERT, L.
EARLY HEIDEGGER AND WITTGENSTEIN ON WORLD. FAY, THOMAS A.
EL CONOCIMIENTO SEGUN SANTO TOMAS DE AQUINO. PALLARES, FERNANDO SODI.
EL SER TEMPORAL COMO CONTENIDO DE CONCIENCIA. LAUTH, REINHARD.
ERNESTO BLOCH. GONZALEZ-CAMINERO, NEMESIO.
EXISTENTIAL ETHICS AND BEING AS A VALUE. PORTMAN, STEPHEN G.
FELDWEG E HOLZWEGE HEIDEGGERIANI. BENINCASA, CARMINE.
FEUERBACH'S PHILOSOPHY OF MAN AND THE PROBLEM OF SUBJECT'S ACTIVITY. MITIUSHIN, A A.
FROM HEIDEGGER TO PRACTICAL PHILOSOPHY. MAURER, REINHART.
GENRE: PHILOSOPHIQUE: ESSAI DE QUELQUES FONCTIONS ET DE LEURS VARIATIONS . LOROUX, PATRICE.
GOD, NECESSARY EXEMPLIFICATION, AND THE SYNTHETIC/ANALYTIC. LAURA, RONALD S.
HEGEL Y EL ENIGMA DEL TIEMPO. PUCCIARELLI, EUGENIO.
HEIDEGGER ON THE WORLD. MORRISTON, WESLEY.
HEIDEGGER ET LE LANGAGE DE LA METAPHYSIQUE. GADAMER, HANS-GEORG.
HEIDEGGER ON THE EDUCATION OF POETS AND PHILOSOPHERS. DOUGLAS, GEORGE H.
HISTORY AND EXISTENCE IN HUSSERL'S MANUSCRIPTS. PIANA, GIOVANNI.
HUMAN SCIENCE AND ETHICS IN A CREATIVE SOCIETY. WINTER, GIBSON.
IDENTITE ET DIFFERENCE DANS LA PENSEE DE MARTIN HEIDEGGER: LE CHIMIN DE "L'EREIGNIS". GREISCH, J.
INTENTIONALITY IN THE INTRODUCTION TO BEING AND NOTHINGNESS. DINAN, STEPHEN A.
LA DOCTRINE DE LA PARTICIPATION DANS LE COMMENTAIRE DE SAINT THOMAS D'AQUIN SUR LE LIBER DE CAUSIS. HO, JOSEPH CHIU YUEN.
LA METAPHYSIQUE COMME STRUCTURE HEURISTIQUE SELON BERNARD LONERGAN. SALA, GIOVANNI.
LA METAPHYSIQUE COMME STRUCTURE HEURISTIQUE SELON BERNARD LONERGAN. SALA, GIOVANNI.
LE MOI ET L'ETRE. TROTIGNON, PIERRE.
LE POEME DE PARMENIDE, DOCTRINE DU SAVOIR ET PREMIER ETAT D'UNE DOCTRINE DE L'ETRE. DUBARLE, D.
LE POEME DE PARMENIDE, DOCTRINE DU SAVOIR ET PREMIER ETAT D'UNE DOCTRINE DE L'ETRE ET LE DESTIN DE L'HOMME. DUBARLE, D.
LES MOTS ET LES ROSES: LA METAPHORE CHEZ MARTIN HEIDEGGER. GREISCH, J.
LUDWIG FEUERBACH AND OUR TIMES. ELEZ, I.
ONTOLOGIA TRIADICA E TRINITARIA. CENTIOLI, E.
ONTOLOGIA TRIADICA Y TRINITARIA (CONTINUACION). SCIACCA, MICHELE FEDERICO.
OVER ANTI-TECHNIEK EN TOTALE TECHNOCRATIE. SCHUURMAN, IR E.
PARMENIDES Y EL SER. MORE, RAUL ECHAURI.
PLATO ON NEGATION AND NON-BEING IN THE "SOPHIST". LEE, EDWARD N.
PRAGMATISM AND THE METHODOLOGY OF METAPHYSICS. ROSENTHAL, SANDRA B.
PRESENCE ET SOLITUDE: LA QUESTION DE L'ETRE ET LE DESTIN DE L'HOMME. DUVAL, R.
RAHNER AND HEIDEGGER: BEING, HEARING, AND GOD. MASSON, ROBERT.
RASSEGNA HEIDEGGERIANNA. LANDOLT, EDUARD.
REFLEXIONES SOBRE EL OPUSCULO DE HEIDEGGER. RIU, FEDERICO.
REFLEXIONES SOBRE EL PENSAMIENTO CENTRAL DE HEGEL. VASSALLO, ANGEL.
SARTRE'S INTERPRETATION OF CONSCIOUSNESS AS SPONTANEOUS. CHRISTENSEN, WILLIAM.
SAYING AND BEING WITH HEIDEGGER AND PARMENIDES. GOFF, ROBERT.
SCIENCE, NESCIENCE, CONSCIENCE. GRENT, PAUL B.
SUBJECTIVE BECOMING: AN UNWARRANTED ABSTRACTION? KIRKPATRICK, FRANK G.
TEILHARD DE CHARDIN Y EL ESTATUTO DEL SER. HERNANDEZ, JUAN SAHAGUN LUCAS.

BEING
TEODICEA Y NIHILISMO. ROSACC, JUAN JCSE RCDRIGUEZ.
THE NATURE OF BEING: AN ESSAY IN REFLECTIVE METAPHYSICS. CHANDRA, SURESH.
THE ORIGIN AND DEVELOPMENT OF BEING (YU) FRCM NCN-BEING (WU) IN THE "TAO TE CHING". CHEN, ELLEN MARIE.
THE SELF-DESTRUCTION OF METAPHYSICS. KOZY, JCHN.
THE SHAPE OF LONERGAN'S ARGUMENT IN "INSIGHT". TEKIPPE, TERRY J.
THE TURNING. HEIDEGGER, MARTIN.
TIEMPO Y SUBJETIVIDAD EN SARTRE. SCHNAITH, NELLY.
TOWARD AN ONTOLOGICAL ANALYSIS OF DETACHMENT. LEONARD, LINDA.
WAS ANSELM A REALIST: THE "MCNCLCGIUM". ADAMS, MARILYN MCCORD.
ZAGADNIENIE "REDITO" W KOMENTARZU ROGERA BACONA DO "LIBER DE CAUSIS". WROBEL, J.

BELGIAN
LA TEORIA INSTITUCIONAL DEL DERECHO. RODRIGUEZ-ARIAS BUSTAMANTE, LINO.

BELIEF(S)
"USING A PICTURE" AND RELIGICUS BELIEF. HUDSON, W DONALD.
A NOTE ON THE BELIEF THEORY CF PERCEPTICN. MELCHERT, NORMAN.
A REPLY TO DAVID BOLD. DWYER, WILLIAM.
A REPLY TO WILLIAM DWYER'S "THE CONTRADITION OF 'THE CONTRADICTION OF DETERMINISM'". BOLD, DAVID.
ABOUT MORAL BELIEFS. BLUMENFELD, DAVID.
ALTERNATIVE STRATEGIES FOR THE ANALYSIS CF KNOWLEDGE. MARGOLIS, JOSEPH.
AN ARGUMENT IN PLATO'S 'THEAETETUS': 184-6. HOLLAND, A J.
ANALYSIS AND CULTURAL LAG IN PHILCSOPHY. HARTSHCRNE, CHARLES.
ANIMAL FAITH. SAATKAMP, H J.
BELIEF AND SATISFACTION. WALLACE, JCHN R.
BELIEF AND SELF-DECEPTION. RORTY, AMELIE ODSENBERG.
BELIEF, CONFIDENCE AND FAITH. LACHS, JCHN.
BELIEF, FALSIFICATION, AND WITTGENSTEIN. HIGH, CALLAS M.
BELIEVING IN GOD. ATTFIELD, ROBIN.
BUT FAIR TO CHANCE. LEVI, ISAAC.
CAPEK ON BLANSHARD ON KIERKEGAARD. KLEINMAN, JACKIE.
CARNAP'S NEW SYSTEM OF INDUCTIVE LCGIC. HILPINEN, RISTO.
COMMITMENT AND JUSTIFICATICN: A NEW LOOK AT THE ONTOLOGICAL ARGUMENT. CHUBB, JEHANGIR N.
COMPREHENSIVELY CRITICAL RATIONALISM AND COMMITMENT. WIEBE, DON.
CONDICIONES PARA SABER. PADILLA, HUGO.
CONHECIMENTO E EXPERIENCIA NO EMPIRISMO DE RUSSELL. MARTINS, ANTONIO MANUEL.
DESCARTES' INTENTIONS. RING, MERRILL.
DOUBT ABOUT NORMATIVE THEORY OF BELIEF. PUGMIRE, DAVID R.
ERUDIZIONE E ATEISMO NELLA CULTURA DEL SEICENTO IL THEOPHRASTUS REDIVIVUS. GREGORY, TULLIO.
EXISTENTIAL EXPERIENCE AND LIMITING QUESTIONS AND ANSWERS. EDWARDS, REM B.
FACTS AND FAITH. GINI, A R.
HEGEL UND DIE RELIGION IN DER GESTALT DES DENKENS. ULRICH, FERDINAND.
HOW TO THINK ABCUT REFERENCE. LEEDS, STEPHEN.
IDENTITY, INDISCERNIBILITY, AND BELIEF. SWARTZ, ROBERT J.
IN DEFENSE OF THE PRINCIPLE FOR DEDUCIBILITY OF JUSTIFICATION. HOOKER, MICHAEL K.
INDOCTRINATION AND THE INDOCTRINATED SOCIETY. SNOOK, I A.
INTENDING. AUDI, ROBERT.
INTENTIONS, MEANING, AND FORCE. TODD, WILLIAM L.
KNOWLEDGE AND IMPLICATION. TOMBERLIN, JAMES E.
KNOWLEDGE AND TRUE BELIEF IN HINTIKKA'S EPISTEMIC LOGIC. BYRD, MICHAEL E.
KNOWLEDGE, BELIEF AND THOUGHT. MARGOLIS, J.
KNOWLEDGE AS JUSTIFIED PRESUMPTION. MORRIS, WILLIAM EDWARD.

BELIEF(S)
KNOWLEDGE WITHOUT PARADOX. MEYERS, ROBERT G.
L'INTERPRETAZIONE ATTIVISTICA DI JAMES NEGLI SCRITTI DI GIOVANNI PAPINI. MORI, MASSIMO.
MOORE'S PARADOX: ASSERTION AND IMPLICATION. RING, MERRILL.
MORALITY AND MORAL REASONING. HOLLAND, R F.
OMYLNOSC ETYCZNA. STEVENSON, CHARLES L.
ON HINTIKKA'S DEFENSE OF (CKK*) AND (CBB*). WU, KATHLEEN JOHNSON.
PAPER DOUBT, FEIGNED HESITANCY, AND INQUIRY. JOHANSON, ARNOLD A.
PRAGMATISM, GOD, AND PROFESSOR MATSON: SOME CONFUSIONS. OAKES, ROBERT A.
PROFESSOR BARTLEY'S THEORY OF RATIONALITY AND RELIGIOUS BELIEF. HUDSON, W D.
REFERENCE, MEANING, AND BELIEF. GRANDY, RICHARD.
RELIGION, REASON AND NINIAN SMART. GOWEN, JULIE.
RELIGIOUS BELIEF AND PHILOSOPHICAL ANALYSIS. MCDOUGALL, D A.
REMARKS ON ARGUMENT BY CHISHOLM. AUNE, BRUCE.
SCIENCE AND TRADITIONAL RELIGIOUS THOUGHT I AND II. SKORPSKI, JOHN.
SEMANTICS REVISITED, OR HOW NOT TO TALK ABOUT ROBOT CATS AND BLUE LEMONS. MUCCICLO, LAURENCE F.
SKEPTICISM IN TWO ESSAYS BY MONTAIGNE AND SIR THOMAS BROWNE. GRUNDY, DOMINICK.
SOME PROBLEMS IN EPISTEMIC LOGIC: TWO COMMENTS. HINTIKKA, JAAKKO.
SOME PROBLEMS IN THE STANDARD ANALYSIS OF KNOWLEDGE. JOHNSON, OLIVER A.
SUBJECTIVE TRUTH: A CRITIQUE. OVERVOLD, GARY E.
T F GREEN ON KNOWLEDGE AND BELIEF. STRIKE, KENNETH A.
THE DEVELOPMENT OF SOCIAL RELIGION: A CONTRADICTION OF FRENCH FREE THOUGHT. BOSS, RONALD I.
THE ESSENTIAL CONTESTABILITY OF SOME SOCIAL CONCEPTS. MACINTYRE, ALASDAIR.
THE EXTENT OF DOUBT IN DESCARTES' "MEDITATIONS". SCHOULS, PETER A.
THE INTELLIGIBILITY OF RULE UTILITARIANISM. DAVID, LAWRENCE.
THE MEANING-NOMINALIST STRATEGY. BENNETT, JONATHAN.
THE MENTAL AND THE PHYSICAL--A REPLY TO DR MEYNELL. PLACE, U T.
THE NATURE OF BELIEF: THE PROPER CONTEXT FOR JAMES' "THE WILL TO BELIEVE". DOOLEY, PATRICK K.
THE PROBLEM OF JUSTIFIED BELIEF. MARGOLIS, JOSEPH.
THE PSYCHOLOGY OF NEGATION AND ATTENTION. DE MEY, M.
THOUGHTS ABOUT 'BELIEF ABOUT'. GOBLE, LOUIS F.
WILLIAM JAMES: FACTS, FAITH, AND PROMISE. GINI, A R.
WISHFUL THINKING AND "THE WILL TO BELIEVE". DAVIS, STEPHEN T.
WISHFUL THINKING AND SELF-DECEPTION. SZABADOS, BELA.

BELIEVING
KNOWLEDGE AND DEFEASIBILITY. ANNIS, DAVID.
REASONS FOR ACTING VERSUS REASONS FOR BELIEVING. WEDEKING, GARY A.
REGRESSES, REASONS AND GROUNDS. DEUTSCHER, MAX.
WITTGENSTEIN'S BLUE AND BROWN BOOKS. WIENPAHL, PAUL.

BELL,D
SOME PROBLEMS OF MEANING. MULLER, HERBERT J.

BELNAP,N
THE FALLACY OF MANY QUESTIONS: OR, HOW TO STOP BEATING YOUR WIFE. FAIR, FRANK.

BENEVOLENCE
INTERPRETACION AGUSTINIANA DEL AMOR. CAPANAGA, V.
SELF LOVE AND BENEVOLENCE: IN DEFENSE OF BUTLER'S ETHICS. PLATT, THOMAS W.
SELF-INTEREST AND BENEVOLENCE IN HUME'S ACCOUNT OF MORAL OBLIGATION. HUFF, THOMAS.

BENGEL,J
LAS INFLUENCIAS MISTICAS EN EL ROMANTICISMO ALEMAN. WEYLAND, MIRIANA.

BENN,S
PRESUMPTIONS OF REASON AND PRESUMPTIONS OF JUSTICE. KATZNER, LOUIS I.

BENNE,K
ON AUTHORITY AND EDUCATION. TERRIS, MARTIN.

BENNETT,D
THE FUNCTIONAL PREREQUISITES OF INTENTIONAL COMMUNICATIVE SYSTEMS. CAPPELLA, JOSEPH N.

BENNETT,J
ON MISSING THE WRONG TARGET: A CRITICISM OF SOME CHAPTERS IN JONATHAN BENNETT'S "LOCKE, BERKELEY, HUME: CENTRAL THEMES". BERMAN, DAVID.
ON THE INTRINSIC WRONGNESS OF KILLING INNOCENT PEOPLE. GEDDES, LEONARD.
THE DETERMINIST PRINCIPLE AS SYNTHETIC AND A PRIORI. BURKHOLDER, L.
VISUAL GEOMETRY. HOPKINS, JAMES.

BENTHAM
A NOTE ABOUT BENTHAM ON EQUALITY AND ABOUT THE GREATEST HAPPINESS PRINCIPLE. WERNER, LOUIS.
ABORTION AND THE PRINCIPLES OF LEGISLATION. MICALLEF, PAUL J.
LE PRINCIPLE D'UTILITE ET L'EGALITE: BENTHAM ET J S MILL. GRIFFIN-COLLART, E.
THE DISUTILITY OF ACT-UTILITARIANISM. MACKIE, J L.
THE PUBLIC INTEREST. BENDITT, THEODORE M.

BENTLEY,R
TESTI TEOLOGICO-FILOSOFICI LOCKIANI; DAL MS LOCKE C 27 DELLA LOVELACE COLLECTION. SINA, MARIO.

BERGER,G
BERGER ON EARMAN ON TEMPORAL ANISOTROPY. WINGARD, ROBERT.
DOS ACTITIDES FRENTE AL TIEMPO. PUCCIARELLI, EUGENIO.

BERGMANN,G
WOLTERSTORFF ON BERGMANN'S PRINCIPIUM INDIVIDUATIONIS. GEELS, DONALD E.

BERGMANN,S
SHMUEL HUGO BERGMAN'S "THE HISTORY OF PHILOSOPHY FROM NICHOLAUS CUSANUS TO THE AGE OF ENLIGHTMENT" (IN HEBREW). BEN-SHLOMO, JOSEPH.

BERGSON
BERGSON ON SCIENCE AND PHILOSOPHY. DELANEY, C F.
DOS ACTITIDES FRENTE AL TIEMPO. PUCCIARELLI, EUGENIO.
DURACION Y TIEMPO EN BERGSON. CRISTIANI, ALDO HORACIO.
KARMA - THE RIPENING FRUIT. NANAJIVAKO, BHIKKHU.
SOBRE ALGUNAS PREMISAS COMUNES A SAUSSURE Y SUS CONTEMPORANEOS. SAZBON, JOSE.
THE SUBJECTIVITY OF THE HUMAN BODY. ZANER, RICHARD M.

BERGSTROM,L
REPLY TO BRONAUGH. BERGSTROM, LARS.

BERKELEY
A NOTE ON "BERKELEY'S LINGUISTIC CRITERION". KUPFER, JOSEPH.
BERKELEY AND THE MATHEMATICS OF MATERIALISM. SILVER, BRUCE.
BERKELEY AND INFERRED FRIENDS. STEINKRAUS, WARREN E.
BERKELEY AND THE PRINCIPLE OF INERTIA. SILVER, BRUCE.
BERKELEY'S ARGUMENT FOR A DIVINE VISUAL LANGUAGE. CREERY, WALTER E.

BERKELEY
BISHOP BERKELEY'S PETITIO. ALLISON, HENRY E.
COMMENT ON EST PASSE DE L'IDEE CARTESIENNE A L'IDEE BERKELEYENNE DE LA MATIERE. THEAU, JEAN.
IDEAS AND ARCHETYPES: APPEARANCE AND REALITY IN BERKELEY'S PHILOSOPHY. LASCOLA, RUSSELL A.
IMMEDIATE REALISATION OR INFERRED REALISATION? STEINKRAUS, WARREN E.
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SOME THOUGHTS ON BUDDHISM AND THE ETHICS OF ECOLOGY. ROBINSON, PETER.
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BUENO,G
G BUENO: TESIS SOBRE LA DIALECTICA. ARTAL, A GARCIA.

BUKHARIN,N
BUKHARIN'S THEORY OF EQUILIBRIUM. HOFFMAN, DAVID.

BULLOUGH,E
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THE PROBLEMS OF PSYCHIC DISTANCE IN RELIGIOUS ART. FRAZIER, ALLIE M.

BULTMANN
SCIENCE, NESCIENCE, CONSCIENCE. GRENT, PAUL B.

BULTMANN,P
ON MYTH AND ITS RELATIONSHIP TO HERMENEUTICS. KOCKELMANS, JOSEPH J.

BUNGE,M
L'EPISTEMOLOGIE DE MARIO BUNGE. RUSSO, FRANCOIS.

BURCH,R
THE NON-EXISTENCE OF ILLOCUTIONARY FORCES: A REPLY TO MR BURCH. COHEN, L JONATHAN.

BUREAUCRACY(-CIES)
ANALYSIS OF THE ECONOMIC SITUATION AND PROPOSAL FOR A PROGRAM OF ACTION. HORVAT, BRANKO.
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POUVOIR ET HUMANISME. GOLDMANN, LUCIEN.
SOCIALISM WITHOUT SOCIALISTS: THE PROSPECT FOR AMERICA. HODGES, DONALD.
THE EDUCATIONAL BUREAUCRACY'S CREDIBILITY GAP. SULLIVAN, TIMOTHY.

BURI,F
JASPERS' PHILOSOPHY OF EXISTENCE AS A MODEL FOR THEOLOGICAL REFLECTION. LONG, EUGENE T.

BURIDAN
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THE DEVELOPMENT OF SUPPOSITIO NATURALIS IN MEDIAEVAL LOGIC. DE RIJK, L M.

BURKE
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BURKS,E
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WALTER BURLEIGH'S TREATISE "DE SUPPOSITIONIBUS" AND ITS INFLUENCE ON WILLIAM OF OCKHAM. BROWN, STEPHEN F.

BURRELL,D
BURRELL ON RULES, INSTRUCTIONS, AND MACHINES. HARRISON III, FRANK R.

BURTON,R
INFINITE WORLDS: ROBERT BURTON'S COSMIC VOYAGE. BARLOW, RICHARD G.
ROBERT BURTON, JONATHAN SWIFT, AND THE TRADITION OF ANTI-PURITAN INVECTIVE. CANAVAN, THOMAS L.

BUTLER
LA "ANALOGY OF RELIGION" DI JOSEPH BUTLER NELLA CRITICA D'OGGI. BABOLIN, ALBINO.
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BUTLER,W
THE BERKELEY WINDOW IN TRINITY COLLEGE. FURLONG, E J.

BUTTS,R
BUTTS ON WHEWELL'S VIEW OF TRUE CAUSES. WILSON, DAVID B.

CAGE,J
THE GREAT REPRESSION. KELL, RICHARD.

CAHN,S
ON A NEW ESCAPE FROM LOGICAL DETERMINISM. CHAPMAN, TOBIAS.

CAJETAN
THE "TERTIA VIA": AN EXISTENTIAL RECONSTRUCTION. CURRAN, CHARLES.

CALCULUS
CALCUL AUTOMATIQUE DES NORMES ET PROPOSITIONS JURIDIQUES. SANCHEZ-MAZAS, MIGUEL.
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CALLAHAN,D
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TOWARD A SOUND MORAL POLICY ON ABORTION. COFFEY, PATRICK J.

CAMPBELL,K
TWO ARGUMENTS AGAINST THE IDENTITY THEORY OF MIND. CLARKE, DESMOND M.

CAMUS
CAMUS, MAN, AND EDUCATION. OLIVER, THOMAS.
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THE POWERLESSNESS OF GOD OR OF MAN. BURT, DONALD X.

CAN
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CANDRAKIRTI
THE PROBLEM OF THE ABSOLUTE IN THE MADHYAMAKA SCHOOL. DE JONG, J W.

CANFIELD,J
CAN THE AGENT-TO-BE PREDICT HIS DECISION? PARRY, RICHARD D.
FUNCTIONS. WRIGHT, LARRY.

CANTOR
A NOTE ON CANTOR'S THEOREM AND RUSSELL'S PARADOX. CROSSLEY, J N.
ZBIORY I KLASY. LUBANSKI, MIECZYSLAW.

CAPACITY(-TIES)
DESIRE AND CAPACITY. CHOPRA, Y N.

CAPEK,M
CAPEK ON BLANSHARD ON KIERKEGAARD. KLEINMAN, JACKIE.

CAPITALISM
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THE THEORY OF THE CRASH. COLLETTI, LUCIO.
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CAPOGRASSI
NOTAS SOBRE LA ALTERIDAD DEL DERECHO EN LA FILOSOFIA JURIDICA ITALANA
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CARDUCCI,G
RILEGGENDO IL FLORA. RUGANI, RICCARDO.

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THE EXAMINATION PARADOX AND FORMAL PREDICTION. BOSCH, J.

CARING
CARE, GUILT, AND RESPONSIBILITY: NOTES ON THE STRANGER. MOONEY,
EDWARD F.

CARLO,W
THE "TERTIA VIA": AN EXISTENTIAL RECONSTRUCTION. CURRAN, CHARLES.

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CARRIER,L
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CARTWRIGHT,R
THE INTENSIONALITY OF ONTOLOGICAL COMMITMENT. JUBIEN, MICHAEL.

CASAUBON,M
ROBERT BURTON, JONATHAN SWIFT, AND THE TRADITION OF ANTI-PURITAN INVECTIVE. CANAVAN, THOMAS L.

CASEY,J
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THE AESTHETICS OF ANTONIO CASO. HADDOX, JOHN H.

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THE LITERARY GENRE AS SYMBOLIC FORM. BUESCH, THOMAS A.

CASTANEDA,H
CASTANEDA ON THE PRIVATE-LANGUAGE ARGUMENT: A REFUTATION OF A REFUTATION . SHIRLEY, EDWARD S.
FAIRNESS AND THE VALUE OF DISJUNCTIVE ACTIONS. FREEMAN, JAMES B.
ON THE COHERENCE OF ACT-UTILITARIANISM. BERGSTROM, LARS.
REASONS FOR ACTING VERSUS REASONS FOR BELIEVING. WEDEKING, GARY A.

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REASON-GIVING AND ACTION-GUIDING IN MORALITY. BURCH, ROBERT W.
THE HYPOTHETICAL IMPERATIVE. HILL JR, THOMAS E.

CATEGORICALNESS
HYPOTHETICALS: CONDITIONALS AND THETICALS. BAKER, JOHN A.
WHITEHEAD'S GOD: CATEGOREALLY DERIVED OR REFORMULATED AS A 'PERSON', OR NEITHER? MACCORMAC, EARL R.

CATEGORY(-RIES)
"---THIS I OR HE OR IT (THE THING) WHICH THINKS---". SELLARS, WILFRID.
"NISI CREDIDERO NON INTELLIGAM": THE NEO-ANSELMIAN THEORY OF CATEGORIES IN S KOERNER AND THE LATER COLLINGWOOD. HOLMES, STEPHEN.
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DOCTRINE DES CATEGORIES DE LA RELATION. RENOUVIER, CHARLES.
HEGEL'S CRITIQUE OF KANT. SMITH, JOHN E.
INDIVIDUALS IN ARISTOTLE'S CATEGORIES. JONES, BARRINGTON.
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PRAGMATISM AND THE METHODOLOGY OF METAPHYSICS. ROSENTHAL, SANDRA B.
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THE CATEGORICAL AND THE THETIC JUDGEMENT: EVIDENCE FROM JAPANESE SYNTAX. KURODA, S Y.
THE FUNCTION OF DARSHANA SYSTEMS IN INDIAN PHILOSOPHY. SPIERS, JOHN.
THE SIGNIFICANCE OF MYTHS AND GHOSTS IN GILBERT RYLE'S CONCEPTION OF PHILOSOPHY FOR PHILOSOPHY OF EDUCATION. NEWSOME JR, GEORGE L.
UN RECENTE STUDIO DI G N G ORSINI SUI RAPPORTI DI S T COLERIDGE CON IL PENSIERO TEDESCO CONTEMPORANEO. PUPI, ANGELO.

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CATEGORY-THEORY
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CATHOLIC
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NEWMAN ON FAITH AND HISTORY. HOLMES, J DEREK.
WEBER'S THESIS AS AN HISTORICAL EXPLANATION. SPRINZAK, EHUD.

CAUSALITY
A CONTRIBUTION TOWARDS THE DEVELOPMENT OF THE CAUSAL THEORY OF KNOWLEDGE . GOLDSTICK, D.
ACTIONS AND EVENTS. SELLARS, WILFRID.
AN ATEMPORAL VIEW OF CAUSALITY. BRIER, BOB.
ANOTHER LOOK AT THE FIRST PRINCIPLES OF KNOWLEDGE. BEARSLEY, PATRICK J.
ARE CAUSAL LAWS PURELY GENERAL? DOWNING, PETER.
ARISTOTLE ON NECESSITY, CHANCE AND SPONTANEITY. MILLER, WILLARD M.
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CAUSAL MODELS AND SPACE-TIME GEOMETRIES. DOMOTOR, ZOLTAN.
CAUSAL RELATIONS AND THE INDIVIDUATION OF ACTIONS. MUCCIOLO, LAURENCE F.
COMMENT ON WATT. HARRIS, ERROL E.
CONCEPTUAL IDEALISM. RESCHER, NICHOLAS.
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DEWEY'S STRUGGLE WITH THE INEFFABLE. GARRETT, ROLAND.
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GOD'S ACTION AND NATURE'S WAY. LACHS, JOHN.
IMPLICATIONS OF CAUSAL PROPAGATION OUTSIDE THE NULL CONE. EARMAN, JOHN.
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LES APORIES DE ZENON, LA TOPOLOGIE ET LA PHYSIQUE CONTEMPORAINE. AKTCHOURINE, I A.
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NATURAL EXPLANATIONS AND RELIGIOUS EXPERIENCE. WAINWRIGHT, WILLIAM J.
NATURAL NECESSITY. HUMBER, JAMES AND MADDEN, EDWARD.
OCKHAM ON NATURE AND GOD. WOODS, EARL R.
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RATIONAL EXPLANATION AND COVERING LAWS. LANGHAM, PAUL.
REFERENCE, MEANING, AND BELIEF. GRANDY, RICHARD.
REPLY TO HARRIS. WATT, A J.
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SYNCHRONICITY AND COMPLEMENTARITY WITH REGARD TO LIFE. PEERBOLTE, M LIETAERT.

CAUSALITY
THE CAUSALITY OF GOD IN SPINOZA'S PHILOSOPHY. WATT, A J.
THE COSMOLOGICAL ARGUMENT AFTER KANT. DUPRE, LOUIS.
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THE METAPHYSICS OF EMILE MEYERSON: A KEY TO THE EPISTEMOLOGICAL PARADOX. BRYSON, KENNETH A.
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THEOPHANIC COSMIC ORDER IN SAINT BONAVENTURE. WOO, ESTHER.
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CAUSATION
BUTTS ON WHEWELL'S VIEW OF TRUE CAUSES. WILSON, DAVID B.
CAUSATION AND DIRECT REALISM. GRAM, S.
CAUSATION AND NECESSARY CONNECTION. MILLER, BARRY.
CAUSATION, NOMIC SUBSUMPTION, AND THE CONCEPT OF EVENT. KIM, JAEGWON.
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CAUSATIVES. KASTOVSKY, DIETER.
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KNOWLEDGE AND CAUSATION. BARKER, JOHN A.
NOTES ON THE CAUSAL THEORY OF TIME. EARMAN, JOHN.
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REPLY TO DAVID WILSON: WAS WHEWELL INTERESTED IN TRUE CASES? BUTTS, ROBERT E.
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CAUSES AND COUNTERFACTUALS. KIM, JAEGWON.
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MODELS, ANALOGIES, AND DEGREES OF CERTAINTY IN DESCARTES. BLIZMAN, JAMES.
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ON WEIGHTING CAUSES. MARTIN, RAYMOND.
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PLATONISM AND THE CAUSAL THEORY OF KNOWLEDGE. STEINER, MARK.
REASONS VS CAUSES IN EXPLANATION OF ACTION. MACKLIN, RUTH.
REASONS, CAUSES, AND DECISIONS. FORD, LEWIS S.
SELF-CONCEPT AS CAUSE. SPEARS, WILLIAM D AND DEESE, MARY ELLEN.
SEMANTICS OF JAPANESE CAUSATIVIZATION. SHIBATANI, MASAYOSHI.
THE NON-CAUSAL SELF-FULFILLMENT OF INTENTION. RANKIN, K W.
TOWARDS AN ARISTOTELEAN THEORY OF SCIENTIFIC EXPLANATION. BRODY, BARUCH A.
WHICH WORLDS COULD GOD HAVE CREATED? PLANTINGA, ALVIN C.

CAWS,P
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CENSORSHIP
CENSORSHIP, STATE SECRETS AND PARTICIPATORY DEMOCRACY. JONES, H M.
F H BRADLEY ON CENSORSHIP AND PSYCHICAL DISTANCE. CROSSLEY, D J.
WHY DID FEUERBACH CONCERN HIMSELF WITH LUTHER? GLASSE, JOHN.

CENTORE,F
ALICE THROUGH THE LOOKING GLASS OF LOGIC 100. JAMES, THEODORE E.
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TWO LOGICS, OR ONE, OR NONE? VEATCH, HENRY.

CERRONI,V
DESILUSION JURIDICA Y LIBERTAD. ANDREU, ANTONIO JARA.

CERTAINTY
CONHECIMENTO E EXPERIENCIA NO EMPIRISMO DE RUSSELL. MARTINS, ANTONIO MANUEL.
DIRECT SENSORY AWARENESS: A TIBETAN VIEW AND A MEDIEVAL COUNTERPART. MCDERMOTT, A CHARLENE.
EVIDENCE, ARGUMENT, AND CERTAINTY. PHILLIPS, HOLLIBERT E.
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LE DETERMINISME. MOREAU, JACQUES.
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MODELS, ANALOGIES, AND DEGREES OF CERTAINTY IN DESCARTES. BLIZMAN, JAMES.
MODELS, ANALOGIES, AND DEGREES OF CERTAINTY IN DESCARTES. BLIZMAN, JAMES.
NEWMAN ON FAITH AND HISTORY. HOLMES, J DEREK.
ON CLAIMING TO KNOW AND FEELING SURE. ZVARA, ANDREW A.
THE LANGUAGE-GAME VIEW OF RELIGION AND RELIGIOUS CERTAINTY. KELLENBERGER, JAMES.
TRYING (AS THE MENTAL "PINEAL GLAND"). O'SHAUGHNESSY, BRIAN.
VERMITTLUNG UND UNMITTELBARKEIT BEI HEGEL, MARX UND FEUERBACH. LOEWITH, KARL.

CERTITUDE
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CESARINI,W
LA TEORIA INSTITUCIONAL DEL DERECHO. RODRIGUEZ-ARIAS BUSTAMANTE, LINO.

CHAIX-RUY,J
DOS ACTITIDES FRENTE AL TIEMPO. PUCCIARELLI, EUGENIO.

CHAN-JO-SHUI
CHAN JO-SHUI'S INFLUENCE ON WANG YANG-MING. CHAN, WING-TSIT.

CHANCE
A NOTE ON INDUCTIVE LOGIC. COHEN, L JONATHAN.
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BUT FAIR TO CHANCE. LEVI, ISAAC.
CLASSES AND CHANGE. PARKS, ZANE.
DEUS ALEA LUDENS. KURZ, OTTO.
DOES CAUSAL REGULARITY DEFY CHANCE? LESLIE, JOHN.
EVEN-CHANCE LOTTERIES IN SOCIAL CHOICE THEORY. FISHBURN, PETER C.
NECESSITY, CHANCE, AND FREEDOM IN THE EARLY ATOMISTS. EDMUNDS, LOWELL.

CHANGE
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COGNITIVE FACTORS IN THE EVOLUTION OF CIVILIZATIONS. QUIGLEY, CARROLL.
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FORMAL JUSTICE AND RULE-CHANGE. CAMPBELL, T D.
ISSUES IN THEORY CHANGE. LUIZZI, VINCENT.
NONSTANDARD MATHEMATICS AND A DOCTRINE OF GOD. HENRY JR, GRANVILLE C.
ON THE HISTORICAL SUBJECT. ROTENSTREICH, NATHAN.
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PHILOSOPHY AND REVOLUTION: CONFUCIANISM AND PRAGMATISM. WU, JOSEPH S.
PRESUPPOSITION OF EXISTENCE OF THEME FOR VERBS OF CHANGE (IN KOREAN AND ENGLISH). LEE, CHUNGMIN.
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ST THOMAS AND THE COHERENCE OF THE ARISTOTELIAN THEOLOGY. PEGIS, ANTON C.
STERLING LAMPRECHT'S CRITIQUE OF CAUSALITY. COHEN, BARRY AND HUMBER, JAMES.
THE HISTORICAL ANALYSIS OF CHANGE. ELY, RICHARD G.
THE TRANSFORMATIONS FOR PERSONS. RORTY, AMELIE OKSENBERG.
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L'AMOUR SELON DESCARTES: D'APRES LA LETTRE A CHANUT DU 1 FEVRIER 1647. HEIDSIECK, F.

CHAPPELL,V
CHAPPELL ON STUFF AND THINGS. CARTWRIGHT, HELEN MORRIS.
SOME CRITICISMS OF CHAPPELL'S ARGUMENT FOR SOLIPSISM. CORDING, RICHARD.

CHARACTER(S)
WHITEHEAD AND PERSONAL IDENTITY. BENNETT, JOHN B.

CHARITY
AESTHETICS, CHARITY, UTILITY, AND DISTRIBUTIVE JUSTICE. NARVESON, JAN.
INTERPRETACION AGUSTINIANA DEL AMOR. CAPANAGA, V.

CHARLES,D
VOIX ET MUSIQUE. JOLAS, BETSY.

CHARLESWORTHY,M
RATIONAL AUTHORITY AND EDUCATION. FRANZ, HAROLD.

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CHLORINE SUBSTITUTION AND THE FUTURE OF ORGANIC CHEMISTRY: METHODOLOGICAL ISSUES IN THE LAURENT-BERZELIUS CORRESPONDENCE (1843-1844). BROOKE, JOHN HEDLEY.

CHENU,D
"ANIMAL LABORANS" AND "HOMO FABER": REFLECTIONS ON A THEOLOGY OF WORK. MAY, WILLIAM E.

CHERNISS,H
KNOWLEDGE OF THE UNIVERSAL AND KNOWLEDGE OF THE PARTICULAR IN ARISTOTLE. LESZL, WALTER.

CHERRY,C
ON SOME ATTEMPTED CRITICISM. HOLLAND, R F.

CHILDREN
ANALYZING CHILDREN'S TALK ABOUT ART. ECKER, DAVID W.
L'AVORTEMENT. CHAUCHARD, P.
MATRIMONIO CRISTIANO Y EDUCACION DE LOS HIJOS SEGUN SAN AGUSTIN. LARRABE, J L.
RIGHTS OVER CHILDREN. SHRAG, FRANCIS.
SOME REFLECTIONS ON L S VYGOTSKY'S 'THOUGHT AND LANGUAGE'. FODOR, JERRY.

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A TENTATIVE TREATISE ON THE BUDDHIST PHILOSOPHICAL THOUGHT OF HUI-YUAN. FANG, LI-T'EN.
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ON THE SIGNIFICANCE OF THE QUESTION "DID CHINA HAVE SCIENCE"? MUNGELLO, DAVID E.
PHILOSOPHY IN NEW CHINA: AN INTERVIEW WITH FUNG YU-LAN, PEKING UNIVERSITY. FANN, K T.
SELF-UNDERSTANDING OF WORLD RELIGIONS AS RELIGION. DHAVAMONY, MARIASUSAI.
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UNITY AND CREATIVITY IN WANG YANG-MING'S PHILOSOPHY OF MIND. CHENG, CHUNG-YING.

CHISHOLM,R
CHISHOLM AND HUME ON OBSERVING THE SELF. CLACK, R JEROLD.
GIVENESS AND EXPLANATORY COHERENCE. SELLARS, WILFRID.
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CHISHOLM,R
ON CHISHOLM'S PARADOX. MOTT, PETER L.
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TALKING ABOUT THINKING. ROSENTHAL, DAVID M.
THE METAPHYSICS OF MIND-BODY IDENTITY THEORIES. EPSTEIN, FANNY L.

CHOICE(S)
CHOICE, PERFORMANCE AND FREE WILL. ROHATYN, DENNIS A.
COMMENT PEUT-ON ALLER AU CINEMA? DUFRENNE, MIKEL.
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DETERMINATION AND SELF-DETERMINATION: SOME CRITICAL REFLECTIONS. MCCALL, RAYMOND J.
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EMOTIONS AND CHOICE. SOLOMON, ROBERT C.
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ON SOME SUGGESTIONS FOR HAVING NON-BINARY SOCIAL CHOICE FUNCTIONS. BATRA, RAVEENDRA N AND PATTANAIK, PRASANTA K.
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A NOTE ON SO-CALLED 'DISCOVERY PROCEDURES'. MILLER, J.
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THE LOGIC OF MATHEMATICS AND MATHEMATICAL LOGIC. PEDERSEN, STIG ANDUR.

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KIERKEGAARD ON 'TRUTH IS SUBJECTIVITY' AND 'THE LEAP OF FAITH'. SCHACHT, RICHARD.
KIERKEGAARD AND THE EDUCATIONAL CRISIS. NAESS, A.
LA CONCEZIONE MORALE DI J BAPTIST VON HIRSCHER. BALESTRO, PIETRO.
LA CRITICA DISVELATRICE. MORETTI-COSTANZI, TEODORICO.
LUDWIG FEUERBACH: CRITICA DE LA SINRAZON PURA. ORLANDI, CARLOS ALBERTO.
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SELF-UNDERSTANDING OF WORLD RELIGIONS AS RELIGION. DHAVAMONY, MARIASUSAI.
TEILHARD DE CHARDIN AND CHRISTIAN SCHOOLS. COLLINS, PETER M.
THE EXISTENTIAL ASPECTS OF CHRISTIAN FAITH. ROSE, MARY CARMAN.
THE FORCE OF NIETZSCHE'S CRITICISM OF CHRISTIANITY. KEATON, ALVIN E.
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JUST WAR, LIMITED WAR AND VIETNAM. O'BRIEN, WILLIAM.
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CHURCH,A
AN ARGUMENT AGAINST CHURCH'S THESIS. BOWIE, G LEE.

CICERO
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CITIZEN(S)
MOSES MENDELSSOHN SULL'ILLUMINISMO. PASQUALUCCI, PAOLO.
THE GOOD MAN AND THE GOOD CITIZEN IN ARISTOTLE'S "POLITICS". DEVELIN, ROBERT.

CITIZENSHIP
LE SAGE ET LE CITOYEN SELON J J ROUSSEAU. BESSE, G.

CIVIL-DISOBEDIENCE
CONDITIONS FOR LEGAL OBLIGATION. KELLY, DEREK A.
DISOBEYING THE LAW: A CRITIQUE OF A CRITIQUE. SCHWARZ, ROBERT.
MORAL ISSUES IN CIVIL DISOBEDIENCE. MURN, SYLVIA.
SOCRATES ON CIVIL DISOBEDIENCE AND REBELLION. JAMES, GENE G.

CIVIL-RIGHT(S)
THE WARREN COURT AND CIVIL RIGHTS: ERA OF POSITIVE CONSTITUTIONALISM AND EGALITARIANISM. ELSTON, JAMES L.

CIVILIZATION(S)
ASPECTS OF PSYCHO-HISTORY. TOYNBEE, ARNOLD.
CIVILIZATION AS STRUCTURES OF CONSCIOUSNESS. MICKUNAS, ALGIS.
COGNITIVE FACTORS IN THE EVOLUTION OF CIVILIZATIONS. QUIGLEY, CARROLL.
CONSCIENCES, SCIENCES, STRUCTURES OF CONSCIOUSNESS. NELSON, BENJAMIN.
EMERGENT WORLD-VIEWS IN THE GROWTH OF CIVILIZATIONS. RICHARDSON, DAVID BONNER.
MODERN CIVILIZATION: ITS DEMISE. GOTESKY, RUBIN.
MODERN CIVILIZATION AND HUMAN SURVIVAL. MULLER, HERBERT J.
MODERN CIVILIZATION AND HUMAN SURVIVAL: A SOCIAL-SCIENTIFIC VIEW. LEE, ALFRED MCCLUNG.
MODERN CIVILIZATION AND SCIENTIFIC KNOWLEDGE. SACHSSE, HANS.
MODERN CIVILIZATION AND SCIENTIFIC KNOWLEDGE. GENOVA, A C.
MODERN CIVILIZATION AND SCIENTIFIC KNOWLEDGE. HOGBEN, LANCELOT.
THE TASKS OF THE POLITICAL EDUCATOR. RICOEUR, PAUL.
WESTERN CIVILIZATION ON TRIAL. LOVERDE, LORIN.

CLAIM(S)
RIGHTS AND CLAIMS. BANDMAN, BERTRAM.

CLAIMING
KNOWING AND CLAIMING. CARL, WOLFGANG AND HORSTMANN, ROLF P.

CLARK,M
IFS AND HOOKS: A DEFENCE OF THE ORTHODOX VIEW. YOUNG, JOHN J.

CLARKE,D
CLARKE'S PRINCIPLE OF MOOD CONSTANCY. MORSCHER, EDGAR AND YAND ZECHA, GERHARD.

CLARKE,J
MR CLARKE'S RESURRECTION ALSO. HICK, JOHN.

CLASS(ES)
A REPLY TO PROFESSOR SARD. STROLL, AVRUM.
BEETHOVEN, SONATA, AND UTOPIA. SOLOMON, MAYNARD.
CLASSES AND CHANGE. PARKS, ZANE.
DEUX CONTRESENS DANS LA TRADUCTION FRANCAISE DE L'ISAGOGE. GAGNON, CLAUDE.
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HEGEL'S AMERICA. KELLY, GEORGE A.
METHODOLOGICAL PROBLEMS IN THE STUDY OF THE HISTORY OF PHILOSOPHY FROM AN EVALUATION OF WANG CH'UNG. T'IEN, CH'ANG-WU.
NOTES ON HISTORY AND CLASS CONSCIOUSNESS. ARATO, ANDREW.
ON THE METHODOLOGY OF THE HISTORY OF PHILOSOPHY AND THE PROBLEM AND THE PROBLEM OF THE INHERITANCE OF MORALS. CHANG, TUNG-FENG.
REFLEXIONES SOBRE DOS PROBLEMAS DE LA LOGICA FORMAL. SCHOENBERG, JUDITH.
RUSSELL, SEARLE, AND HAMLET. SARD, ARTHUR.
SULL'USO DI CHASSE DELLA SCIENZA. PALA, A.
THE CONSCIOUSNESS OF A CLASS AND CLASS CONSCIOUSNESS. SCHAFF, ADAM.
THE ORIGIN OF CONFUCIUS'S IDEOLOGY OF "HARMONY BUT NOT EQUALITY" AND THEOLOGICAL GOAL OF HIS THEORY OF RECONCILING CONTRADICTIONS. CHAO, CHI-PIN.

CLASS-INTEREST(S)
CRITICAL SOCIAL THEORY IN MARX. MARKOVIC, MIHAILO.
GOLDMANN VIVANT. PALMIER, JEAN-MICHEL.
LE MONOPOLISME DE PARTI ET LA PUISSANCE POLITIQUE DES GROUPES SOCIAUX. VRACAR, STEVAN.
THE IDEA OF MANIPULATION AND MANIPULATION OF IDEAS. SUSNJIC, DURO.
THE STRUGGLE OF MARX AND ENGELS AGAINST "GENUINE SOCIALISM". KU, CHIN-P'ING.

CLASSICAL-PHYSICS
FAUT-IL REFORMULER LA PHYSIQUE? LESTIENNE, R.

CLASSIFICATION
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BIOLOGICAL CLASSIFICATION. PRATT, VERNON.
DE QUELQUES APPROCHES DE LA CLASSIFICATION DES SYSTEMES LOGIQUES. PIATNITZYNE, B N AND SOUBBOTINE, A L.
KLASY ILORAZOWE I PODIZIALY. LUBANSKI, M.
THE FUNCTION OF DARSHANA SYSTEMS IN INDIAN PHILOSOPHY. SPIERS, JOHN.

CLIMACUS,J
KIERKEGAARD INTERPRETE DE NIETZSCHE. ASSAAD-MIKHAIL, F.

COBB,J
GOD'S ACTION AND NATURE'S WAY. LACHS, JOHN.
REGIONAL INCLUSION AND THE EXTENSIVE CONTINUUM. COBB JR, JOHN B AND SHERBURNE, DONALD W.
WHITEHEAD AND PERSONAL IDENTITY. BENNETT, JOHN B.

COERCION
THE ETHICS OF MORAL COERCION: GANDHI AND POLITICAL REVOLUTION. STRENG, FREDERICK J.

COGNITION
ARE COGNITIVE PROCESSES AND STRUCTURE A MYTH? MARTIN, MICHAEL.
ATENTATIVE MARXIST INTERPRETATION OF THE PROBLEM OF VALUES. PAVLOV, DEYAN.
DIRECT SENSORY AWARENESS: A TIBETAN VIEW AND A MEDIEVAL COUNTERPART. MCDERMOTT, A CHARLENE.
FOR THE COMPLEAT LOGICAL EMPIRICIST: "NON-COGNITIVE" FOUNDATIONS FOR INDUCTIVE LOGIC. CREARY, LEWIS G.
HEGEL'S TRIADIC DOCTRINE OF COGNITIVE MIND. GREENE, MURRAY.
METHODE ET METAPHYSIQUE DANS LA PHILOSOPHIE DE JOHN LOCKE. YOLTON, JOHN W.
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ON PHYSIOLOGICAL STRUCTURALISM IN PSYCHOLOGY. VUORINEN, RISTO.
ON THE CONSERVATIVE EXTENSIONS OF SEMANTICAL SYSTEMS: A CONTRIBUTION TO THE PROBLEM OF ANALYTICITY. WILLIAMS, P M.
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REFLEXIONES SUR L'OUVERTURE A L'EXPERIENCE. CHRISTOFF, DANIEL.
THE CONCEPT OF ATTITUDE. MAZE, J R.
THE LOGIC OF AESTHETIC JUDGEMENTS. WALHOUT, DONALD.

COHEN,B
TOLERANCE AND 'DOGMATISM' IN MORALS. GOVIER, TRUDY R.

COHEN,J
FORCE AND MEANING. FRYE, MARILYN.

COHEN,L
COHEN, AUSTIN AND MEANING. BURCH, ROBERT W.
ON A NOMINALISTIC ANALYSIS OF NON-EXTENSIONAL CONTEXTS. SIMPSON, T M.

COHEN,P
ON MYTH AND ITS RELATIONSHIP TO HERMENEUTICS. KOCKELMANS, JOSEPH J.

COHERENCE
ARE SCIENTIFIC INDUCTION AND METAPHYSICAL COHERENCE REALLY SEPARATE INFORMAL LOGICS? COX, L HUGHES.
GIVENESS AND EXPLANATORY COHERENCE. SELLARS, WILFRID.
IS THE CONCEPT OF VIOLENCE COHERENT? PRIOR, ANDREW.
LE "REFLEXIONS SUR LA POETIQUE" DI FONTENELLE E LA POETICA CLASSICISTICA . MARCIALIS, M T.
REASONABLE ACCEPTANCE AND EXPLANATORY COHERENCE: WILFRID SELLARS ON INDUCTION. LEHRER, KEITH.
THE RATIONALITY OF METAPHYSICS. KEKES, JOHN.

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COLLECTION(S)
CHRONOLOGICAL PERSPECTIVE: THE GERIATRICS OF FACTS. HARRIMAN, CHARLES J.

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SOME CONTRADICTIONS AND INSUFFICIENCIES OF YUGOSLAV SELF-MANAGING SOCIALISM. SUPEK, RUDI.

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A NOTE ON HISTORICISM: BEARD, MEINECKE, AND COLLINGWOOD. BOURKE, PAUL F.
ANOTHER LOOK AT THE ONTOLOGICAL STATUS OF THE AESTHETIC OBJECT. MITIAS, MICHAEL H.
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HISTORICAL INSTRUMENTALISM. MCCULLAGH, C B.
IMAGINATION AND DESCRIPTION: COLLINGWOOD AND THE HISTORICAL CONSCIOUSNESS. WHITE, DAVID A.
R G COLLINGWOOD: ART, CRAFT, AND HISTORY. TAYLOR, DONALD S.

COLOR
A COLOUR VISION DEFECTIVE ARTIST. PICKFORD, R W.
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GIVENESS AND EXPLANATORY COHERENCE. SELLARS, WILFRID.
LE RYTHME COLORE. SURVAGE, LEOPOLD.
THEORY OF SCIENCE IN THE LIGHT OF GOETHE'S SCIENCE OF NATURE. HEGGE, HJALMAR.
VAGUENESS AND COLOUR PREDICATES. BOYNE, CHRIS.

COMBINATORY-LOGIC
A CHARACTERIZATION OF TERMS OF THE LAMBDI-I-CALCULUS HAVING A NORMAL FORM. BARENDREGT, H.
A DEDUCTION THEOREM FOR RESTRICTED GENERALITY. BUNDER, M W.
A GENERALISED KLEENE-ROSSER PARADOX FOR A SYSTEM CONTAINING THE COMBINATOR K. BUNDER, M W.
THE COMPLETENESS OF COMBINATORY LOGIC WITH DESCRIMINATORS. KEARNS, JOHN T.
THE CONSISTENCY OF A SYSTEM OF COMBINATORY RESTRICTED GENERALITY. CURRY, HASKELL B.

COMMITMENT(S)
EXISTENTIAL ASSUMPTIONS IN LATE MEDIEVAL LOGIC. ASHWORTH, E J.
MODELS AND QUALIFIERS. HARRIS JR, JAMES F.
RATIONALISM AND COMMITMENT IN SOREL. VERNON, RICHARD.
RELIGIOUS COMMITMENT: PART I. RUDINOW, JOEL.
RELIGIOUS COMMITMENT: PART II. MOONEY, EDWARD F.
RELIGIOUS COMMITMENT AND THE LOGICAL STATUS OF DOCTRINES. AUSTIN, WILLIAM H.
THE INTENSIONALITY OF ONTOLOGICAL COMMITMENT. JUBIEN, MICHAEL.

COMMON-GOOD
GENESIS LEGALIDAD Y LEGITMIDAD DEL ESTADO SOCIAL DE DERECHO. MEDEL, JESUS LOPEZ.
THE COMMON GOOD AS REASON FOR POLITICAL ACTION. DIGGS, B J.

COMMON-SENSE
EMERGENT PROBABILITY AND THE METHOD OF AN EVOLUTIONARY WORLD VIEW. O'DONOVAN, LEO J.
IL BUON SENSO: PER UNA STORIA DEL PROBLEMA DA LAS CASAS A LOCKE. DE ANGELIS, ENRICO.

COMMON-SENSE
MERGING HORIZONS: SYSTEM, COMMON SENSE, SCHOLARSHIP. LONERGAN, BERNARD.
SELLARS AND THE SCIENTIFIC IMAGE. ACKERMANN, ROBERT.
THE LEGACY OF SKEPTICISM. CLARKE, THOMPSON.
THE SURPRISE EXAMINATION. DIETL, PAUL J.

COMMUNE(S)
THE PEOPLE'S COMMUNES AND THE PARIS COMMUNE. LIU, JOSEPH.

COMMUNICATION
A THEORY OF COMMUNICATIVE COMPETENCE. MCCATHY, T A.
A THEORY OF CONTEXTUAL IMPLICATION. CORLISS, RICHARD L.
ARE EXPLICATION STATEMENTS EMPIRICAL? VORSTEG, ROBERT H.
CINEMA, DISCOURS, EVENEMENT. KOCH, CHRISTIAN.
COMMUNICATION AND SEMANTICS. BRUDNYI, A A.
CYBERNETICS OF MUSICAL ACTIVITY. LASZLO, ERVIN.
EL PROBLEMA DE LA COMMUNICACION INTELIGIBLE SEGUN SAN AGUSTIN. MANFERDINI, T.
ETHICS AND THE PSYCHOLOGY OF MORAL. BACHMEYER, T J.
HOBBES'S THEORY OF SIGNIFICATION. HUNGERLAND, ISABEL C.
IL PROBLEMA DEL LINGUAGGIO IN MAURICE MERLEAU-PONTY. CAPRA, SILVIO.
KIERKEGAARD AUJOURD'HUI. LOMBARDI, F.
LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI. RIGOTTI, ECCO.
LANGAGE VERBAL ET ELEMENTS NON-VERBAUX DANS LE MESSAGE FILMICO-TELEVISUEL. GARRONI, EMILIO.
MATERIALES SOBRE LA PREHISTORIA DE LA CIBERNETICA. HENN, VOLKER.
MCKEON'S PHILOSOPHY OF COMMUNICATION: THE ARCHITECTONIC AND INTERDISCIPLINARY ARTS. HAUSER, GERARD A AND CUSHMAN, DONALD P.
MCLUHANACY: COUNTERREVOLUTION IN CULTURAL THEORY. FEKETE, JOHN.
NOTES SUR LE LANGAGE CHEZ CROCE. OLIVIER, PAUL.
ON GRICE'S STRAWSON'S, AND SEARLE'S CONCEPT OF MEANING. ITKONEN, ESA.
PROBLEMS OF EMPIRICAL BASIS OF SCIENCE. TONDL, LADISLAV.
THE A PRIORI OF COMMUNICATION AND THE FOUNDATION OF THE HUMANITIES. APEL, KARL-OTTO.
THE FUNCTIONAL PREREQUISITES OF INTENTIONAL COMMUNICATIVE SYSTEMS. CAPPELLA, JOSEPH N.
TOWARDS AN ECOLOGY OF COMMUNICATIVE FORMS. WASHELL, RICHARD F.

COMMUNION
PERSON AND COMMUNITY: BUBER'S CATEGORY OF THE BETWEEN. TALLON, ANDREW.

COMMUNISM
AI SSU-CH'I'S PHILOSOPHY: PART TWO: DIALECTICAL MATERIALISM. TS'AO, IGNATIUS J H.
COMPUTERS AND COMMISSARS. KOHAK, ERAZIM.
EARLY "MARXIST" CRITIQUES OF REICH. SINELNIKOV, CONSTANTIN.
FILOSOFIA E PSICANALISI. SPIRITO, UGO.
GEISTIGE ANKNUPFUNGSPUNKTE FUER DEN CHINESISCHEN KOMMUNISMUS IN DER CHINESISCHEN PHILOSOPHIEGESCHICHTE. HOSSFELD, P.
L'UNITE EUROPEENE ET MONDIALE DES LUTTES REVOLUTIONNAIRES AUJOURD'HUI. BROUE, PIERRE.
LA NON-VIOLENCE CONSIDEREE COMME MODE DE VIE HUMAIN. KRESIC, ANDRIJA.
METAFISICA DIALETTICA E CRITICA DELL'INTEGRALITA. VIRCILLO, D.
ON THE METHODOLOGY OF THE HISTORY OF PHILOSOPHY AND THE PROBLEM AND THE PROBLEM OF THE INHERITANCE OF MORALS. CHANG, TUNG-FENG.
SOME CONTRADICTIONS AND INSUFFICIENCIES OF YUGOSLAV SELF-MANAGING SOCIALISM. SUPEK, RUDI.
THE CONCEPT OF RACE IN THE SOCIAL THOUGHT OF W E B DU BOIS. DE MARCO, JOSEPH P.
THE MARXISM OF SIDNEY HOOK. CAMPORESI, CRISTIANO.
THE PEOPLE'S COMMUNES AND THE PARIS COMMUNE. LIU, JOSEPH.
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COMMUNISM
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COMMUNITY(-TIES)
INDIVIDUAL AND COMMUNITY. HELLER, AGNES.
MARX'S "GEMEINSCHAFT": ANOTHER INTERPRETATION. MAHOWALD, MARY B.
ON THE MORAL AND LEGAL STATUS OF ABORTION. WARREN, MARY ANNE.
PEIRCE'S CONCEPT OF COMMUNITY: ANOTHER INTERPRETATION. MAHOWALD, MARY B.
PERSON AND COMMUNITY: BUBER'S CATEGORY OF THE BETWEEN. TALLON, ANDREW.
THE CENTRAL RELIGIOUS COMMUNITY OF MANKIND IN THE PHILOSOPHY OF THE COSMONOMIC IDEA. STRAUSS, D F.
WHAT ARISTOCLES SAID TO MARTIN. UEMURA, JOSEPH N.

COMPACTNESS
ON COMPACTNESS IN MANY-VALUED LOGIC: PART I. WOODRUFF, PETER W.

COMPARABILITY
ON THE NOTION OF SIMILARITY IN INDIAN POETICS. DESHPANDE, MADHAV.

COMPARISON(S)
ON THE EXTENT OF JOHN'S HEIGHT. BOROWSKI, E J.

COMPATIBILITY
COMPATIBILISM, FREE WILL AND GOD. FLEW, A G N.

COMPENSATION
COMPENSATORY REVERSE DISCRIMINATION IN HIRING. BAYLES, MICHAEL D.
EQUAL TREATMENT AND COMPENSATORY DISCRIMINATION. NAGEL, THOMAS.
PREFERENTIAL HIRING. THOMSON, JUDITH JARVIS.

COMPLEMENTARITY
COMPLEMENT NOUN PHRASES AND PREPOSITIONAL PHRASES, ADJECTIVES AND VERBS. ALLAN, KEITH.
SYNCHRONICITY AND COMPLEMENTARITY WITH REGARD TO LIFE. PEERBOLTE, M LIETAERT.

COMPLETENESS
A NEW PROOF OF COMPLETENESS. GOODSTEIN, R L.
AN ELEMENTARY COMPLETENESS PROOF FOR A SYSTEM OF NATURAL DEDUCTION. BENNETT, DAVID W.
BEMERKUNGEN ZU HENKINS BEWEIS FUER DIE NICHTSTANDARD-VOLLSTAENDIGKEIT DER TYPENTHEORIE. DOEPP, KLEMENS.
COMPLETENESS AND QUANTIFICATION. DUMITRIU, ANTON.
INCOMPLETENESS THEOREM VIA WEAK DEFINABILITY OF TRUTH: A SHORT PROOF. GERMANO, GIROGIO.
ON THE STRUCTURAL COMPLETENESS OF SOME PURE IMPLICATIONAL PROPOSITIONAL CALCULI. PRUCNAL, TADEUSZ.
WEAK AND STRONG COMPLETENESS IN SENTENTIAL LOGICS. CORCORAN, JOHN.

COMPLEXITY
COMPLEJIDAD Y AMBIGUEDAD EN EL DISENO DEL MEDIO AMBIENTE. RAPAPORT, AMOS.

COMPTON,A
FREEDOM AND PLASTIC CONTROL. HANNAY, ALASTAIR.

COMPUTABILITY
RECURSIVE ELEMENTS AND CONSTRUCTIVE EXTENSIONS OF COMPUTABLE LOCAL INTEGRAL DOMAINS. SUTER, GLEN H.

COMPUTER(S)
A PROPOS DE LA SEMANTIQUE DE LA METHODE. MARION, JEAN-LUC.
AUTOCOSCIENZA E SCIENZA DEL CERVELLO. LA VIA, LUIGI.
BURRELL ON RULES, INSTRUCTIONS, AND MACHINES. HARRISON III, FRANK R.
COMPUTERS AND COMMISSARS. KOHAK, ERAZIM.
DELIBERATING MACHINES. JOSKE, W D.
EVOLVING CYBERNETIC MACHINERY AND HUMAN VALUES. BURHOE, RALPH WENDELL.
LE TRAITEMENT AUTOMATIQUE DES FLORILEGES MEDIEVAUX K'ARISTOTE. HAMESSE, JACQUELINE.
LES ARTICLES ANONYMES DE L'ENCYCLOPEDIE IT LE STYLE DE DIDEROT. FRAUTSCHI, RICHARD L.
MALEBRANCHE ET LEIBNIZ A L'ORDINATIUR: DE 'PIM 71 A MONADO 72'. ROBINET, ANDRE.
MECHANISM AND TELEOLOGY IN CONTEMPORARY THOUGHT. HARRIS, ERROL E.
ROBOTS AND CONSCIOUSNESS. MARTINEZ, JULIO.
SOBRE UN MODELO DE APREDIZAJE LINGUISTICO. SEOANE, JULIO.
STRUCTURE AND EVOLUTION IN MATHEMATICS SINCE GODEL. SAPOJNIKOFF, VICTOR K AND SAPOJNIKOFF, DAVID K.
THE PHILOSOPHER'S INFORMATION RETRIEVAL SYSTEM. LINEBACK, RICHARD H.

COMTE
SCIENZA E FILOSOFIA. SPIRITO, UGO.

CONANT,J
THE KNOWLEDGE NOBODY WANTS: THE HUMANISTIC FOUNDATIONS IN TEACHER EDUCATION. ARNSTINE, DONALD.

CONCEIVABILITY
ANSELM'S FORMULA AND THE LOGIC OF 'GOD'. VAN BUREN, PAUL M.
CONCEIVABILITY. WEBSTER, GLENN.

CONCEPT(S)
ANALYTIC AND SYNTHETIC CONCEPTS ACCORDING TO KANT'S LOGIK. WERKMEISTER, W H.
COMMITMENT AND JUSTIFICATION: A NEW LOOK AT THE ONTOLOGICAL ARGUMENT. CHUBB, JEHANGIR N.
FICTIONALISM AND THE ELIMINATION OF THEORETICAL TERMS. SINKS, JOHN D.
HEGEL'S PHILOSOPHY OF NATURE AND THE STRUCTURE OF SCIENCE. BUCHDAHL, GERD.
LANGUAGE, CONCEPTS, AND NONSENSE. RESNICK, LAWRENCE.
LECTURES DE NIETZSCHE. DELHOMME, JEANNE.
LOCKE'S THEORY OF IDEAS. NATHANSON, STEPHEN L.
METAPHORS, CONCEPTS AND A LIBERAL EDUCATION. BROWN, L M.
NIETZSCHE: CONCEPTS WITHOUT SHRINES. WEST, ELINOR J.
ON FIXING SOCIAL CONCEPTS. CARE, NORMAN S.
OPEN CONCEPTS. WEITZ, MORRIS.
SINGULAR TERMS AND INTUITIONS IN KANT'S EPISTEMOLOGY. THOMPSON, MANLEY.
SYSTEMS THEORY: ONTOLOGICAL AND EPISTEMOLOGICAL OBJECT. GAYER, J.
THE ALLEGED SPECIAL LOGIC FOR AESTHETIC TERMS. CASEBIER, ALLAN.
THE ESSENTIAL CONTESTABILITY OF SOME SOCIAL CONCEPTS. MACINTYRE, ALASDAIR.
THE METHOD OF SCIENCE AND THE MEANING OF REALITY. MARGENAU, HENRY.
THE PRAGMATIC ELEMENT IN CROCE'S PHILOSOPHY. DOUGLAS, GEORGE H.
THE TRANSCENDENTAL IMPOSSIBILITY OF SOLIPSISM. SRZEDNICKI, JAN.
THE WORLD WELL LOST. RORTY, RICHARD.
THINGS, STUFFS, AND KANT'S AESTHETIC. WILDERSON, T E.
THINKING. BLAKE, A G E.

CONCEPTION
EMPIRICISM, PERCEPTION AND CONCEPTUAL CHANGE. HOOKER, C A.
PHILOSOPHIE ET HISTOIRE DE LA PHILOSOPHIE. LAFRANCE, YVON.
POLANYI'S MODEL OF MENTAL ACTS. INNIS, ROBERT E.
RESPONSE A M LAFRANCE. VALCKE, L.

CONCEPTION
THOUGHTS AND FACTS - AN ARISTOTELIAN PROBLEM. RINGBOM, MARTEN.

CONCEPTUALISM
INDIVIDUATION IN THE ONTOLOGY OF DUNS SCOTUS. CLAGGERBAUGH, KENNETH C.

CONCRESCENCE
ON A SUPPOSED ADVANTAGE OF REALISTIC SYSTEMS. POTTER, KARL H.

CONCRETENESS
PER UNA FILOSOFIA CRISTIANA DELLA PRASSI. HENRICI, PETER.
THE PRAGMATIC ELEMENT IN CROCE'S PHILOSOPHY. DOUGLAS, GEORGE H.

CONDITION(S)
AESTHETIC JUDGEMENTS AND NON-AESTHETIC CONDITIONS. ISEMINGER, GARY.
ON HAVING THE OPPORTUNITY. BRAND, MYLES.
ON THE CONDITIONS OF CAUSALITY. HILPNEN, RISTO.

CONDITIONAL(S)
A GENERAL THEORY OF THE CONDITIONAL IN TERMS OF A TERNARY OPERATOR. GABBY, DOV M.
AUSTINIAN IFS. FOGELIN, ROBERT J.
CONDITIONAL EXPECTED, EXTENSIVE UTILITY. LUCE, R DUNCAN.
DEDUCIBILITY AND INFERABILITY. WIREDU, J E.
GEACH ON "KNOW" IN "IF" CLAUSES. ALTMANN, D R.
HYPOTHETICALS: CONDITIONALS AND THETICALS. BAKER, JOHN A.
IFS AND HOOKS: A DEFENCE OF THE ORTHODOX VIEW. YOUNG, JOHN J.
ON CHISHOLM'S PARADOX. MOTT, PETER L.
ON THE LOGIC OF GENERAL CONDITIONALS. MCLAUGHLIN, R N.
PLATONIC ANTICIPATION OF STOIC LOGIC (PART II). FAJ, ATTILA.
REMARKS ON OPERATORS AND MODALITIES. RIVERO, MARIA-LUISA.
THE CONNECTION ARGUMENT. ISEMINGER, GARY.
THE TRANSITIVITY OF 'IF, THEN'. DALE, A J.

CONDUCT
ON CONFIDENCE. ROTENSTREICH, NATHAN.
RELATIVISMO: DIVERSIDAD DE SISTEMAS MORALES Y CONDUCTA RACIONAL. RABOSSI, EDUARDO A.

CONFESSION(S)
ON THE NATURE OF JUSTICE IN A TRIAL. ANSCOMBE, G E M AND FELDMAN, J.

CONFIRMATION
APPROACHES TO THE PARADOX OF CONFIRMATION. SEN, PRANAB KUMAR.
CONFIRMABILITY AND FACTUAL MEANINGFULNESS. SWINBURNE, R G.
DISCONFIRMATION BY POSITIVE INSTANCES. BERENT, PAUL.
HYPOTHESE ET CONFIRMATION EN HISTOIRE DE LA PHILOSOPHIE. ROBINET, ANDRE.
LE PROBLEME DE LA CONFIRMATION: READ DE L'ANGLAIS PAR LE DR PAUL GOCHET. AYER, ALFRED J.
MARTIN ON EXPLANATION AND CONFIRMATION. GOWER, BARRY.
ON THE LOGIC OF GENERAL CONDITIONALS. MCLAUGHLIN, R N.
ON THE UNDERLYING EPISTEMOLOGY OF SOME SOCIOLOGICAL THEORIES AND ON ITS SCIENTIFIC CONSEQUENCES. BOUDON, RAYMOND.
PROBABILISTIC CONFIRMATION THEORY AND THE GOODMAN PARADOX. ROSENKRANTZ, R D.
THE INDUCTIVE LOGIC OF PROGRESSIVE PROBLEM-SHIFTS. COHEN, L J.
THE PARADOXES OF CONFIRMATION. BATENS, DIDERIK.

CONFLICT(S)
ADDITIONAL THOUGHTS ON SYNCHRONY AND DIACHRONY. KUVACIC, IVAN.
CARACTERISTIQUES ET DILEMMES DU SOCIALISME AUTOGESTIF YOUGOSLAVE. CVJETICANIN, VELJKO.
CRISE DE LA SCIENCE OU CRISE DE LA SOCIETE? LEVY-LEBLOND, J M.

CONFLICT(S)
LES FORMES ET LE CARACTERE DES CONFLITS SOCIAUX. POPOV, NEBOJSA.
SELF-MANAGEMENT EGALITARIANISM AND SOCIAL DIFFERENTIATION. RUS, VELJKO.
SYMBOLIC INTERACTIONISM: A "LEFT-MEADIAN" INTERPRETATION. CRONK, GEORGE FRANCIS.
UNE PHILOSOPHIE DU CONFLIT ENTRE LA CONSCIENCE ET LE LANGAGE. PAVEL, THOMAS.

CONFUCIANISM
"THE ESSENTIAL SOURCE OF IDENTITY" IN WANG LUNG-CHI'I'S PHILOSOPHY. CHANG, CHUNG-YUAN.
CHAN JO-SHUI'S INFLUENCE ON WANG YANG-MING. CHAN, WING-TSIT.
HOW DID A NEO-CONFUCIAN SCHOOL BECOME THE STATE ORTHODOXY? LIU, JAMES T C.
INTELLECTUAL MOVEMENTS SINCE THE TEACHINGS OF WANG YANG-MING: PARALLEL BUT NONCONCURRENT DEVELOPMENTS. WU, NELSON I.
LATE MING CRITICISM OF WANG YANG-MING: THE CASE OF WANG FU-CHIH. MCMORRAN, IAN.
LIU TSUNG-YUAN'S MATERIALIST THOUGHT AND SOCIAL THOUGHT. HOU, WAI-LU.
MORAL DECISION IN WANG YANG-MING: THE PROBLEM OF CHINESE "EXISTENTIALISM". NIVISON, DAVID SHEPHERD.
MORALITY OR BEYOND: THE NEO-CONFUCIAN CONFRONTATION WITH MAHAYANA BUDDIM . FU, CHARLES WEI-HSUN.
RELIGIOUS REALITY AND RELIGIOUS UNDERSTANDING IN CONFUCIANISM AND NEO-CONFUCIANISM. CHENG, CHUNG-YING.
REPORT ON THE PANEL DISCUSSION: "WANG YANG-MING AND WESTERN THOUGHT". MOORE, RONALD.
REPORT ON THE PANEL DISCUSSION: WANG YANG-MING AND JAPANESE CULTURE. MOORE, RONALD.
SUBJECTIVITY AND ONTOLOGICAL REALITY: AN INTERPRETATION OF WANG YANG-MING'S MODE OF THINKING. TU, WIE-MING.
THE CHU HSI AND WANG YAND-MING SCHOOLS AT THE END OF THE MING AND TOKUGAWA PERIODS. OKADA, TAKEHIKO.
THE CRITICISMS OF WANG YANG-MING'S TEACHINGS AS RAISED BY HIS CONTEMPORARIES. T'ANG, CHUN-I.
THE ESSENCE OF WANG YANG-MING'S PHILOSOPHY IN A HISTORICAL PERSPECTIVE. FANG, THOME H.
THE IMMEDIATE SUCCESSOR OF WANG YANG-MING: WANG LUNG-HSI AND HIS THEORY OF 'SSU-WU'. MOU, TSUNG-SAN.
TRANSCENDENCE WITHOUT AND WITHIN: THE CONCEPT OF T'IEN IN CONFUCIANISM. KIM, HA TAI.
UNITY AND CREATIVITY IN WANG YANG-MING'S PHILOSOPHY OF MIND. CHENG, CHUNG-YING.

CONFUCIUS
METHOLOGICAL PROBLEMS IN THE STUDY OF THE HISTORY OF PHILOSOPHY FROM AN EVALUATION OF WANG CH'UNG. T'IEN, CH'ANG-WU.
ON THE METHODOLOGY OF THE HISTORY OF PHILOSOPHY AND THE PROBLEM AND THE PROBLEM OF THE INHERITANCE OF MORALS. CHANG, TUNG-FENG.
PHILOSOPHY AND REVOLUTION: CONFUCIANISM AND PRAGMATISM. WU, JOSEPH S.
THE ORIGIN OF CONFUCIUS'S IDEOLOGY OF "HARMONY BUT NOT EQUALITY" AND THEOLOGICAL GOAL OF HIS THEORY OF RECONCILING CONTRADICTIONS. CHAO, CHI-PIN.

CONJECTURING
CONJECTURAL KNOWLEDGE: MY SOLUTION OF THE PROBLEMS OF INDUCTION. POPPER, KARL R.

CONJUNCTION(S)
SYNTOPIC AND SYNDETIC "AND". FOULKES, PAUL.

CONRAD,J
WESTERN CIVILIZATION ON TRIAL. LOVERDE, LORIN.

CONSCIENCE
APPUNTI PER UNA ONTOLOGIA DELL'IO. PONTICELLI, L.
CONSCIENCE AND RELIGIOUS MORALITY. DONNELLY, JOHN.
LA CRITIQUE DE LA RELIGION ET LE CONCEPT DE GENRE DANS L'ESSENCE DU CHRISTIANISME. HENRY, MICHEL.
LAW AND JUSTICE IN PLATO'S "CRITO". ALLEN, R E.
LEGITIMATE AUTHORITY. LADENSON, ROBERT F.
LIBERDADEN NAO LIVRE. SPLETT, JORG.
QUI EST LE SOCRATE DE NIETZSCHE? LE GAL, Y.
SCIENCE, NESCIENCE, CONSCIENCE. GRENT, PAUL B.
UNE PHILOSOPHIE DU CONFLIT ENTRE LA CONSCIENCE ET LE LANGAGE. PAVEL, THOMAS.

CONSCIOUSNESS
"L'ENESIDEMO" DI G E SCHULZE. ROVIGHI, S VANNI.
A PHILOSOPHICAL ANALYSIS OF SOME OF THE FUNDAMENTAL TECHNIQUES USED IN THE STUDY OF HUMAN BEHAVIOR. KROYER, D JOHN.
A SERIOUS LOOK AT CONSCIOUSNESS-RAISING. RUTH, SHEILA.
A SUGGESTION ON 'CONSCIOUSNESS' IN "PROCESS AND REALITY". BENNETT, JOHN B.
ANALISIS DE LA DISCONTINUIDAD LOGICO-CRITICA ENTRE LA INTRODUCCION Y LA DIALECTICA DE LA CONCIENCIA EN LA FENOMENOLOGIA. MONSERRAT, JAVIER.
AUTOCOSCIENZA E SCIENZA DEL CERVELLO. LA VIA, LUIGI.
BIOLOGICAL FOUNDATIONS OF THE PSYCHONEURAL IDENTITY. GLOBUS, GORDON G.
BISHOP BERKELEY'S PETITIO. ALLISON, HENRY E.
CIVILIZATION AS STRUCTURES OF CONSCIOUSNESS. MICKUNAS, ALGIS.
COMMUNICATION. LICHTENSTEIN, HEINZ.
CONSCIENCES, SCIENCES, STRUCTURES OF CONSCIOUSNESS. NELSON, BENJAMIN.
CONSCIOUSNESS: THE A PRIORI OF SUBJECTIVITY. PILOTTA, JOE.
CONSCIOUSNESS: THE SECONDARY ROLE OF LANGUAGE. ARRIB, MICHAEL A.
CONTENT AND CONSCIOUSNESS AND THE MIND-BODY PROBLEM. GUNDERSON, KEITH.
DIE AESTHETISCHE WERTERLEBINSTHEORIE ODEBRECHTS (IN JAPANESE). MATSUHISA, KATSUTOSHI.
EIDETIC ANALYSIS, INFORMAL RIGOR, AND A PHENOMENOLOGICAL CRITIQUE OF CARNAP'S NOTION OF EXPLICATION. TRAGESSER, ROBERT.
EL SER TEMPORAL COMO CONTENIDO DE CONCIENCIA. LAUTH, REINHARD.
EMERGENT PROPERTIES, PERSONS, AND THE MIND-BODY PROBLEM. JONES, DAVID H.
ERNESTO BLOCH. GONZALEZ-CAMINERO, NEMESIO.
ETUDE SUR GASTON BACHELARD - LA CONNAISSANCE SCIENTIFIQUE ET LA CONNAISSANCE POETIQUE (IN JAPANESE). YAMAGATA, HIROSHI.
EXISTENZ UND ZWEIFEL: DAS PROBLEM DER STRUKTUR DES BEWUSSTSEINS (IN GREEK). PANOU, STAVROS.
GRUENBAUM ON TEMPORAL BECOMING: A CRITIQUE. FERRE, FREDERICK.
HUSSERL ON SENSATION: NOTES ON THE THEORY OF HYLE. LARRABEE, MARY JEANNE.
HUSSERL'S CONCEPT OF THE HUMAN SCIENCES. STACK, GEORGE J.
IMAGINATION AND DESCRIPTION: COLLINGWOOD AND THE HISTORICAL CONSCIOUSNESS. WHITE, DAVID A.
IN DEFENSE OF IMMATERIAL PERSONS. MOULDER, JAMES.
INTENTIONALITY IN THE INTRODUCTION TO BEING AND NOTHINGNESS. DINAN, STEPHEN A.
INTERPRETING HUSSERL AND HEIDEGGER: THE ROOT OF SARTRE'S THOUGHT. ARONSON, RONALD.
LA COSCIENZA MONDANA. D'ARPA, VITO.
LA FINITUDE DE LA CONSCIENCE. NEDONCELLE, MAURICE.
LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI. RIGOTTI, EDDO.
LA RECUSATION PROBABILISTE DU COGITO. KAPLAN, FRANCIS.

CONSCIOUSNESS
LA TRASCENDENZA COME DIMENSIONE DELLA COSCIENZA UMANA IN B LONERGAN. SALA, GIOVANNI B.
LE NEANT ET L'ACTION. LOGSTRUP, K E.
LECTURES DE NIETZSCHE. DELHOMME, JEANNE.
MORAL CONSCIOUSNESS AND ITS STRUCTURE. DROBNITSKII, O G.
NEGATIVE 'ACTIONS'. RYLE, G.
NEGLECTED SARTREAN ARGUMENTS FOR THE FREEDOM OF CONSCIOUSNESS. ANDERSON, THOMAS.
NON-CONSCIOUS SEEING. MCKEE, PATRICK.
NOTES ON HISTORY AND CLASS CONSCIOUSNESS. ARATO, ANDREW.
OMLIJNING VAN EEN NIEUW BEGRIP VAN TRANSCENDENTAALFILOSOFIE: EEN KRITIEK OP HUSSERLS REDUCTIE VAN DE FENOMENOLOGIE TOT EEN TRANSCENDENTALE. BOEHM, R.
ON UNCONSCIOUS INTENTIONS. GUSTAFSON, DONALD.
PEIRCE'S CRITIQUE OF FOUNDATIONALISM. DELANEY, C F.
POLANYI'S MODEL OF MENTAL ACTS. INNIS, ROBERT E.
PSYCHOANALYSIS, STRUCTURALISM AND CONSCIOUSNESS. PETERS, J M.
QUELQUES ASPECTS MORAUX DE LA PENSEE DE SARTRE. BOUCHER, REMI.
REFLECTIONS ON HUME'S AND THE BUDDHA'S IDEAS ABOUT THE SOUL. LITTLE, IVAN L.
REGIONAL INCLUSION AND PSYCHOLOGICAL PHYSIOLOGY. COBB JR, JOHN B AND SHERBURNE, DONALD W.
ROBOTS AND CONSCIOUSNESS. MARTINEZ, JULIO.
SARTRE'S INTERPRETATION OF CONSCIOUSNESS AS SPONTANEOUS. CHRISTENSEN, WILLIAM.
SARTRE'S CRESTES: AN INSTANCE OF FREEDOM AS CREATIVITY. BUKALA, C R.
SARTRE'S DRAMATIC PHILOSOPHICAL QUEST. BUKALA, C R.
SCIENZA ED EVOLUZIONE IN CHAUNCEY WRIGHT. SANTUCCI, ANTONIO.
SOCIOLOGY, PHENOMENOLOGY, AND SURRENDER-AND-CATCH. WOLFF, KURT H.
SPEAKING OF SENSATIONS. HOPE, V.
SYMBOL ACCORDING TO CASSIRER AND LANGER, PART I: CASSIRER'S PHILOSOPHY OF SYMBOLIC FORMS. VAN ROO, WILLIAM A.
SYMBOLIC INTERACTIONISM: A "LEFT-MEADIAN" INTERPRETATION. CRONK, GEORGE FRANCIS.
THE BASIC VIEWS OF C G JUNG IN THE LIGHT OF HERMENEUTIC E METASCIENCE. RAUHALA, LAURI.
THE CONSCIOUSNESS OF A CLASS AND CLASS CONSCIOUSNESS. SCHAFF, ADAM.
THE DEVELOPMENT OF G H MEAD'S SOCIAL PSYCHOLOGY. COOK, GARY ALAN.
THE EGO AND THE CONSCIOUSNESS IN RIVAL PERSPECTIVES (A STUDY OF HUSSERL AND THE EARLY SARTRE) (IN HEBREW). SUKALE, MICHAEL.
THE EMERGENCE OF AN ABSOLUTE CONSCIOUSNESS IN HUSSERL'S EARLY WRITINGS ON TIME-CONSCIOUSNESS. BROUGH, JOHN.
THE LEISURELY ATTITUDE. FEIBLEMAN, JAMES K.
THE LOGIC OF CONSCIOUSNESS AND THE MIND-BODY PROBLEM IN POLANYI. INNIS, ROBERT E.
THE METAPHYSICAL SUBJECT. HARTNACK, JUSTUS.
THE MIND-BODY PROBLEM: A NONMATERIALISTIC IDENTITY THESIS. BUTLER, CLARK W.
THE NATURE OF CONSCIOUSNESS. ZEMACH, EDDY M.
THE PREMISE OF THE TRANSCENDENTAL ANALYTIC. MIJUSKOVIC, BEN.
THE SACRED IN THE SECULAR WORLD. ELIADE, MIRCEA.
TIME AND THE RELIGIOUS CONSCIOUSNESS. BOWMAN, CARROLL R.
TOWARD A PHILOSOPHY OF SLEEP. JOHNSTONE JR, HENRY W.
TOWARDS A RECIPROCITY OR PERSPECTIVES. GREEN, MAXINE.
WESTERN CIVILIZATION ON TRIAL. LOVERDE, LORIN.
WHITEHEAD AND PERSONAL IDENTITY. BENNETT, JOHN B.

CONSENT
DESERT, CONSENT, AND JUSTICE. SLOTE, MICHAEL A.

CONSEQUENCE(S)
A CERTAIN INTERPRETATION OF THE THEORY OF REJECTED PROPOSITIONS. STASZEK, WALENTY.
ANDREAS KESLER AND THE LATER THEORY OF CONSEQUENCE. ASHWORTH, E J.

CONSEQUENCE(S)
APPLICATIONS OF SCOTT'S NOTION OF CONSEQUENCE TO THE STUDY OF GENERAL BINARY INTENSIONAL CONNECTIVES AND ENTAILMENT. GABBAY, DOV.
COMMENTS ON HERRNSTEIN'S RESPONSE. CHOMSKY, NOAM.
CZEGO NALEZY OCZEKIWAC OD UTYLITARYZMU CZYNOW? BALES, R EUGENE.
DOING NO MORE HARM THAN GOOD. GIBBARD, ALLAN.
THE THEORY OF CONSEQUENCE IN THE LATE FIFTEENTH AND EARLY SIXTEENTH CENTURIES. ASHWORTH, E J.

CONSERVATISM
I PENSIERI DI MONTAIGNE SUL DIRITTO. MENGONI, LUIGI.

CONSISTENCY
CONFRONTATION AND OBJECTIVITY. HANSEN, TROELS EGGERS.
GEWIRTH'S DEONTOLOGISM. CORCORAN, JAMES.
IS MILL'S HEDONISM INCONSISTENT? DAHL, NORMAN O.
JUSTICE, REASONABLENESS, AND THE SIMILAR HANDLING OF SIMILAR CASES. MONTAGUE, PHILLIP.
NARRATIVES AND ARGUMENTS. CEBIK, L B.
PERMUTATION METHODS APPLIED TO QUINE'S "NEW FOUNDATIONS". HENSON, C WARD.
SEEING AND SUBSTITUTIVITY. SWARTZ, ROBERT J.
SOBRE LA CONSISTENCIA DE LAS 'NEW FOUNDATIONS FOR MATHEMATICAL LOGIC'. ESPLUGUES, J SANMARTIN.
THE CONSISTENCY OF NUMBER THEORY VIA HERBRAND'S THEOREM. SCANLON, T M.
THE RATIONALITY OF METAPHYSICS. KEKES, JOHN.

CONSTITUTION(S)
INTENTIONALITY IN EDMUND HUSSERL AND BERNARD LONERGAN. RYAN, WILLIAM F J.
MIA MONON PANTACHOU KATA PHUSIN HE ARISTE. MULHERN, J J.
SULLA NOZIONE DI COSTITUZIONE IN HEGEL. BOBBIO, NORBERTO.

CONSTITUTIONALISM
THE WARREN COURT AND CIVIL RIGHTS: ERA OF POSITIVE CONSTITUTIONALISM AND EGALITARIANISM. ELSTON, JAMES L.

CONSTITUTIVITY
REGULATIVE RULES AND CONSTITUTIVE RULES. CHERRY, CHRISTOPHER.

CONSTRAINT(S)
GENERIC CONSTRAINTS AND THE RHETORICAL SITUATION. JAMIESON, KATHLEEN M.

CONSTRUCT(S)
ON THE CONSTRUCTION OF THE PHYSICAL WORLD IN THE 'AUFBAU'. PARKS, ZANE.

CONSTRUCTIONALISM
JOHN DEWEY ON THE OBJECT OF KNOWLEDGE. DICKER, GEORGES.

CONSTRUCTIVISM
ART ET POLITIQUE DANS L'AVANT-GARDE RUSSE. VITALE, ELODIE.
DEL INNATISMO DE KATZ Y CHOMSKY AL CONSTRUCTIVISMO DE PIAGET. NINET, ANTONIO GARCIA.
HOW MANY NUMBERS ARE THERE? SAGAL, P T.

CONSTRUCTIVITY
FOUNDATIONS AS A BRANCH OF MATHEMATICS. HATCHER, WILLIAM S.

CONTEMPLATION
ACTION VS CONTEMPLATION (ON MARX'S CONCEPTION OF PHILOSOPHY). TURCK, DIETER.
ARISTOTLE: IS "HAPPINESS" AMBIGUOUS? BROYER, JOHN ALBIN.

CONTEMPLATION
CONTEMPLATION AND LEISURE. STEERE, DOUGLAS V.
CONTEMPLATION VERSUS REASON: AN INQUIRY INTO HUMAN KNOWLEDGE IN THE LIGHT OF THEORY OF VALUES. MERCIER, ANDRE.
L'OGGETTIVITA DELLA SCIENZA E TRASPONIBILE NELL'ARTE E NELLA MORALE? MERCIER, ANDRE.
LA "MEDITACION" BUDISTA: MISTICA O METAFISICA? GOMEZ, LUIS O.
LA FILOSOFIA COMO EXPRESSION DE UN TIPO HUMANO. PUCCIARELLI, EUGENIO.
LA NOTION PLOTINIENNE D'EXEGESE. ECH, ALAIN.

CONTEMPORARY
AUFGABE DER KUNSTGESCHICHTE ALS WISSENSCHAFT IN DER GEGENWART: PART I (IN JAPANESE). NAKAMURA, NIHEI.
MIEJSCE WIEDZY EMPIRYCZNEJ W ETYCE. EDEL, ABRAHAM.
NOTAS SOBRE LA PRESENCIA DE HOBRES EN LA SOCIEDAD CONTEMPORANEA. VALLS, FRANCISCO JAVIER.
SUR LA DISTINCTION DE L'ARCHITECTURE ET DE LA SCULPTURE DANS L'ESTHETIQUE CONTEMPORAINE. HIEN, NGO-TIENG.
TWENTY YEARS OF THE CZECHOSLOVAK ACADEMY OF SCIENCES. KOZENSNIK, J.

CONTENT
A WORD ON BEHALF OF 'METHOD IN THEOLOGY'. PETER, CARL J.
CONSCIOUSNESS: THE SECONDARY ROLE OF LANGUAGE. ARRIB, MICHAEL A.
CONTENT AND CONSCIOUSNESS AND THE MIND-BODY PROBLEM. GUNDERSON, KEITH.
THE THEORETICAL CONTENT OF LANGUAGE. HALLETT, GARTH.

CONTEXT(S)
A THEORY OF CONTEXTUAL IMPLICATION. CORLISS, RICHARD L.
THE FUNCTIONAL PREREQUISITES OF INTENTIONAL COMMUNICATIVE SYSTEMS. CAPPELLA, JOSEPH N.

CONTEXTUALISM
AUTONOMY AND DISTANCE IN A LITERARY WORK: A NEW APPROACH TO CONTEXTUALISM. HYMAN, LAWRENCE W.
HISTORICITY, MEANING, AND REVISIONISM IN THE STUDY OF POLITICAL THOUGHT. TARLTON, CHARLES D.
PHENOMENOLOGY AS FOUNDATION FOR A POST-MODERN PHILOSOPHY OF LITERARY INTERPRETATION. PALMER, RICHARD E.
QUINE ON THE ONTOLOGICAL CONTROVERSIES. KOEHLER, CONRAD J.
THE HISTORY OF POLITICAL IDEAS: A CRITIQUE OF Q SKINNER'S METHODOLOGY. PAREKH, BHIKHU AND BERKI, R N.
TOWARDS A CERTAIN "CONTEXTUALISM": (FORESIGHT VS HINDSIGHT) VS INSIGHT. FANG, J.

CONTINGENCY(-CIES)
AGENCY AND CONTINGENCY. MARSHALL, JOHN.
BRAVE NEW WORLD AND THE LIBERAL CONCEPT OF FREEDOM. PHILLIPS, ROBERT L.
CONOSCENZA METAFISICA E RICERCA DI DIO IN J MARITAIN. GNEMMI, ANGELO.
CONTINGENCY AND THE PROOFS FOR THE EXISTENCE OF GOD. SCHELTENS, D F.
DESIRE AND CAPACITY. CHOPRA, Y N.
L'HOMME ET L'ABSOLU. LABARRIERE, PIERRE-JEAN.
L'HOMME ET L'ABSOLU: PART II-LOGIQUE DE L'EXPERIENCE DE L'ABSOLU. LABARRIERE, PIERRE-JEAN.
LE PROFESSEUR FERDINAND GONSETH ET LA MECANIQUE ALEATOIRE. BAATARD, FRANCOIS.
LOGICAL POSSIBILITY. SEDDON, GEORGE.
SPECIAL RELATIVITY AND INDETERMINISM. CHAPMAN, T.
THE CONTINGENCY ARGUMENT AGAIN. WHITE, F C.
THE COSMOLOGICAL ARGUMENT AFTER KANT. DUPRE, LOUIS.
THE PROBLEM OF FUTURE CONTINGENTS. STREVELER, PAUL A.

CONTINUITY
BASIC PARTICULARS. BROWNSTEIN, DONALD.
CONTINUITY AND DISCONTINUITY IN THE HISTORY OF SCIENCE. AGASSI, JOSEPH.
CRITERIA AND PERSONAL IDENTITY. NELSON, JOHN O.
NATURAL POWERS AND POWERFUL NATURES. HARRE, R AND MADDEN, E H.
THE TRANSFORMATIONS FOR PERSONS. RORTY, AMELIE OKSENBERG.
TIME AND CONTINUITY. LEE, HAROLD N.

CONTINUUM
HOW MANY NUMBERS ARE THERE? SAGAL, P T.
REGIONAL INCLUSION AND THE EXTENSIVE CONTINUUM. COBB JR, JOHN B AND SHERBURNE, DONALD W.

CONTRACT(S)
DEMANDS. GUTTCHEN, ROBERT S.
DUTY AND OBLIGATION IN THE NON-IDEAL WORLD. FEINBERG, JOEL.
L'EGALIET: CONDITION DE L'HARMONIE SOCIALE POUR J J ROUSSEAU. GRIFFIN-COLLART, E.
LA SIGNIFICATION DU CONTRAT DANS LA "DOCTRINE DU DROIT" DE KANT. GOYARD-FABRE, S.
REPLY TO LYONS AND TEITELMAN. RAWLS, JOHN.
THE LIMITS OF INDIVIDUALISM. TEITELMAN, MICHAEL.
UEBER DAS PROBLEM DER VERDINGLICHUNG BEI LUKACS UND HEIDEGGER. ROSSI, SIRPA.
WHY SHOULD OTHER PEOPLE BE TREATED AS EQUAL? WILSON, J.

CONTRACTUALISM
MORAL NEUTRALITY AND PRIMARY GOODS. SCHWARTZ, ADINA.
RAWLS ON JUSTICE. NAGEL, THOMAS.
THE DISCOURSE ON INEQUALITY AND THE SOCIAL CONTRACT. MACADAM, J I.

CONTRADICTION
A RE-EXAMINATION OF THE CONTRADICTIONS IN KANT'S EXAMPLES. HOCHBERG, GARY M.
ALICE THROUGH THE LOOKING GLASS OF LOGIC 100. JAMES, THEODORE E.
ARISTOTLE AND THE DEFENSE OF THE LAW OF CONTRADICTION. RASMUSSEN, DOUGLAS B.
CAPEK ON BLANSHARD ON KIERKEGAARD. KLEINMAN, JACKIE.
CONTRADICTIONS AND THEIR ROLES IN THE LOGICAL PROBLEM OF FORMALIZING CONTENT. VENTRY, CATHERINE.
EL METODO DIALECTICO EN PLATON. LASALA, MARIA ELENA.
LA LANCE ET LE BOUCLIER. BERGERON, MARIE-INA.
MYSTICISM, CONTRADICTION, AND INEFFABILITY. PLETCHER, GALEN K.
OMNIPOTENCE. SWINBURNE, RICHARD.
ON 'IF' AND 'MATERIALLY IMPLIES' (TITLE EDITED). NORRIKLIT, L.
ON AN ALLEGED CONTRADICTION LURKING IN FREGE'S "BEGRIFFSSCHRIFT". BYNUM, TERRELL WARD.
ON ARISTOTLE'S PRINCIPLE OF CONTRADICTION: ITS ONTOLOGICAL FOUNDATIONS AND PLATONIC ANTECEDENTS. ANTON, JOHN P.
THE TWO FACES OF THE ABSURD. MORANO, DONALD V.

CONTRAPOSITIVES
HYPOTHETICALS: CONDITIONALS AND THETICALS. BAKER, JOHN A.

CONTRARIES
LA "LOGIQUE" DE MILTON. HIMY, A.

CONTROLS
BEHAVIOR CONTROL: A MORAL IMPERATIVE. FAY, CHARLES.
BRAVE NEW WORLD AND THE LIBERAL CONCEPT OF FREEDOM. PHILLIPS, ROBERT L.
CONTROLLING THE CREATIVE PROCESS. MATCHETT, E.
FREEDOM AND PLASTIC CONTROL. HANNAY, ALASTAIR.
MATERIALES SOBRE LA PREHISTORIA DE LA CIBERNETICA. HENN, VOLKER.

CONTROLS
SYMBOLIC INTERACTIONISM: A "LEFT-MEADIAN" INTERPRETATION. CRONK, GEORGE FRANCIS.
THE LIMITS OF FREEDOM AND THE TECHNOLOGIES OF BEHAVIOUR CONTROL. NEVILLE, ROBERT.
THE SHEAD GENERALIZED MODEL OF PROBLEM-SOLVING APPROACHES. MATCHETT, E.

CONVENTION(S)
LEARNING AND THE EXPRESSION OF EMOTION. SCHRAG, FRANCIS.
POLITICS, MORALS, NATURE AND CONVENTION. HENDERSON, G P.
SEMANTICA DE LAS ORACIONES NO DECLARATIVAS. HIERRO, J.
THE MEANING-NOMINALIST STRATEGY. BENNETT, JONATHAN.

CONVENTIONALISM
ARISTOTLE AND THE DEFENSE OF THE LAW OF CONTRADICTION. RASMUSSEN, DOUGLAS B.
CONTINUITY AND DISCONTINUITY IN THE HISTORY OF SCIENCE. AGASSI, JOSEPH.
KEPLER'S THEORY OF HYPOTHESIS AND THE 'REALIST DILEMMA'. WESTMAN, ROBERT S.
PHYSICS BY CONVENTION. GLYMOUR, CLARK.
POINCARE'S PHILOSOPHY OF SPACE. VUILLEMIN, JULES.
TOPOLOGY, COSMOLOGY AND CONVENTION. GLYMOUR, CLARK.

CONVERSION
LONERGAN'S 'METHOD IN THEOLOGY' AND OBJECTIVITY IN MORAL THEOLOGY. BOYLE, JOHN P.
PLOTINUS AND AUGUSTINE: EXEGESIS OF "CONTRA ACADEMICOS II POINT 5. O'MEARA, JOHN.

COOK,J
OPERATIONALISM AND ORDINARY LANGUAGE REVISITED. CHIHARA, CHARLES.

COOMARSWAMY,A
THE MEETING OF EAST AND WEST IN COOMARASWAMY AND RADHAKRISHNAN. STONKEL, KENNETH R.

COOPERATION
AN INCOMPLETENESS PROBLEM IN HARSANYI'S GENERAL THEORY OF GAMES AND CERTAIN RELATED THEORIES OF NON-COOPERATIVE GAMES. MCCLENNEN, EDWARD F.

COPERNICUS
KEPLER'S THEORY OF HYPOTHESIS AND THE 'REALIST DILEMMA'. WESTMAN, ROBERT S.
THE SYMBOLIC MEANING OF COPERNICUS' SEAL. MOSSAKOWSKI, STANISLAW.

COPI,I
A CORRECTION IN COPI'S ACCOUNT OF BOOLEAN NORMAL FORMS. BLUM, ALEX.
THE FORM OF 'REDUCTIO AD ABSURDUM'. LEE, J M.

COPLESTON,F
"EXISTENCE" IN "THE EXISTENCE OF GOD". MCKINNON, ALASTAIR.

CORRESPONDENCE
CORRESPONDENCIA DE PASCOAES AO P ANTONIO DE MAGALHAES, S J. DE PASCOAES, TEIXEIRA.

CORRIGIBILITY
"NISI CREDIDERO NON INTELLIGAM": THE NEO-ANSELMIAN THEORY OF CATEGORIES IN S KOERNER AND THE LATER COLLINGWOOD. HOLMES, STEPHEN.
ACCESS, INCORRIGIBILITY, AND IDENTITY. TORMEY, ALAN.
TORMEY ON ACCESS AND INCORRIGIBILITY. FELDMAN, FRED AND HEIDELBERGER, HERBERT.

CORROBORATION
CONJECTURAL KNOWLEDGE: MY SOLUTION OF THE PROBLEMS OF INDUCTION. POPPER, KARL R.

CORRUPTION
WATERGATE AND THE DEMOCRATIC IDEAL. PLATT, THOMAS.

COSMOGONY
LES HYPOTHESE EN COSMOLOGIE. MERLEAU-PONTY, JACQUES.

COSMOGRAPHY
COSMOGRAPHY: THE PROBLEM OF MODERN SYSTEMS. BRUMBAUGH, ROBERT S.

COSMOLOGICAL-PROOF
ANOTHER VISIT TO THE "THIRD WAY". EDWARDS, REM B.
FALSIFIABILITY AND THE COSMOLOGICAL ARGUMENT. KORDIG, CARL R.
THE COSMOLOGICAL ARGUMENT: A REAPPRAISAL. WALLACE, WILLIAM A.
THE COSMOLOGICAL ARGUMENT AFTER KANT. DUPRE, LOUIS.

COSMOLOGY
COSMOLOGY AND INFINITY. HUBY, PAMELA M.
HERACLITUS, FRAGMENT 31. JONES, HOWARD.
INFINITE WORLDS: ROBERT BURTON'S COSMIC VOYAGE. BARLOW, RICHARD G.
L'AME DU "TIMEE" ET L'UN DU "PARMENIDE" DANS LA PERSPECTIVE NEOPLATONICIENNE. TROUILLARD, JEAN.
LES HYPOTHESE EN COSMOLOGIE. MERLEAU-PONTY, JACQUES.
NEW SPOKESMEN IN AN OLD DIALOGUE. NORDGULEN, GEORGE.
NICHOLAS OF CUSA AND THE FINITE UNIVERSE. LAI, TYRONE.
PLATO'S MUSICAL COSMOLOGY. MCCLAIN, ERNEST.
PLOTIN ET LA TRADITION HELLENIQUE. MOREAU, JOSEPH.
SUR LE PREMIER "PHILOSOPHUS TEUTONICUS", JACOB BOEHME. KORN, E R.
THE NAME OF GOD AND THE LINGUISTIC THEORY OF THE KABBALA: PART II. SCHOLEM, GERSHOM.
THE RELATION OF THE ONTOLOGICAL ARGUMENT TO METAPHYSICS. WOOD JR, FORREST.
TOPOLOGY, COSMOLOGY AND CONVENTION. GLYMOUR, CLARK.

COSTA,J
BASE DEL PENSAMIENTO JURIDICO DE JOAQUIN COSTA. CALERA, NICOLAS M L.

COUNTERCULTURE(S)
HOMAGE TO THE SQUARE. LEVI, ALBERT WILLIAM.
VALUE CONFLICT AND THE HIGHER LEARNING. EDEL, ABRAHAM.

COUNTERFACTUAL(S)
CAUSATION. LEWIS, DAVID.
CAUSES AND COUNTERFACTUALS. KIM, JAEGWON.
DISPOSITIONS REVISITED. ROZEBOOM, WILLIAM W.
IF I WERE A DRY WELL-MADE MATCH. MORTON, ADAM.
MODAL LOGIC WITH SUBJUNCTIVE CONDITIONALS AND DISPOSITIONAL PREDICATES. AQVIST, LENNART.
THE COUNTERFACTUAL ANALYSIS OF CAUSATION. BEROFSKY, BERNARD.
TRANSITIVE ACTION, INTERVENTION, AND PREVENTION. NEELY, WRIGHT.
WHICH WORLDS COULD GOD HAVE CREATED? PLANTINGA, ALVIN C.

COURAGE
CIVIC SOPHROSYNE AND DIKAIOSYNE IN THE REPUBLIC. CASSIN, C E.
COWARDICE AND COURAGE. WALLACE, JAMES D.

COURNOT,A
THE TWILIGHT OF HISTORY: THE STANDPOINT OF COURNOT. ARENILLA, LOUIS.

COURT(S)
JUSTICE IN A TRAIL. LEAHY, MICHAEL.

COUSIN
DELACROIX AND VICTOR COUSIN: SOME PROBLEMS OF NINETEENTH-CENTURY THEORY. BRIGHTON, C R.
LACHELIER, CRITIQUE DE COUSIN. BOUCHARD, ROCH.

COWAN,J
INDIVIDUALS, GROUPS AND INVERSE DISCRIMINATION. SHINER, ROGER A.
REPARATIONS TO WRONGED GROUPS. BAYLES, MICHAEL D.

CRAFT(S)
R G COLLINGWOOD: ART, CRAFT, AND HISTORY. TAYLOR, DONALD S.

CRAIG,W
CRAIG'S THEOREM, RAMSEY-SENTENCES, AND SCIENTIFIC INSTRUMENTALISM. CORNMAN, JAMES W.
UNDERDETERMINATION: CRAIG AND RAMSEY. ENGLISH, JANE.

CREATION
A DEFENCE OF THE FREE WILL DEFENCE. DAVIS, STEPHEN T.
DIEU EXISTE-T-IL? MOREL, GEORGES.
L'AME DU "TIMEE" ET L'UN DU "PARMENIDE" DANS LA PERSPECTIVE NEOPLATONICIENNE. TROUILLARD, JEAN.
LA FORMACION O ILUMINACION EN LA METAFISICA DE SAN AGUSTIN. PEGUEROLES, JUAN.
LAS INFLUENCIAS MISTICAS EN EL ROMANTICISMO ALEMAN. WEYLAND, MIRIANA.
ONTOLOGIA TRIADICA Y TRINITARIA (CONTINUACION). SCIACCA, MICHELE FEDERICO.
ONTOLOGIA TRIADICA E TRINITARIA. CENTIOLI, E.
SOME PHILOSOPHICAL CONSIDERATIONS ON BIOLOGICAL EVOLUTION. MORENO, ANTONIO.
THE INCOMPATIBILITY OF OMNIPOTENCE AND OMNISCIENCE. LA CROIX, RICHARD R.

CREATIVITY
ANALYZING CHILDREN'S TALK ABOUT ART. ECKER, DAVID W.
ART AND CREATIVE ACTIVITY. MONTAGUE, PHILIP.
ARTISTIC CREATIVITY AND AESTHETIC THEORY. ROSE, MARY CARMAN.
CONTROLLING THE CREATIVE PROCESS. MATCHETT, E.
CREATIVITY AND THE DEDUCTIVE LOGIC OF CAUSALITY. HARTSHORNE, CHARLES.
CREATIVITY AND THE COMMONPLACE. MCKEON, RICHARD.
CREATIVITY AS ULTIMATE: REFLECTIONS ON ACTUALITY IN WHITEHEAD, ARISTOTLE, AQUINAS. SCHINDLER, DAVID L.
CROCE, CREATIVITY AND CONTEMPORARY PHILOSOPHY. DYKEMAN, KING J.
CYBERNETICS OF MUSICAL ACTIVITY. LASZLO, ERVIN.
DIVERSE CURRENTS IN WHITEHEAD'S VIEW OF TIME. ASHMORE, JEROME.
HARTMAN: THREE CRITICISMS. GUNTER, P A Y.
HUMAN SCIENCE AND ETHICS IN A CREATIVE SOCIETY. WINTER, GIBSON.
INDIAN THEISM AND PROCESS PHILOSOPHY. LANGBAUER, DELMAR.
L'ESTHETIQUE-LOGIQUE ET LE PROBLEME DE LA RECONNAISSANCE DES FORMES. GAAL, GEORGES.
LES DEGRES DE LA PENSEE PRODUCTIVE (I P G). KEDROV, B M.
METAPHYSICAL ELEMENTS OF CREATIVITY IN THE PHILOSOPHY OF W E HOCKING, PART II. HOWIE, JOHN.
METAPHYSICAL ELEMENTS OF CREATIVITY IN THE PHILOSOPHY OF W E HOCKING: PART I. HOWIE, JOHN.
NEVILLE ON THE ONE AND THE MANY. FORD, LEWIS S.
NOAM CHOMSKY ET LA LINGUISTIQUE CARTESIENNE. VOSS, JOSEF.
ON "ON 'HAVING' A POEM". MITIAS, MICHAEL.
ON THE PHENOMENOLOGY OF THE CREATIVE PROCESS. LUKACS, GEORG.
REASONS, CAUSES, AND DECISIONS. FORD, LEWIS S.
RECONSTRUCTION OF EDUCATION. PARSONS, HOWARD L.
RELEVANCE OF MORAL RULES AND CREATIVE AGENCY. CUA, ANTONIO S.

CREATIVITY
ROBERT S HARTMAN ON THE STRUCTURE OF CREATIVITY: A CRITIQUE. PLOCHMANN, GEORGE KIMBALL.
SARTRE'S CRESTES: AN INSTANCE OF FREEDOM AS CREATIVITY. BUKALA, C R.
SOME REFLECTIONS ON RHETORIC AND NEWNESS. KALLEN, HORACE M.
THE SACRED IN THE SECULAR WORLD. ELIADE, MIRCEA.
THE VALUE STRUCTURE OF CREATIVITY. HARTMAN, ROBERT S.
UNITY AND CREATIVITY IN WANG YANG-MING'S PHILOSOPHY OF MIND. CHENG, CHUNG-YING.

CREDIBILITY
CARNAP'S INDUCTIVE LOGIC. JEFFREY, RICHARD C.

CRIME(S)
A MARXIAN VIEW OF CRIME. WEINROTH, JAY.
RESPONSIBILITY FOR CRIMES OF WAR. LEVINSON, SANFORD.
THE CONCEPT OF CRIME. ARMOUR, LESLIE.
WHEN ARE IMMORALITIES CRIMES? NIELSEN, KAI.

CRISIS(ES)
CRISE DA METAFISICA, CRISE DO HOMEM. PIRES, CELESTINO.
CRISE VOGUE ET PHILOSOPHIE CHEZ HEGEL. GOULIANE, C I.
CRISIS AS A COERCIVE METAPHOR. WEAVER, JANICE FARMER.
FAUT-IL REFORMULER LA PHYSIQUE? LESTIENNE, R.
HEGEL AND THE CRISIS OF CHRISTIANITY. MUELLER, GUSTAV.
MARX'S THEORY OF THE CRISIS. SCHROYER, TRENT.
PETITE APOCALYPSE DE LA CULTURE. DELAMARE, CHARLES.

CRITERIA
A NOTE ON 'CRITERIA'. TODD, D D.
CRITERIA AND OTHER MINDS. HYSLOP, ALEC.
CRITERIA AND PERSONAL IDENTITY. NELSON, JOHN O.
CRITICISM AND METHOD. DUTTON, DENIS.
ON A CRITERION OF DEFINITION. BURDICK, HOWARD.
OPERATIONALISM AND ORDINARY LANGUAGE REVISITED. CHIHARA, CHARLES.
PERSONAL IDENTITY. AAGAARD-MOGENSEN, LARS.
SUBJECTIVE TRUTH: A CRITIQUE. OVERVOLD, GARY E.
ZIFF ON DEFINING A WORK OF ART. LENHARDT, WAYNE A.

CRITICAL-REALISM
A NOTE ON THE BELIEF THEORY OF PERCEPTION. MELCHERT, NORMAN.

CRITICISM
"PORQUE NAO SOU CRISTAO". CABRAL, ROQUE.
AN ANALYTIC INTERPRETATION OF SPECULATIVE METAPHYSICS. WOLF, ROBERT G.
ARCHITECTURAL AESTHETICS. SCRUTON, ROGER.
BERTRAND RUSSELL E A SUA CRITICA ANALITICA. DE SOUDA ALVES, VIORINO.
BIBLE INTERPRETATION AS PHILOSOPHICAL PRAXIS: A STUDY OF SPINOZA AND KANT. YOVEL, YIRMIAHU.
CLASSIC STATEMENT: DAVID LEVIN ON "THE LITERARY CRITICISM OF HISTORY". LEVIN, DAVID.
CRISI DELLA SOCIETA, CRISI DELLA SCUOLA: VERITA E RIVELAZIONE. PORRINO, SALVATORE.
CRITICISM AND EXPERIENCE. PURAVS, OLGERTS.
CROCE'S ESSAY ON PETRACH'S DEFECTIVE SONNET: LITERARY CRITICISM FOR LOGICIANS. FINOCCHIARO, MAURICE A.
I PRIMI PASSI DI CROCE CRITICO LETTERARIO GLI ANNI 1883-87. CASERTA, ERNESTO G.
IMMAGINI E RICORDI DI FRANCESCO FLORA. CORDIE, CARLO.
KNOWLEDGE AND ACCEPTANCE, AND THE EXPERIENCE OF LITERATURE. SILVERMAN, STUART.
LA CRITICA DISVELATRICE. MORETTI-COSTANZI, TEODORICO.
LITERARY CRITICISM AND PROCESS THOUGHT: BLACKMUR, SARTRE, BROOKS, AND WHITEHEAD. COLWELL, C CARTER.

CRITICISM
LITERARY CRITICISM AND CULTURAL DIAGNOSIS: F R LEAVIS ON W H AUDEN. PRADHAN, S K.
LUCIFER AND THE LORD. BOJANOVIC, RADE.
METAFISICA DIALETTICA E CRITICA DELL'INTEGRALITA. VIRCILLO, D.
ON BEING UNREASONABLE. SCHAGRIN, MORTON L.
ON WRITING CULTURAL CRITICISM. GROSS, DAVID.
OSCAR WILDE'S 'INTENTIONS': AN EARLY MODERNIST MANIFESTO. GREEN, R J.
PAUL VALERY'S SEARCH FOR INTELLECTUAL UNIVERSALISM. KOZOVOI, V M.
PROFESSOR BARTLEY'S THEORY OF RATIONALITY AND RELIGIOUS BELIEF. HUDSON, W D.
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THE LOGIC OF AESTHETIC JUDGEMENTS. WALHOUT, DONALD.
THE ROAD TO BYZANTIUM: ARCHETYPAL CRITICISM AND YEATS. ALLEN, JAMES LOVIC.
THE TEACHER AS MODEL CRITIC. FELDMAN, EDMUND B.

CROCE
"NISI CREDIDERO NON INTELLIGAM": THE NEO-ANSELMIAN THEORY OF CATEGORIES IN S KOERNER AND THE LATER COLLINGWOOD. HOLMES, STEPHEN.
CONTRIBUTO ALLA BIBLIOGRAFIA CROCIANA. FRANCHINI, RAFFAELLO.
CONTRIBUTO ALLA BIBLIOGRAFIA CROCIANA. FRANCHINI, RAFFAELLO.
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CROCE AND WHITEHEAD ON CONGRESCENCE. ALLAN, GEORGE.
CROCE COMO HISTORIADOR DE LA ESTETICA DEL SIGLO XVIII. TONELLI, GIORGIO.
CROCE E IL PREPARTITO DELLA CULTURA. JANNAZZO, ANTONIO.
CROCE E LA RESISTENZA. SETTA, SANDRO.
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CROCE'S EXPRESSION THEORY OF ART REVISITED. DOUGLAS, GEORGE H.
CROCE'S ESSAY ON PETRACH'S DEFECTIVE SONNET: LITERARY CRITICISM FOR LOGICIANS. FINOCCHIARO, MAURICE A.
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I PRIMI PASSI DI CROCE CRITICO LETTERARIO GLI ANNI 1883-87. CASERTA, ERNESTO G.
ITINERARIO ESTETICO. GUZZO, AUGUSTO.
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NOTAS SOBRE LA ALTERIDAD DEL DERECHO EN LA FILOSOFIA JURIDICA ITALANA ACTUAL. BALLESTEROSM, JESUS.
NOTES SUR LE LANGAGE CHEZ CROCE. OLIVIER, PAUL.
OSSERVAZIONI INTORNO AD UN RECENTE STUDIO SULLE INTERPRETAZIONI CROCIANE . CIAFRE, GUISEPPE.
STORIA D'ITALIA. GATTA, BRUNO.
THE PRAGMATIC ELEMENT IN CROCE'S PHILOSOPHY. DOUGLAS, GEORGE H.
VENTI ANNI DALLA MORTE DI CROCE. PARENTE, ALFREDO.

CRUELTY
CAPITAL PUNISHMENT- "CRUEL AND UNUSUAL"? LONG, THOMAS A.

CUENOT,C
TEILHARD DE CHARDIN ET LE MARXISME. GRENET, PAUL B.

CULTURE(S)
A WORD ON BEHALF OF 'METHOD IN THEOLOGY'. PETER, CARL J.
ACADEMIC MILIEU, SOCIAL STRUCTURE, AND STUDENT CULTURES. SCHAEFFER, EDWARD.
ANALYSIS AND CULTURAL LAG IN PHILOSOPHY. HARTSHORNE, CHARLES.
ANOTACIONES HISTORICO-CULTURALES AL CONCEPTO DE FACTIBILIDAD. FERNANDEZ-LOMANA DEL RIO, RAMON.
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COGNITIVE FACTORS IN THE EVOLUTION OF CIVILIZATIONS. QUIGLEY, CARROLL.
CONCEPTS OF "CULTURAL PERSONALITY" IN THE IDEOLOGIES OF THE THIRD WORLD. ERASSOV, BORIS.
CONTINUITY AND DISCONTINUITY IN THE HISTORY OF SCIENCE. AGASSI, JOSEPH.
CRISE DE LA SCIENCE OU CRISE DE LA SOCIETE? LEVY-LEBLOND, J M.
CULTURAL INFLUENCES IN CONTEMPORARY SPACE THEORY. RICHARDSON, D B.
DEMOCRACY, "HIGH CULTURE," AND THE UNIVERSITIES. OLAFSON, FREDERICK A.
FILOSOFIA DE UNA REFORMA. FAURE, EDGAR.
INTELEKTUALNE PODSTAWY TWORCW KULTURY WEDLUG FILOZOFII SW TOMASZA Z AKWINU. WISTUBA, HALINA.
L'IMPOSSIBILE NEUTRALITA. GEYMONAT, L.
LA RICERCA E IL POTERE. ALOISI, M.
LA RIVOLUZIONE FRANCESE E LA SCIENZA: PART I. ISRAEL, G AND NEGRINI, P.
LE CINEMA, REFLET DES TENDANCES PROFONDES DES PEUPLES. KRACAUER, SIEGFRIED.
LE SACRE FONDAMENTAL. FOREST, AIME.
LINE AND SURFACE. FLUSSER, VILEM.
LITERARY CRITICISM AND CULTURAL DIAGNOSIS: F R LEAVIS ON W H AUDEN. PRADHAN, S K.
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MCLUHANACY: COUNTERREVOLUTION IN CULTURAL THEORY. FEKETE, JOHN.
METHODOLOGICAL PROBLEMS IN THE STUDY OF THE HISTORY OF PHILOSOPHY FROM AN EVALUATION OF WANG CH'UNG. T'IEN, CH'ANG-WU.
MOSES MENDELSSOHN SULL'ILLUMINISMO. PASQUALUCCI, PAOLO.
OGGETTIVITA E NON-NEUTRALITA. SUCHODOLSKI, B AND GIORELLO, G AND VILLA, L.
ON THE CONCEPT OF MENTAL HEALTH. BRANDEN, NATHANIEL.
ON WRITING CULTURAL CRITICISM. GROSS, DAVID.
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PHILOSOPHY FOR THE PEOPLE. MEGILL, KENNETH.
PRESENTACION DE LA OBRA DE MICHEL FOUCAULT. TRIAS, EUGENIO.
PROMETEO. MONTALENTI, G.
SOBRE EL METODO Y LOS PROBLEMAS DE LA ANTROPOLOGIA ESTRUCTURAL. FABREGAT, CLAUDIO ESTEVA.
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THE AUTONOMY OF INTELLECTUAL HISTORY. KRIEGER, LEONARD.
THE CONCEPT OF CULTURAL PLURALISM. PRATTE, RICHARD.
THE CONTOURS OF RESPONSIBILITY: A NEW MODEL. MORRE, HAROLD AND NEVILLE, ROBERT AND SULLIVAN, WILLIAM.
THE DIALECTICS OF YOUTH CULTURE: OLD WINE IN NEW BOTTLES? BERLOWITZ, MARVIN J.
THE ETHICS OF NATURE AND NURTURE. POTTER, VAN RENSSELAER.
THE RISE AND PROGRESS OF HINDU CULTURE, RELIGION AND PHILOSOPHY THROUGH THE AGES. MALLAPPA, T N.
THE SCIENCE OF MORALS AND THE DISEASES OF CULTURE. SOMERVILLE, JOHN.
THE SOUL-BODY PROBLEM IN ST THOMAS. KREYCHE, GERALD F.

CULTURE(S)
THERAPY FOR AN ENVIOUS AGE: THE ART OF FAITHLESSNESS. SPAHR, CHARMANE.
UTOPIA AS ETHIC OF LEISURE. VAHANIAN, GABRIEL.

CURLEY,E
ON CURLEY'S INTERPRETATION OF SPINOZA. WILLIAMSON, R K.

CURRICULUM
A PIED PIPER OF CURRICULUM DEVELOPMENT: AN EXAMINATION OF THE WORK OF JOSEPH SCHWAB. MORGAN, KATHRYN PAULY.
SOME PHILOSOPHICAL DIFFICULTIES CONCERNING THE NOTION "STRUCTURE OF A DISCIPLINE". MORGAN, KATHRYN P.
THE ARISTOTELIAN 'ART' OF RHETORIC AND THE 'ART OF CURRICULUM. WESTBURY, IAN.

CUSANUS,N
IS CUSANUS THE FATHER OF STRUCTURALISM. BLYSTONE, JASPER.
SHMUEL HUGO BERGMAN'S "THE HISTORY OF PHILOSOPHY FROM NICHOLAUS CUSANUS TO THE AGE OF ENLIGHTMENT" (IN HEBREW). BEN-SHLOMO, JOSEPH.

CUSTOM(S)
MONTESQUIEU ON FUNDAMENTAL LAW AND CUSTOM. BIEN, JOSEPH.
ON HAVING THE OPPORTUNITY. BRAND, MYLES.

CYBERNETICS
A PHILOSOPHY OF ORGANIZATIONS: PART I. LESSEM, R.
ARNOST KOLMAN: PORTRAIT OF A MARXIST-LENINIST PHILOSOPHER. KOVALY, PAVEL.
CYBERNETICS OF MUSICAL ACTIVITY. LASZLO, ERVIN.
KLASY ILORAZOWE I PODIZIALY. LUBANSKI, M.
L'ORIGINE DELL'UOMO. SPIRITO, UGO.
LE DEFI CYBERNETIQUE. GOCHET, PAUL.
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SYNECHISM, SOCIALISM, AND CYBERNETICS. ESPOSITO, JOSEPH L.
THE FUNCTIONAL PREREQUISITES OF INTENTIONAL COMMUNICATIVE SYSTEMS. CAPPELLA, JOSEPH N.

CYNIC(S)
HIPPIES AND CYNICS. XENAKIS, JASON.

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DEUX CONTRIBUTIONS A L'ANALYSE DU STALINISME TCHECOSLOVAQUE. CEMERNIK, JOZEF.
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CZEZOWSKI,T
LE CARACTERE ET AL STRUCTURE DE LA SCIENCE SELON TADEUSZ CZEZOWSKI. KWIATKOWSKI, TADEUSZ.

D'ANDREA,F
L'UMANESIMO GIURIDICO. MONTANO, ROCCO.

D'ANNUNZIO,G
RILEGGENDO IL FLORA. RUGANI, RICCARDO.

DA-VINCI
L'HERITAGE SCIENTIFIQUE DE LEONARD DE VINCI DANS LES TRAVAUX DES SAVANTS SOVIETIQUES. GRIGORYAN, A T.

DANCE
SYMBOL ACCORDING TO CASSIRER AND LANGER, PART II: LANGER'S THEORY OF ART. VAN ROO, WILLIAM A.

DANISH
LE CLIMAT PHILOSOPHIQUE DU DANEMARK AU TEMPS DE KIERKEGAARD. BILLESDOV JANSEN, F J.

DANTE
DANTE ET L'INTENTION D'AMOUR. AMARGIER, P A.
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DANTO,A
HISTORICAL INSTRUMENTALISM. MCCULLAGH, C B.
NARRATIVES AND ARGUMENTS. CEBIK, L B.
NARRATIVE HISTORY AND THE CONCEPT OF ACTION. OLAFSON, FREDERICK A.
NIETZSCHE AND NIHILISM. SCHACHT, RICHARD.
NIETZSCHE'S AND WITTGENSTEIN'S PERSPECTIVISM. WALLACE, KYLE.
ON THE NATURE AND ROLE OF NARRATIVE IN HISTORIOGRAPHY. DRAY, W H.

DARSANA(S)
METAPHYSICAL BASIS OF INDIAN ETHICS. KHOSLA, SABHA.
NIRVIKALPA JNANA AND BRADLEY'S SENTIENCE. PRASAD, BRIJ KISHORE.
PHILOSOPHICAL FOUNDATION OF THE VAISNAVA SCHOOLS. PANDE, S N.

DARWIN
DARWIN, TELEOLOGY AND TAXONOMY. WOODFIELD, ANDREW.
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PRAGMATISM'S CONTRIBUTION TO AN EVOLUTIONARY VIEW OF MIND. GOUDGE, T A.
SCIENZA ED EVOLUZIONE IN CHAUNCEY WRIGHT. SANTUCCI, ANTONIO.
SPAZIO E TEMPO NELLA TEORIA DARWINIANA. PANCALDI, G.
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THE VALUE OF ANALOGICAL MODELS IN SCIENCE. RUSE, MICHAEL.

DASCAL,M
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DATA
SOCIAL SCIENCE AND HARD DATA. NIELSEN, KAI.
THE GENERATION AND UTILIZATION OF SOCIAL DATA. BRADBURN, NORMAN M.
THE POLITICS OF CONTEMPORARY PHILOSOPHY OF HISTORY. WHITE, HAYDEN V.

DAVIDSON,D
ACTIONS AND EVENTS. SELLARS, WILFRID.
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PLATONISM AND THE CAUSAL THEORY OF KNOWLEDGE. STEINER, MARK.
THE WORLD WELL LOST. RORTY, RICHARD.

DAVIS,R
WHAT CAN WE DO WHEN DREAMING: A REPLY TO PROFESSOR DAVIS. BOTKIN, ROBERT.

DAY,W
DETERMINATION AND SELF-DETERMINATION: SOME CRITICAL REFLECTIONS. MCCALL, RAYMOND J.

DE-BEUREGARD,C
EL TIEMPO Y EL ESPACIO EN COSTA DE BEUREGARD. LONGARZO, CARLOS A.

DE-BIRAN,M
THE MEANING OF EXPERIENCE IN MAINE DE BIRAN'S PHILOSOPHY. PUCELLE, JEAN.

DE-BROGLIE,L
DE BROGLIE AND BOHR YET ONCE MORE. BERENDA, CARLTON W.

DE-LUBAC,H
TEILHARD DE CHARDIN AND "THE MYSTERIOUS DIVINITY, EVOLUTION". CAMPBELL, HARRY M.

DE-MARCC,J
PEIRCE'S CONCEPT OF COMMUNITY: ANOTHER INTERPRETATION. MAHOWALD, MARY B.

DE-MARE,J
REPLY TO DE MARE. GILLIES, D A.

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DEATH
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BEYOND THANATOLOGY: IMMORTALITY. VRASDONK, WILLIAM G.
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ESCEPTICISMO EN EL CONTEXTO DE LA MUETE EN MONTAIGNE. HEDWIG, KLAUS.
HERACLITE: LE CERCLE DE LA MORT. RAMFOS, STELIOS.
MORTE E ALIENAZIONE. DE FRANCC, RAFELLA.
PSYCHE IN HERACLITUS, II. NUSSBAUM, MARTHA C.
RIGHTS AND DEATHS. THOMSON, JUDITH.
TESTI TEOLOGICO-FILOSOFICI LOCKIANI; DAL MS LOCKE C 27 DELLA LOVELACE COLLECTION. SINA, MARIO.
THE SOUL-BODY PROBLEM IN ST THOMAS. KREYCHE, GERALD F.

DEATH-PENALTY
A PIONEER FOR THE ABOLITION OF CAPITAL PUNISHMENT: CESARE BECCARIA. MAESTRO, MARCELLO.
CAPITAL PUNISHMENT- "CRUEL AND UNUSUAL"? LONG, THOMAS A.
PUNISHMENT. MARGOLIS, JOSEPH.

DECADENCE
AESTHETIC DECADENCE TODAY VIEWED IN TERMS OF SCHILLER'S THREE IMPULSES. PAULY, HERTA.
DECADENCE DU CINEMA? JAKOBSCN, ROMAN.
FLORA LETTORE DELL'"ULISSE". ORSINI, LANFRANCO.
MOSES MENDELSSOHN SULL'ILLUMINISMO. PASQUALUCCI, PAOLO.
QUI EST LE SOCRATE DE NIETZSCHE? LE GAL, Y.

DECENCY
CAPITAL PUNISHMENT- "CRUEL AND UNUSUAL"? LONG, THOMAS A.

DECIDABILITY
DECIDABILITY OF THE "ALMOST ALL" THEORY OF DEGREES. STILLWELL, JOHN.
METAMATHEMATICAL PROBLEMS. ROBINSON, ABRAHAM.

DECISION(S)
CAN THE AGENT-TO-BE PREDICT HIS DECISION? PARRY, RICHARD D.
DEMOCRACY, "HIGH CULTURE," AND THE UNIVERSITIES. OLAFSON, FREDERICK A.
LA POSIBILIDAD DE UNA REINTERPRETACION DE LA TEORIA DE JUEGOS COMO PRAXIS RACIONAL DE LA DECISION COLECTIVA. MEDINA, MANUEL.
ON WEIGHTING CAUSES. MARTIN, RAYMOND.

DECISION(S)
REASONS, CAUSES, AND DECISIONS. FORD, LEWIS S.
SULL'ETICA DELLA DECISIONE. MOLINARO, ANICETO.
THE AMBIGUITY OF HUMAN AUTONOMY AND FREEDOM IN THE THOUGHT OF PAUL TILLICH: PART IV. KNUDSEN, ROBERT D.
THE NON-TEMPORALITY OF WHITEHEAD'S GOD. FORD, LEWIS S.

DECISION-THEORY
A DECISION THEORETIC MODEL OF THE AMERICAN WAR IN VIETNAM. BUNGE, MARIO.
A NOTE ON MARSHALLIAN AND VON NEUMANN-MORGENSTERN UTILITY. HUGHES, W R.
CONDITIONAL EXPECTED, EXTENSIVE UTILITY. LUCE, R DUNCAN.
DECISION-THEORETIC ASPECTS OF RISK-TAKING BEHAVIOUR. POTZSCH, RAINER.
NEWCOMB'S PARADOX REVISITED. BAR-HILLEL, MAYA AND MARGALIT, AVISHAI.
ON THE ONASSIS PROBLEM. LAUX, HELMUT AND SCHNEEWEISS, HANS.

DEDEKIND
L'INDUZIONE MATEMATICA O RAGIONAMENTO RICORSIVO. AIMONETTO, ITALO.

DEDUCIBILITY
IN DEFENSE OF THE PRINCIPLE FOR DEDUCIBILITY OF JUSTIFICATION. HOOKER, MICHAEL K.

DEDUCTION
BLONDEL E FICHTE. NICCLOSI, SALVATORE.
CALCUL ARITHMETIQUE DES PROPOSITIONS. MAZAS, MIGUEL SANCHEZ.
CREATIVITY AND THE DEDUCTIVE LOGIC OF CAUSALITY. HARTSHORNE, CHARLES.
DE QUELQUES APPROCHES DE LA CLASSIFICATION DES SYSTEMES LOGIQUES. PIATNITZYNE, B N AND SOUBBOTINE, A L.
DEDUCIBILITY AND INFERABILITY. WIREDU, J E.
ELIMINATION DES TERMES & DANS LA LOGIQUE INTUITIONNISTE. SMIRNOV, V A.
HUMAN BEHAVIOR IN DEDUCTIVE SOCIAL THEORY. FABIAN, ROBERT G.
L'IDONEISME ET LA RECHERCHE EN BIOLOGIE. PILET, P E.
LAWS AND SINGULAR PROPOSITIONS. STOVE, D C.
MODELO DEDUCTIVO DE EXPLICACION DE LEYES. BENEYTO, R.
NATURAL DEDUCTION RULES FOR ENGLISH. FITCH, FREDERIC B.
ON HINTIKKA'S DEFENSE OF (CKK*) AND (CBB*). WU, KATHLEEN JOHNSON.
PERFORMATIVES AND THE GAP BETWEEN 'IS' AND 'OUGHT'. NESBITT, WINSTON.
RECENT TRENDS IN LOGIC. KIELKOPF, CHARLES F.
SOME PROBLEMS IN EPISTEMIC LOGIC: TWO COMMENTS. HINTIKKA, JAAKKO.
SYNTOPIC AND SYNDETIC "AND". FOULKES, PAUL.
THALBERG'S CHALLENGE TO JUSTIFICATION VIA DEDUCTION. SAUNDERS, JOHN T.
THE EXAMINATION PARADOX AND FORMAL PREDICTION. BOSCH, J.

DEDUCTION-THEOREM
A DEDUCTION THEOREM FOR RESTRICTED GENERALITY. BUNDER, M W.
NOTA W SPRAWIE TWIERDZEN O DEDUKCJI NIE WPROST WAZNYCH W SKONCZENIE WIELOWARTOSCIOWYCH RACHUNKACH ZDAN LUKASIEWICZA. SURMA, STANISLAW J.
THE DEDUCTION THEOREMS VALID IN CERTAIN FRAGMENTS OF THE LEWIS' SYSTEM S2 AND THE SYSTEM T OF FEYS-VON WRIGHT. SURMA, STANISLAW J.
THE DEDUCTION THEOREMS FOR PROPOSITIONAL CALCULI WHEN IMPLICATION AND FALSUM IS PRESENT. ZARNECHA-BIALY, EWA.

DEELY, J
DEELY AND GEACH ON ABSTRACTIONISM IN THOMISTIC EPISTEMOLOGY. LISSKA, ANTHONY J.

DEEP-STRUCTURE(S)
SEVEN PRINCIPLES OF SURFACE STRUCTURE PARSING IN NATURAL LANGUAGE. KIMBALL, JOHN.

DEFEASIBILITY
KNOWLEDGE AND DEFEASIBILITY. ANNIS, DAVID.

DEFENSE
MITIGATING AND MELIORATING DEFENSES. BLATZ, CHARLES V.

DEFINABILITY
A FORMAL CHARACTERIZATION OF ORDINAL NUMBERS. DE LILLOA, NICHOLAS J.
IS "GOOD" INDEFINABLE FOR THE SAME REASON THAT TERMS LIKE "YELLOW" OR "BITTER" OR "PLEASURE" ARE INDEFINABLE? KING, THOMAS W.
TRANSLATION AND REDUCTION. SVENONIUS, LARS.
WEAK DEFINABILITY IN INFINITARY LANGUAGES. SHELAH, S.

DEFINITE-DESCRIPTIONS
CROSSING COREFERENCE AGAIN. DIK, SIMON C.
DEFINITE DESCRIPTIONS. HOOKER, C A.
DESCRIPTIONS AND REFERENCE. MATES, BENSON.
EXISTENCE, REFERENCE, AND MEANING. ZEMACH, EDDY M.
FREGE'S CONCEPTION OF SENSE AND REFERENCE RELATED TO RUSSELL'S THEORY OF DEFINITE DESCRIPTIONS. WELDING, S O.
IN DEFENCE OF A SIMPLE SOLUTION. REEVES, ALAN.
MEANING AND SAYING. SHWAYDER, D S.
REFERENCE, MEANING, AND BELIEF. GRANDY, RICHARD.
RUSSELL'S THEORY OF DEFINITE DESCRIPTION AS OPPOSED TO QUINE'S SINGULAR TERMS. WELDING, S O.

DEFINITION(S)
A REASONABLE SELF-PREDICATION PREMISE FOR THE THIRD MAN ARGUMENT. PETERSON, SANDRA.
AN EXTENSION OF THE ALGEBRA OF SETS. SLUPECKI, J AND PIROG-RZEPECKA, KRYSTYNA.
ARISTOTLE'S DOCTRINE OF THE MEAN. URMSON, J C.
ASPECTS METHODOLOGIQUES D'UNE THEORIE GENERALE DES SYSTEMES. SADOVSKY, V N.
DEFINING ART: A CLASSROOM DISCUSSION. DAUBNER, EDITH.
DEFINITION AND EVALUATION IN AESTHETICS. OSBORNE, H.
DEFINITIONS AND 'CLUSTERS'. COOPER, DAVID E.
ESSENTIALISM AND THE DEFINITION OF 'ART'. DIFFEY, T J.
INUTILIDAD DE LA FILOSOFIA. SANABRIA, JOSE RUBEN.
METAPHORES DE LA VIE ET VIE DES METAPHORES. PIRE, FRANCOIS.
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ON A CRITERION OF DEFINITION. BURDICK, HOWARD.
ON LESNIEWSKI'S ELEMENTARY ONTOLOGY. IWANUS, BOGUSLAW.
OPEN CONCEPTS. WEITZ, MORRIS.
REFLEXIONES SOBRE EL OPUSCULO DE HEIDEGGER. RIU, FEDERICO.
SUBSTANCE: A PERFORMATORY ACCOUNT. BURRELL, DAVID B.
THE POSSIBILITY OF ART: REMARKS ON A PROPOSAL BY DICKIE. COHEN, TED.
THOUGHTS AND FACTS - AN ARISTOTELIAN PROBLEM. RINGBOM, MARTEN.
ZIFF ON DEFINING A WORK OF ART. LENHARDT, WAYNE A.

DEGREES-OF-UNSOLVABILITY
DECIDABILITY OF THE "ALMOST ALL" THEORY OF DEGREES. STILLWELL, JOHN.
JUMP EQUIVALENCE OF THE DELTA-0-2 HYPERHYPERIMMUNE SETS (TITLE EDITED). COOPER, S B.

DEHUMANIZATION
RATIONALITY VERSUS DEHUMANIZATION. HACKER, EDWARD A.

DEL-VECCHIO
NOTAS SOBRE LA ALTERIDAD DEL DERECHO EN LA FILOSOFIA JURIDICA ITALANA ACTUAL. BALLESTEROSM, JESUS.

DELACROIX,E
DELACROIX AND VICTOR COUSIN: SOME PROBLEMS OF NINETEENTH-CENTURY THEORY. BRIGHTON, C R.

DELBOS,V
AMBIVALENZA STRUTTURALE ED ISPIRAZIONE UNITARIA NE "L' ACTION (1893): LA CRITICA BLONDELLIANA FINO ALLA "LETTRE SUR L'APOLOGETIQUE". NICOLOSI, SALVATORE.

DELEUZE,G
DOS ACTITIDES FRENTE AL TIEMPO. PUCCIARELLI, EUGENIO.
INTRODUCTION TO THE FOUCAULT-DELEUZE DISCUSSION. D'AMICO, ROBERT.

DELIBERATION
DELIBERATING MACHINES. JOSKE, W D.

DELIGHT
THE AESTHETICS OF ANTONIO CASO. HADDOX, JOHN H.

DELNOCE,A
OSSERVAZIONI INTORNO AD UN RECENTE STUDIO SULLE INTERPRETAZIONI CROCIANE . CIAFRE, GUISEPPE.

DEMAND(S)
DEMANDS. GUTTCHEN, ROBERT S.

DEMOCRACY
AN ALLEGED PARADOX IN THE THEORY OF DEMOCRACY. GOLDSTICK, D.
CENSORSHIP, STATE SECRETS AND PARTICIPATORY DEMOCRACY. JONES, H M.
DAS ETHOS DER DEMOKRATIE. VOLKMANN-SCHLUCK, K H.
DEMOCRACY AND INTERDEPENDENT PREFERENCES. SCHICK, FREDERIC.
DEMOCRATIC VIOLENCE. FONDERICH, TED.
DIE MACHT UND DIE UNMITTELBARE DEMOKRATIE. MAREK, FRANZ.
ETHICS AND DEMOCRACY. PERRY, CHARNER.
EXCELLENCE AND IRRELEVANCE: DEMOCRACY AND THE HIGHER LEARNING. KURTZ, PAUL.
HUMAN NATURE, POWER AND PARTICIPATORY DEMOCRACY. BROCKELMAN, PAUL T.
IL CONCETTO DI "LIBERTA" NEL FILOSOFO AMERICANO JOHN DEWEY. LA ROSA SINDONI, GIUSEPPA.
L'EGALITE ET SA DIALECTIQUE DEMOCRITIQUE CHEZ MONTESQUIEU. FORIERS, PAUL.
LA RACIONALIZACION SOCIAL DEL DERECHO. CALERA, NICOLAS MARIA LOPEZ.
MACHT, ELITEN, DEMOKRATIE. TADIC, LJUBOMIR.
MYTH AND FACT IN THE MARXIST THEORY OF REVOLUTION AND VIOLENCE. HOOK, SIDNEY.
RADICAL THERAPY FOR SICK DEMOCRACY. SCHUSTER, CYNTHIA.
RESPONSE TO PROFESSOR JOHN L HARRISON. BURNETT, JOE R.
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THE JUSTIFICATION OF LIBERALISM. THOMAS, D A LLOYD.
THE TWISTING OF THE I Q TEST. AGASSI, JOSEPH.
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DEMOCRITUS
IL MOTO DEGLI ATOMI IN DEMOCRITO E IN EPICURO. DE MARZO, C.
NECESSITY, CHANCE, AND FREEDOM IN THE EARLY ATOMISTS. EDMUNDS, LOWELL.
TRUTH IS IN THE DEPTH (IN GREEK). VOROS, F K.

DEMON(S)
DESCARTES-ORWELL-CHOMSKY: THREE PHILOSOPHERS OF THE DEMONIC. BRACKEN, HENRY.

DEMONSTRATION
A PROPOS DES MANUSCRITS D'EMILE RAVIER SUR WOLFF. VIEILLARD-BARON, JEAN-LOUIS.
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LA TEOLOGIA RAZIONALE DI GIOVANNI BURIDANO. GHISALBERTI, A.
NEWMAN'S DISPUTE WITH LOCKE. NAULTY, R A.
THE MEANING OF 'NOUS' IN THE POSTERIOR ANALYTICS. LESHER, JAMES H.

DENNETT,D
CONSCIOUSNESS: THE SECONDARY ROLE OF LANGUAGE. ARRIB, MICHAEL A.
CONTENT AND CONSCIOUSNESS AND THE MIND-BODY PROBLEM. GUNDERSON, KEITH.

DENOTATION
A DEFINITION OF TRUTH FOR THEORIES WITH INTENSIONAL DEFINITE DESCRIPTION OPERATORS. GRANDY, RICHARD.
BERTRAND RUSSELL ON HIS PARADOX AND THE MULTIPLICATIVE AXIOM: AN UNPUBLISHED LETTER TO PHILIP JOURDAIN. GRATTAN-GUINNESS, IVOR.
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DO GENERIC DESCRIPTIONS DENOTE? BACON, J.
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A CORRELATION BETWEEN MODAL REDUCTION PRINCIPLES AND PROPERTIES OF RELATIONS. FITCH, FREDERIC B.
A PROOF OF HUME'S SEPARATION THESIS BASED ON A FORMAL SYSTEM FOR DESCRIPTIVE AND NORMATIVE STATEMENTS. JOHANSON, ARNOLD A.
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DEONTIC MORALITY AND THE PROBLEM OF SUPEREROGATION. SCHUMAKER, MILLARD.
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MANCHERLEI UEBER RECHTSLOGISCHE FRAGEN (JURISTICH-LOGISCHES GUTDILBET. PEKLO, B T.
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THE LOGIC OF CONDITIONAL OBLIGATION. VAN FRAASSEN, BAS C.
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DEPICTING
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A PROPOS DE LA SEMANTIQUE DE LA METHODE. MARION, JEAN-LUC.
AN EVALUATION OF LEVINAS' CRITIQUE OF HEIDEGGER. KEYES, C D.
ARISTOTLE'S ASSUMPTION OF AN INTELLIGIBLE WORLD. ROMANO, JOSEPH J.
BISHOP BERKELEY'S PETITIO. ALLISON, HENRY E.
COGITO: PERFORMANCE OR EXISTENTIAL INCONSISTENCY? BOOTH, CURTIS S.
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THE EXTENT OF DOUBT IN DESCARTES' "MEDITATIONS". SCHOULS, PETER A.
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THE STATUS OF METAPHYSICS IN THE "DISCOURSE ON METHOD". CATON, HIRAM.
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DESCRIBING
DESCRIBING. RUNCIMAN, W G.

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A DEFINITION OF TRUTH FOR THEORIES WITH INTENSIONAL DEFINITE DESCRIPTION OPERATORS. GRANDY, RICHARD.
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THREE LETTERS OF MEINONG. LACKEY, DOUGLAS.

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A PROOF OF HUME'S SEPARATION THESIS BASED ON A FORMAL SYSTEM FOR DESCRIPTIVE AND NORMATIVE STATEMENTS. JOHANSON, ARNOLD A.
SAD MORALNY. HARE, RICHARD M.

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DESERT, CONSENT, AND JUSTICE. SLOTE, MICHAEL A.

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A COMPARATIVE STUDY ON CONTEMPORARY ART AND DESIGN (IN JAPANESE). KAWAMOTO, ATSUO.
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GOD AND THE POSSIBILITY OF SCIENCE. HINTON, R T.
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THE DESIGN ARGUMENT AND INTUITION. PAUL, WILFORD.

DESIGNATION
REFERENCE AND PROPER NAMES. BURGE, TYLER.

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"DESIRE" IN HEGEL'S REALM OF SELF-CONSCIOUSNESS. WENTZ, JAN T.
DESIR ET SOCIETE. MARIE, PIERRE-ANTOINE.
DESIRE AND CAPACITY. CHOPRA, Y N.
THE FIRST SOCRATIC PARADOX. NAKHNIKIAN, GEORGE.
TRANSCENDENT KNOWLEDGE IN 'INSIGHT': A CLOSER LOOK. NILSON, JON.

DESTINY
ENSAYOS FILOSOFICOS ALEMANES. LEIBNIZ, GOTTFRIED WILHELM.
LE POEME DE PARMENIDE, DOCTRINE DU SAVOIR ET PREMIER ETAT D'UNE DOCTRINE DE L'ETRE ET LE DESTIN DE L'HOMME. DUBARLE, D.
PRESENCE ET SOLITUDE: LA QUESTION DE L'ETRE ET LE DESTIN DE L'HOMME. DUVAL, R.

DESTLER,C
CROCE AND BECKER: A NOTE ON THE EVIDENCE OF INFLUENCE. WHITE, HAYDEN V.

DETACHMENT
TOWARD AN ONTOLOGICAL ANALYSIS OF DETACHMENT. LEONARD, LINDA.

DETERMINACY
RYLE AND DISPOSITIONS. LYONS, WILLIAM.

DETERMINATION
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PLANTINGA ON POSSIBLE WORLDS AND EVIL. ROWE, WILLIAM L.
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'TWO-DOMAINISM' AND HUMAN FREEDOM. YOUNG, ROBERT.
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A REPLY TO DAVID BOLD. DWYER, WILLIAM.
A SOUND SELF-REFERENTIAL ARGUMENT? YOUNG, ROBERT.
ACTING FREELY AND BEING HELD RESPONSIBLE. HUNTER, J F M.
ARISTOTLE ON NECESSITY, CHANCE AND SPONTANEITY. MILLER, WILLARD M.
ATHEISM AND MORAL RESPONSIBILITY. POPOV, L A.
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CAUSATION. LEWIS, DAVID.
CHOICE, PERFORMANCE AND FREE WILL. ROHATYN, DENNIS A.
DETERMINATION AND SELF-DETERMINATION: SOME CRITICAL REFLECTIONS. MCCALL, RAYMOND J.
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HISTORICITY, MEANING, AND REVISIONISM IN THE STUDY OF POLITICAL THOUGHT. TARLTON, CHARLES D.
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LAWS AND SINGULAR PROPOSITIONS. STOVE, D C.
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REFLECTIONS ON SCHOPENHAUER'S PESSIMISM. NAVIA, LUIS EDUARDO.
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THE CASE FOR SELF-DETERMINATION. GAVIN, EILEEN A.
THE CONTEMPORARY RELEVANCE OF HUME'S REMARKS ON LIBERTY AND NECESSITY. WALTON, DOUGLAS.
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THE PARADOXES OF DETERMINISM. FRIQUEGNON, MARIE-LOUISE.
THE PARADOX OF DETERMINISM. SNYDER, A AARON.
THE VACUITY OF DETERMINATION. NARBUTAS, JONAS.
WHICH WORLDS COULD GOD HAVE CREATED? PLANTINGA, ALVIN C.

DETERRENCE
CAPITAL PUNISHMENT- "CRUEL AND UNUSUAL"? LONG, THOMAS A.

DETINGER,F
LAS INFLUENCIAS MISTICAS EN EL ROMANTICISMO ALEMAN. WEYLAND, MIRIANA.

DEUTSCHER,M
REMEMBERING, KNOWLEDGE, AND MEMORY TRACES. SHOPE, ROBERT K.

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PROBLEMS AND PERSPECTIVES OF RESEARCH IN THE AREA OF FORECASTING THE DEVELOPMENT OF SCIENCE. PETRASEK, F.
THE CLAIM TO MORAL ADEQUACY OF HIGHEST STAGE OF MORAL JUDGEMENT. KOHLBERG, LAWRENCE.
THE UTILITARIANISM OF MARX AND ENGELS. ALLEN, DEREK P H.
UEBERLEGUNGEN ZUM AUFBAU EINER LOGIK DER ENTWICKLUNG. WESSEL, H.

DEVLIN,P
ABORTION AND THE PRINCIPLES OF LEGISLATION. MICALLEF, PAUL J.
THE CONCEPT OF CRIME. ARMOUR, LESLIE.

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DEWEY AND THE PHILOSOPHY OF SCIENCE. MOORE, HAROLD.
DEWEY ON SCIENCE AND RELIGION. SHRADER, KRISTIN.
DEWEY, SOCIAL RECONSTRUCTION, AND INSTITUTIONAL NEUTRALITY. GALLANT, THOMAS F.
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EXPERIMENTALISM PLUS. WARREN, W PRESTON.
IL CONCETTO DI "LIBERTA" NEL FILOSOFO AMERICANO JOHN DEWEY. LA ROSA SINDONI, GIUSEPPA.
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JOHN DEWEY AND THE NEW LIBERALISM: REACTIONS TO THE USSR. GUMBERT, EDGAR B.
JOHN DEWEY ON THE OBJECT OF KNOWLEDGE. DICKER, GEORGES.
KNOWING AND COMING-TO-KNOW IN JOHN DEWEY'S THEORY OF KNOWLEDGE. DICKER, GEORGES.
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THE PRAGMATIC ELEMENT IN CROCE'S PHILOSOPHY. DOUGLAS, GEORGE H.
THE RELEVANCE OF MARCUSE TO HUMAN DEVELOPMENT. LABRECQUE, RICHARD.
THE STATUS OF DEWEY STUDIES. BOYDSTON, JO ANN.
WARRANTED ASSERTIBILITY AND THE UNIFORMITY OF NATURE. DICKER, GEORGES.
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DHARMAKIRTI
DIRECT SENSORY AWARENESS: A TIBETAN VIEW AND A MEDIEVAL COUNTERPART. MCDERMOTT, A CHARLENE.

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CONTINUITY AND DISCONTINUITY IN THE HISTORY OF SCIENCE. AGASSI, JOSEPH.
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EL METODO DE LOS MODELOS. VERZ, ARMANDO ASTI.
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THE ACHIEVEMENT OF MORAL RATIONALITY. HARDWIG, JOHN.
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THE POSSIBILITY OF ART: REMARKS ON A PROPOSAL BY DICKIE. COHEN, TED.

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DIDACTICS
DIDACTICS, HEURISTICS, AND PHILETICS. BROUDY, H S.
LA FORMATION DES CONNAISSANCES ET LA THEORIE DIDACTIQUE. MORF, A.

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DIDEROT, BRECHT, EISENSTEIN. BARTHES, ROLAND.
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DIEGUEZ,M
SCIENCE, NESCIENCE, CONSCIENCE. GRENT, PAUL B.

DIFFERENCE
DEUX CONTRESENS DANS LA TRADUCTION FRANCAISE DE L'ISAGOGE. GAGNON, CLAUDE.
IDENTITE ET DIFFERENCE DANS LA PENSEE DE MARTIN HEIDEGGER: LE CHIMIN DE "L'EREIGNIS". GREISCH, J.
RAWLS'S DIFFERENCE PRINCIPLE. ALTHAM, J E J.

DIFFERENTIATION
ON UNDETECTABLE DIFFERENCES IN SENSATIONS. LEWIS, CARROLL.

DIGNITY
DIE WUERDE DES MENSCHEN ALS ZWECK DES STAATES. MAIHOFER, WERNER.
ESCAPE FROM FREEDOM AND DIGNITY. SCRIBNER, PHILLIP H.
SKINNER ON FREEDOM AND DIGNITY. ADAMS, E M.
THE PRINCIPLES OF FREEDOM AND DIGNITY IN SOCIAL TECHNOLOGY. WALTON, DOUGLAS.

DILTHEY
HISTORICITY AND DILTHEY'S MODEL OF HISTORICAL UNDERSTANDING. STACK, GEORGE J.
THE TASK OF HERMENEUTICS. RICOEUR, PAUL.

DIMAS,T
DOXASTIC AND EPISTEMIC FALLIBILITY: A DEFENSE OF GETTIER. PARKER, S H.

DIOGENES-LAERTIUS
HIPPIES AND CYNICS. XENAKIS, JASON.

DIONYSIUS
HERACLITE: LE CERCLE DE LA MORT. RAMFOS, STELIOS.

DIRECTION
THEATER AND SPONTANEITY. COURTNEY, RICHARD.

DISAGREEMENT(S)
PHILOSOPHICAL DISAGREEMENTS AND SELF-AWARENESS. HILL, PATRICK J.

DISAPPROVAL
CENSURE UNDER CONTROL. HENDERSON, G P.

DISCIPLINE(S)
"PROFESSOR OF EDUCATION": AN INDEFINITE DESCRIPTION. NILSSON, NEIL.
A PIED PIPER OF CURRICULUM DEVELOPMENT: AN EXAMINATION OF THE WORK OF JOSEPH SCHWAB. MORGAN, KATHRYN PAULY.
FORMS OF KNOWLEDGE OR THE UNITY OF KNOWLEDGE. SIGHEL, BETTY A.
SOME PHILOSOPHICAL DIFFICULTIES CONCERNING THE NOTION "STRUCTURE OF A DISCIPLINE". MORGAN, KATHRYN P.

DISCLOSURE(S)
DISCLOSURES. GASKIN, J C A.

DISCORD
ERASMUS ON THE JUST WAR. FERNANDEZ-SANTAMARIA, JOSE A.

DISCOURSE
DAVIDSON ON SAYING THAT. LYCAN, WILLIAM G.
DISCOURSE AND INTUITION IN SUSANNE LANGER'S AESTHETICS OF LITERATURE. SCHOLZ, BERHARD F.
INTERPRETATION, REFLECT, INITIATION. CATESSON, JEAN.
POETIC-RHETORICAL, PHILOSOPHICAL, AND SCIENTIFIC DISCOURSE. CAMPBELL, PAUL N.
SOME ELUCIDATIONS AND COGNITIVITY PROBLEMS OF RELIGIOUS DISCOURSE. LAURA, RONALD S.
THE HERMENEUTICAL FUNCTION OF DISTANCIATION. RICOEUR, PAUL.
TIME AND CONTINUITY. LEE, HAROLD N.

DISCOVERY
EINSTEIN'S DISCOVERY OF SPECIAL RELATIVITY. GUTTING, GARY.
MATHEMATICS AND HUMANISTIC THEMES: SOME CONSIDERATIONS. BROWN, STEPHEN.
MODELS, ANALOGIES, AND DEGREES OF CERTAINTY IN DESCARTES. BLIZMAN, JAMES.
POPPER, PLATO AND PLANS. OOSTHUIZEN, D C S.

DISCRIMINATION
COMPENSATORY REVERSE DISCRIMINATION IN HIRING. BAYLES, MICHAEL D.
EQUAL TREATMENT AND COMPENSATORY DISCRIMINATION. NAGEL, THOMAS.
INDIVIDUALS, GROUPS AND INVERSE DISCRIMINATION. SHINER, ROGER A.
INVERSE DISCRIMINATION. COWAN, J L.
JUSTIFICATIONS OF INSTITUTIONAL RACISM. THALBERG, IRVING.
REPARATIONS TO WRONGED GROUPS. BAYLES, MICHAEL D.
REVERSE DESCRIMINATION AND COMPENSATORY JUSTICE. TAYLOR, PAUL W.
REVERSE DISCRIMINATION AS UNJUSTIFIED. NEWTON, LISA H.
THE IDEA OF EQUALITY RECONSIDERED. WARD, ANDREW.

DISPOSITION(S)
ARMSTRONG'S PROOF OF THE REALIST ACCOUNT OF DISPOSITIONAL PROPERTIES. TOOLEY, MICHAEL.
DISPOSITIONS REVISITED. ROZEBOOM, WILLIAM W.
EMOTIONS AND CHOICE. SOLOMON, ROBERT C.

DISPOSITION(S)
HEIDEGGER AND RYLE, TWO VERSIONS OF PHENOMENOLOGY. MURRAY, MICHAEL.
HUME'S THEORIES OF DISPOSITIONAL PROPERTIES. BRICKE, JOHN.
IFS, CANS AND DISPOSITIONS. GRAHAM, K.
O DEFINIOWANIU SADOW, ZASAD I KODEKSOW MORALNYCH. FRANKENA, WILLIAM K.
RYLE AND DISPOSITIONS. LYONS, WILLIAM.
UNFAIR TO FREQUENCIES. SKLAR, LAWRENCE.

DISTANCE
AUTONOMY AND DISTANCE IN A LITERARY WORK: A NEW APPROACH TO CONTEXTUALISM. HYMAN, LAWRENCE W.
COMMENT PEUT-ON ALLER AU CINEMA? DUFRENNE, MIKEL.
L'ETUDE SEMIOLOGIQUE DU LANGAGE CINEMATOGRAPHIQUE: A QUELLE DISTANCE EN SOMMES-NOUS D'UNE POSSIBILITE REELLE DE FORMALISATION? METZ, CHRISTIAN.

DISTINCTION(S)
L'AVVENTURA DEL MIO INCONTRO IDEALE CON CROCE. KLIHM, WOLFGANG.
PRECISIONES SOBRE LA DOCTRINA DE LA ABSTRACCION SEGUN SANTO TOMAS. DE ZAN, JULIO.

DISTRIBUTION
DESERT, CONSENT, AND JUSTICE. SLOTE, MICHAEL A.

DISTRIBUTIVE-JUSTICE
COMPENSATORY REVERSE DISCRIMINATION IN HIRING. BAYLES, MICHAEL D.

DOCTRINE(S)
RELIGIOUS COMMITMENT AND THE LOGICAL STATUS OF DOCTRINES. AUSTIN, WILLIAM H.

DOGMATISM
A SOLUTION TO AN ETHICAL PARADOX. LEAVITT, FRANK J.
SCEPTICISM AND DOGMATISM. DOOR, JORGEN.
SPECULATION IN PHYSICS: THE HISTORY AND PRACTICE OF "NATURPHILOSOPHIE". GOWER, BARRY.
THE CONFLICT BETWEEN PHILOSOPHY AND DOGMATISM IN CONTEMPORARY MARXISM. BRANDELOVIC, JOVAN.
TOLERANCE AND 'DOGMATISM' IN MORALS. GOVIER, TRUDY R.

DOING
"WHAT A MAN DOES HE CAN DO"? GERT, BERNARD AND MARTIN, JAMES A.
THINKING LADDERS: A SUGGESTED CUT FOR A SET OF PUZZLES. OOSTHUIZEN, D C S.

DOMINATION
MAX WEBER AND THE DYNAMICS OF RATIONALIZED DOMINATION. COHEN, JEAN.

DONAGAN,A
DONAGAN ON UNEXEMPLIFIED UNIVERSALS. GEELS, DONALD E.
QUINE, STRAWSON AND LOGICAL TRUTH. DECKERT, MARION.

DONCEEL,J
ABORTION: A REVIEW ARTICLE. RAMSEY, PAUL.

DONELLY,J
DONNELLY ON GEACH. STEVENSON, JOHN G.

DONNELLAN,K
CROSSING COREFERENCE AGAIN. DIK, SIMON C.
IN DEFENSE OF THE PRINCIPLE FOR DEDUCIBILITY OF JUSTIFICATION. HOOKER, MICHAEL K.
MEANING AND SAYING. SHWAYDER, D S.

DOOYEWEERD,H
THE CENTRAL RELIGICUS COMMUNITY OF MANKINC IN THE PHILOSOPHY OF THE COSMONOMIC IDEA. STRAUSS, D F.

DORADO-MCNTERO,P
LA FILCSOFIA DEL DERCHO DE DORADO MONTERO. VALLS, FRANCISCO J.

DOSTCEVSKY
DOSTOEVSKY AND MENDELEEV: AN ANTISPIRITIST DIALCGUE. VOLGIN, I L AND RABINOVICH, V L.
THE CONCEPTION OF MODERNITY IN DOSTOEVSKI (IN JAPANESE). YAMADA, KOHEI.
THE ESTHETICS OF DCSTOEVSKY. FRIDLENDER, G M.
THE INFLUENCE CF DCSTOEVSKY ON THE CREATIVE WORK OF A A UKHTOMSKII. MERKULOV, V L.
THE SURVIVAL CF TRAGEDY: DOSTOEVSKY'S "THE IDIOT". SHAW, DANIEL.

DOUBT
DESCARTES' INTENTICNS. RING, MERRILL.
EXISTENZ UND ZWEIFEL: DAS PROBLEM DER STRUKTUR DES BEWUSSTSEINS (IN GREEK). PANOU, STAVROS.
J KLEUTGEN Y LA CERTEZA LIBRE: APORTACION TERMINOLOGICA Y DOCTRINAL. PETRIRENA, JAVIER.
MATHEMATICS AND HUMANISTIC THEMES: SUM CONSIDERATIONS. BROWN, STEPHEN.
PAPER DOUBT, FEIGNED HESITANCY, AND INQUIRY. JOHANSCN, ARNOLD A.
STRAWSCN AND SCEPTICISM. STUBBS, ANNE C.
THE EXTENT OF DOUBT IN DESCARTES' "MEDITATIONS". SCHOULS, P A.
THE EXTENT CF DOUBT IN DESCARTES' "MEDITATIONS". SCHOULS, PETER A.
UNGER'S DEFENSE OF SKEPTICISM. BARNES, GERALD W.

DOUGHERTY,R
A NCTE CN DOUGHERTY'S ANAPORNIA. MACCCLL, SAN.
THE LOGICAL STRUCTURE OF RECIPROCAL SENTENCES IN ENGLISH. FIENGO, ROBERT AND LASNIK, HOWARC.

DRAMA
A SPECULATIVE NOTE ON SOME DRAMATIC ELEMENTS IN THE 'THEAETETUS'. RORTY, AMELIE OKSENBERG.
DRAMA AND DIALECTIC: WAYS OF PHILCSCPHIZING. GRCSSMAN, MORRIS.
SYMBOL ACCORDING TO CASSIRER AND LANGER, PART II: LANGER'S THEORY OF ART. VAN ROO, WILLIAM A.
THE HERO IN DRAMA (IN JAPANESE). HOSOI, YUSUKE.
WHO IS THE CONTEMPCRARY HERO? KLIBANSKY, RAYMOND.

DRAY,W
THE POLITICS CF CONTEMPORARY PHILOSOPHY OF HISTORY. WHITE, HAYDEN V.

DREAM(S)
A SPECULATIVE NOTE ON SOME DRAMATIC ELEMENTS IN THE 'THEAETETUS'. RORTY, AMELIE OKSENBERG.
DESCARTES FIRST MEDITATION: A POINT CF CONTACT FOR CONTEMPORARY PHILOSOPHICAL METHCDS. BOTKIN, ROBERT.
DREAMS AND DREAMING: A REPLY TC PROFESSOR BOTKIN. DAVID, RALPH.
I HAVE ON RARE OCCASIONS WHILE HALF ASLEEP BEEN DECEIVED. DAVIS, RALPH.
THE PROBLEM OF DREAMS. SQUIRES, RCGER.
WHAT CAN WE DO WHEN DREAMING: A REPLY TO PROFESSOR DAVIS. BOTKIN, ROBERT.

DREAMING
ON KNCWING ONE IS AWAKE. WOLFE, JULIAN.

DRETSKE,F
SOME CONCLUSIVE REASONS AGAINST 'CONCLUSIVE REASONS'. PAPPAS, GEORGE S AND SWAIN, MARSHALL.

DU-BOS,A
WINCKELMANN AND THE ABBE DU BOS. WOODFIELD, RICHARD.

DUALISM
ACINTYA-BHEDABHEDA. SRIVASTAVA, RAMESH CHANDRA.
DESCARTES' PROOF THAT HE IS NOT HIS BODY. LEVIN, M E.
DUALISM AND TRIMORPHISM IN PEIRCE'S TRIADIC LOGIC. TURQUETTE, ATWELL R.
EINHEIT IN DER QUANTENWELT (GEGEN DEN BOHR-HEISENBERG'SCHEN POSITIVISMUS). LANDE, ALFRED.
LO ANALITICO Y LO SINTETICO: DUALISMO ADMISIBLE. MOULINES, ULISES.
RELATIONS. BAHM, ARCHIE J.
SCIENCE AND RELIGION IN DESCARTES' 'MEDITATIONS'. DORTER, KENNETH.
SOME PERSPECTIVES ON LOVEJOY'S EPISTEMOLOGICAL DUALISM. OAKES, ROBERT A.
THE CONCEPT OF REVOLUTION. KRISHAN, DAYA.
THE HISTORY OF AN ERROR (AN ATTEMPT AT PHILOSOPHIC CRITICISM). KOVALY, PAVEL.
THE METAPHYSICS OF MIND-BODY IDENTITY THEORIES. EPSTEIN, FANNY L.
THE PHILOSOPHY OF SRI MADHVACHARYA. RAO, P NAGARAJA.

DUBOIS,W
THE CONCEPT OF RACE IN THE SOCIAL THOUGHT OF W E B DU BOIS. DE MARCO, JOSEPH P.

DUBOS,R
REVIEW OF R DUBOS "LOUIS PASTEUR, FREE LANCE OF SCIENCE". ROLL-HANSEN, N.

DUCASSE,C
C J DUCASSE'S PROGRESSIVE, UNIVERSAL HEDONISM. MADDEN, EDWARD H AND HARE, PETER.

DUHEM,P
CONTEXTUAL FALSIFICATION AND SCIENTIFIC METHODOLOGY. LEPLIN, JARRETT.
CONTINUITY AND DISCONTINUITY IN THE HISTORY OF SCIENCE. AGASSI, JOSEPH.
POINCARE'S PHILOSOPHY OF SPACE. VUILLEMIN, JULES.

DUMITRIV,A
IS THERE AN ANTINOMY IN THE THEORY OF TYPES? FEHER, MARTA.

DUMMETT,M
POSITIVE, COMPARATIVE, SUPERLATIVE. WALLACE, JOHN.

DUNS-SCOTUS
INDIVIDUATION IN THE ONTOLOGY OF DUNS SCOTUS. CLAGGERBAUGH, KENNETH C.
PEIRCE'S PRAGMATISM AND SCOTISTIC REALISM. ALMEDER, ROBERT.

DURANDEAUX,J
DOS ACTITIDES FRENTE AL TIEMPO. PUCCIARELLI, EUGENIO.

DURATION
ACTS AND ACTION. WARE, ROBERT.
CHARACTERISTICS OF PHYSICAL DURATION. LESTIENNE, R.
DURACION Y TIEMPO EN BERGSON. CRISTIANI, ALDO HORACIO.
REFLECTIONS OF TIME. BARDEN, GARRETT.

DURKHEIM
DENKEN OVER DE MAATSCHAPPIJ ALS EMPIRISCHE WETENSCHAP. THURLINGS, J M G.
SOBRE ALGUNAS PREMISAS COMUNES A SAUSSURE Y SUS CONTEMPORANEOS. SAZBON, JOSE.

DURRANT,M
"USING A PICTURE" AND RELIGIOUS BELIEF. HUDSON, W DONALD.

DUTCH
INTERPRETATION DES MARXISMUS IM HOLLAENDISCHEN KATECHISMUS. BOSNJAK, BRANKO.

DUTY(-TIES)
A NOTE ABOUT C F WHITELEY'S "ON DUTIES". PETERFREUND, SHELDON P.
DOVERE MORALE, OBBLIGO GIURIDICO, IMPEGNO POLITICO. SCARPELLI, U.
DUTY, INCLINATION AND MORALS. WILKERSON, T E.
G E SCHULZE TRA LA "MORAL-THEOLOGIE" E LA SPECULAZIONE HEGELIANA. PUPI, ANGELO.
INJUSTICE. WOOZLEY, A D.
KIERKEGAARD'S CRITIQUE OF ETHICS. KING, JAMES T.
L'AVORTEMENT. CHAUCHARD, P.
OUGHT, OBLIGATION AND DUTY. BERAN, F.
RIGHTNESS AND THE FORMAL LEVELS OF ACTION. WREN, THOMAS E.
RIGHTS OVER CHILDREN. SHRAG, FRANCIS.
THE PLAY OF RIGHTS. MELDEN, A I.
W D ROSS AND THE NATURE OF MORAL OBLIGATION. NEBLETT, WILLIAM R.

DVORETSKII,I
WHO IS THE CONTEMPORARY HERO? KLIBANSKY, RAYMOND.

DWYER,W
A REPLY TO WILLIAM DWYER'S "THE CONTRADITION OF 'THE CONTRADICTION OF DETERMINISM'". BOLD, DAVID.

DYBOWSKI,M
EKSPERYMENTALNE USTALENIE PRZEZYC STANOWIACYCH WOLE W BADANIACH M DYBOWSKIEGO. KLIMSKI, T.
O BADANIACH WOLI W PRACACH M DYBOWSKIEGO. KLIMSKI, TADEUSZ.

DYNAMISM
THE PSYCHO-PHILOSOPHY OF HISTORY. HALL, ROBERT.

EARMAN,J
BERGER ON EARMAN ON TEMPORAL ANISOTROPY. WINGARD, ROBERT.
EARMAN ON THE CAUSAL THEORY OF TIME. VAN FRAASSEN, BAC C.
REPLY TO STEIN AND EARMAN. GRAVES, JOHN C.

ECCLES,J
PEOPLE AND OTHER ANIMALS. GREENE, MARJORIE.

ECKHART
SOME ASPECTS OF WESTERN MYSTICAL ETHICS. BISHOP, DONALD H.

ECLECTICISM
INACIO MONTEIRO: SIGNIFICADO DA SUA VIDA E DA SUA OBRA. DA SILVA, LUCIO CRAVEIRO.
INACIO MONTEIRO E A EVOLUCAO DOS ESTUDOS NAS AULAS DOS JESUITAS DE SETECENTOS. DE ANDRADE, ANTONIO ALBERTO.

ECOLOGY
ECOLOGY AND THE INDEFINITE UNBORN. STEARNS, J BRENTON.
ETHICS AND ECOLOGY. BLACKSTONE, WILLIAM T.
MAN AND HIS NATURAL ENVIRONMENT. FEDOROV, E K AND NOVIK, I B.
SOME THOUGHTS ON BUDDHISM AND THE ETHICS OF ECOLOGY. ROBINSON, PETER.

ECOLOGY
THE SHALLOW AND THE DEEP, LONG-RANGE ECOLOGY MOVEMENT: A SUMMARY. NAESS, ARNE.
TOWARDS AN ECOLOGY OF COMMUNICATIVE FORMS. WASHELL, RICHARD F.

ECONOMICS
"ECONOMIC INTERESTS" VERSUS "ECONOMIC PRESSURES": TWO CASE STUDIES OF SOCIAL CHANGE. KEMENY, JIM.
A COMMENT ON 'THE EXTRAORDINARY CLAIM OF PRACEOLOGY'. BLOCK, WALTER.
A CRITIQUE OF THE ENGELS-SOVIET VERSION OF MARXIAN ECONOMIC DETERMINISM. SCANLAN, JAMES P.
A HARDER LOOK AT ALIENATION. BRONFENBRENNER, MARTIN.
ADAM SMITH'S CONCEPT OF LABOR. MCNULTY, PAUL J.
ALTRUISM AND COMMERCE: A DEFENSE OF TITMUSS AGAINST ARROW. SINGER, PETER.
ANALYSIS OF THE ECONOMIC SITUATION AND PROPOSAL FOR A PROGRAM OF ACTION. HORVAT, BRANKO.
CONCEPTS OF "CULTURAL PERSONALITY" IN THE IDEOLOGIES OF THE THIRD WORLD. ERASSOV, BORIS.
CRITICAL SOCIAL THEORY IN MARX. MARKOVIC, MIHAILO.
DESERT, CONSENT, AND JUSTICE. SLOTE, MICHAEL A.
DIALECTICAL PHILOSOPHY BEFORE AND AFTER MARX. DUPRE, LOUIS.
ETHICS AND ECOLOGY. BLACKSTONE, WILLIAM T.
FETISHISM AND ECONOMIC CATEGORIES. ROVATTI, PIER ALDO.
HUMAN BEHAVIOR IN DEDUCTIVE SOCIAL THEORY. FABIAN, ROBERT G.
INTERSOGGETTIVITA' DEL POTERE. PACI, ENZO.
INTRODUCTION TO "ON THE PHILOSOPHICAL FOUNDATION OF THE CONCEPT OF LABOR . KELLNER, DOUGLAS.
J A HOBSON AS A NEW LIBERAL THEORIST: SOME ASPECTS OF THIS SOCIAL THOUGHT UNTIL 1914. FREEDEN, MICHAEL.
L'AMERIQUE ET LE BESOIN PHILOSOPHIQUE. MOROT-SIR, EDOUARD.
LE PRINCIPLE D'UTILITE ET L'EGALITE: BENTHAM ET J S MILL. GRIFFIN-COLLART, E.
LO LOGICO Y LO HISTORICO EN LA ECONOMIA POLITICA CLASICA: UN SEUDO-PROBLEMA. AGUES, FRANCESC.
PETITE APOCALYPSE DE LA CULTURE. DELAMARE, CHARLES.
POWER AND RULE IN THE FASCIST SYSTEM. VAJDA, MIHALY.
PROBLEMES RELATIFS A LA FORMATION D'UNE THEORIE DE LA MONNAIE. GODIN, GUY.
SOCIAL SCIENCE. KNIGHT, FRANK H.
SOME ORDINALIST-UTILITARIAN NOTES ON RAWLS'S THEORY OF JUSTICE. ARROW, KENNETH J.
THE AUTHORITARIAN STATE. HORKHEIMER, MAX.
THE CONCEPT OF CULTURAL PLURALISM. PRATTE, RICHARD.
THE KING AND THE LEADEN COIN: THE ECONOMIC BACKGROUND OF 'SINE QUA NON' CAUSALITY. COURTENAY, WILLIAM J.
THE MORAL ECONOMICS OF TOM PAINE. CHRISTIAN, WILLIAM.
THE POLITICAL ECONOMY OF KNOWLEDGE AND THE CHANGING POLITICS OF PHILOSOPHY OF SCIENCE. FERGUSON, THOMAS.
THE SOCIAL CONCEPTS OF HUMANISM. TONNE, HERBERT A.
THE SOVIET FOLKTALE AS AN IDEOLOGICAL STRATEGY FOR SURVIVAL IN INTERNATIONAL BUSINESS RELATIONS. FARRER, DEAN GRIMES.
THE UNIQUENESS OF MAN AND THE DIALECTIC OF HISTORY. LEWIS, JOHN.
VALEURS ECONOMIQUES ET LIBERTE. BLANCHARD, YVON.
WEGEN IN DE ECONOMISCHE WETENSCHAP (I): OVER PREMISSE, PRINCIPE EN PRAKTIJK. HAAN, R L.

ECONOMY
MARXIST IDEOLOGY AND THE SOVIET ECONOMY. MCNALLY, PATRICK.

ECSTASY
PLOTINUS AND AUGUSTINE: EXEGESIS OF "CONTRA ACADEMICOS II POINT 5. O'MEARA, JOHN.

EDDINS,B
RATIONAL EXPLANATION AND COVERING LAWS. LANGHAM, PAUL.

EDUCATION
"PROFESSOR OF EDUCATION": AN INDEFINITE DESCRIPTION. NILSSON, NEIL.
A COGNITIVE-DEVELOPMENTAL APPROACH TO MORAL EDUCATION. KOHLBERG, LAWRENCE.
A METHODOLOGY OF EXPERIENCE: THE PROCESS OF INQUIRY. DOLL JR, WILLIAM E.
A METHODOLOGY OF EXPERIENCE: AN ALTERNATIVE TO BEHAVIORAL OBJECTIVES. DOLL JR, WILLIAM E.
A NEW MEDIUM FOR TEACHING PHILOSOPHY. WEST, DAVID.
A PIED PIPER OF CURRICULUM DEVELOPMENT: AN EXAMINATION OF THE WORK OF JOSEPH SCHWAB. MORGAN, KATHRYN PAULY.
A RESPONSE TO THOMAS PIETRAS: AMOS BRONSON ALCOTT AND A TRANSCENDENTAL PHILOSOPHY OF EDUCATION. RIPLEY, DAVID B.
ACADEMIC MILIEU, SOCIAL STRUCTURE, AND STUDENT CULTURES. SCHAEFFER, EDWARD.
AN AESTHETIC APPROCAH TO MORAL EDUCATION. KUHMERKER, LISA.
AN ARGUMENT ON TENURE. MCMURRIN, STERLING M.
ANALYZING CHILDREN'S TALK ABOUT ART. ECKER, DAVID W.
AU JEU DU DESIR LES DES SONT PIPES ET LES CARTES TRUQUEES. DOLTO, FRANCOISE.
CAMUS, MAN, AND EDUCATION. OLIVER, THOMAS.
CHANGING STUDENT VALUES: A CHALLENGE TO HIGHER EDUCATION. STOUT, JACK H.
CRISI DELLA SOCIETA, CRISI DELLA SCUOLA: VERITA E RIVELAZIONE. PORRINO, SALVATORE.
CRISIS AS A COERCIVE METAPHOR. WEAVER, JANICE FARMER.
CRITICISM AND EXPERIENCE. PURAVS, OLGERTS.
CURRENT FORMULATIONS OF EDUCATIONAL ACCOUNTABILITY - A DISSENT. STOOPS, JOHN A.
DEFINING ART: A CLASSROOM DISCUSSION. DAUBNER, EDITH.
DEPERSONALIZATION AND EDUCATION. ANDERSEN, W E.
DEWEY, SOCIAL RECONSTRUCTION, AND INSTITUTIONAL NEUTRALITY. GALLANT, THOMAS F.
DIDACTICS, HEURISTICS, AND PHILETICS. BROUDY, H S.
EDUCATING FOR A PLURALISTIC SOCIETY: AN INQUIRY INTO PHILOSOPHY OF EDUCATION COURSES. GOLDMARK, BERNICE.
EDUCATION AND THE PROBLEM OF INDOCTRINATION. PASKE, GERALD H.
EDUCATION FOR RATIONAL MORALITY OR MORAL RATIONALITY. HILL, BRIAN V.
EDUCATIONAL EXPLOSION. BAHM, ARCHIE J.
EDUCATION AND REALITY: TWO REVOLUTIONS. BRUMBAUGH, ROBERT S.
EL METODO DIALECTICO EN PLATON. LASALA, MARIA ELENA.
EL PENSAMIENTO JURIDICO ESPANOL DEL SIGLO XIX: FRANCISCO GINER DE LOS RIOS. CREMADES, JUAN JOSE GIL.
EMPATHY AND EDUCATION. GRIBBLE, JAMES AND OLIVER, GRAHAM.
EXCELLENCE AND IRRELEVANCE: DEMOCRACY AND THE HIGHER LEARNING. KURTZ, PAUL.
EXPECTATION IN EDUCATION. CHAMBERLIN, J GORDON.
FILOSOFIA DE UNA REFORMA. FAURE, EDGAR.
FORMS OF KNOWLEDGE OR THE UNITY OF KNOWLEDGE. SICHEL, BETTY A.
FOUNDATIONS OF EDUCATION - THE RESTORATION OF VISION TO TEACHER PREPARATION. CONRAD, DAVID AND NASH, ROBERT AND SHIMAN, DAVID.
FREEDOM, AUTONOMY AND TEACHING. STRIKE, KENNETH A.
FRIEDRICH SCHLEIERMACHER, A CLASSICAL THINKER ON EDUCATION. SCHMIDT, GUENTHER R.
HEIDEGGER ON THE EDUCATION OF POETS AND PHILOSOPHERS. DOUGLAS, GEORGE H.
HIGHER EDUCATION IN TOMORROW'S WORLD. PILCHER, PALMER C.
HIGHER EDUCATION AND THE DECLINE OF THE JOB MARKET. PULLIAM, JOHN.
HOW RELEVANT IS "RELEVANCE? NEFF, FREDERICK C.
HUMANISM IN EDUCATION. BROUDY, HARRY S.
INDOCTRINATION AND THE INDOCTRINATED SOCIETY. SNOOK, I A.
JOHN DEWEY AND THE NEW LIBERALISM: REACTIONS TO THE USSR. GUMBERT, EDGAR B.

EDUCATION
JUSTIFICATIONS OF INSTITUTIONAL RACISM. THALBERG, IRVING.
KIERKEGAARD AND THE EDUCATIONAL CRISIS. NAESS, A.
LA DIALECTIQUE DE F GONSETH ET LA PEDAGOGIE OUVERTE DE LA MATHEMATIQUE. SERVAIS, W.
LA LIBERTA ACCADEMICA NELLE SITUAZIONI POLITICHE ATTUALI. DE STEFANO, RODOLFO.
LA LOI, LA LIBERTE ET LA PREROGATIVE DANS LA PENSEE POLITIQUE DE JOHN LOCKE. VON LEYDEN, W.
LA PHILOSOPHIE POLITIQUE DE ROUSSEAU. LACROIX, J.
LA REFORMA DE LAS ESTRUCTURAS EDUCATIVAS. SIGUAN, MIGUEL.
LE SAGE ET LE CITOYEN SELON J J ROUSSEAU. BESSE, G.
LEARN/DO-TAUGHT/DONE TO. POLE, NELSON.
LEARNING WHAT ONE FEELS AND ENLARGING THE RANGE OF ONE'S FEELINGS. SCHRAG, FRANCIS.
LEARNING AND THE EXPRESSION OF EMOTION. SCHRAG, FRANCIS.
LIBERTAD Y DEMOPEDIA ANARQUISTA. DIAZ, CARLOS.
MATHEMATICS AND HUMANISTIC THEMES: SUM CONSIDERATIONS. BROWN, STEPHEN.
MATRIMONIO CRISTIANO Y EDUCATION DE LOS HIJOS SEGUN SAN AGUSTIN. LARRABE, J L.
MENTAL STATES. HESLEP, ROBERT D.
METAPHORS, CONCEPTS AND A LIBERAL EDUCATION. BROWN, L M.
MORAL DISCOVERY AND EDUCATION. GOODENOUGH, T W.
MOSES MENDELSSOHN SULL'ILLUMINISMO. PASQUALUCCI, PAOLO.
MR LOCKS PLAY THINGS. MEYER, HORST E.
NEUTRALITY AND THE SCHOOLS. SNOOK, I A.
NEUTRALITY AND THE SCHOOLS. SNOOK, I A.
NON-PHYSICAL MENTAL ACTS AS EDUCATIONAL GOALS. HESLEP, ROBERT D.
OBSTACLES TO THE ACCUMULATION OF KNOWLEDGE IN THE SOCIAL SCIENCES. LEE, HANS E.
ON AN HEROIC CONTRIBUTION TO USELESS DEBATE. NYBERG, DAVID.
ON AUTHORITY AND EDUCATION. TERRIS, MARTIN.
ON READING PHILOSOPHERS AND DOING PHILOSOPHY. ISEMINGER, GARY.
ON RELEVANCE. LAWSON, DAVID.
ON THE SUBJECTIVITY OF TOOTHACHES AND TEACHING: AN APPLICATION OF THE PHENOMENOLOGICAL SOCIOLOGY OF ALFRED SCHUTZ. COLLINS, CLINTON.
ON WHY THE QUESTION 'WHAT IS THE PURPOSE OF EDUCATION' SHOULD NOT BE ASKED. CARBONELL, JOHN.
ONE ASPECT OF THE TEACHING OF PHILOSOPHY OF EDUCATION. FELS, LEONARD AND FELS, CATHARINE P.
ORDINARY LANGUAGE TAKEN SERIOUSLY. HUME, BONNIE.
PHILOSOPHY OF EDUCATION IN COMPARATIVE PERSPECTIVE. PHENIX, PHILIP H.
PHILOSOPHY OF EDUCATION AND THE EDUCATION OF TEACHERS. POPP, JEROME A.
PHILOSOPHY OF EDUCATION - A DESCRIPTION OF THE FIELD. FRIESEN, JOHN W AND ORTEZA Y MIRANDA, EVELINA AND LU, HENRY C.
PHILOSOPHIC METHOD AND EDUCATIONAL CONCEPTS. BERGER, M I.
PHILOSOPHY OF/AND EDUCATION. LESNOFF-CARAVAGLIA, GARI.
PHILOSOPHY AND THE TWO-YEAR COLLEGES. HILL, PATRICK.
PHILOSOPHY OF EDUCATION IN COMPARATIVE PERSPECTIVE. PHENIX, PHILIP H.
PHILOSOPHY-PRACTICE AND THEORY: A VENTURE INTO THE SOCIOLOGY OF PHILOSOPHY. THOMPSON, JANNA L.
POLITICS AND THE HIGHER LEARNING. AIKEN, HENRY DAVID.
POLITICS, THE GOOD LIFE, AND THE UNIVERSITY. KELLER, CHESTER Z.
PSEUDO-EXISTENTIAL WRITINGS IN EDUCATION. WINGERTER, J RICHARD.
PSYCHOANALYSIS AS AN EDUCATIONAL PROCESS. SCHRAG, FRANCIS.
RATIONAL AUTHORITY AND EDUCATION. FRANZ, HAROLD.
RE-EXAMINING THE VALIDITY OF ARGUMENTS AGAINST BEHAVIORAL GOALS. WAKS, LEONARD J.
RECONSTRUCTION OF EDUCATION. PARSONS, HOWARD L.
RECONSTRUCTION IN FOUNDATIONS STUDIES. BUTTS, R FREEMAN.
RESPONSE TO PROFESSOR RICHARD LABRECQUE. ENGEL, DAVID E.
RESPONSE TO PROFESSOR D HESLEP. MACMILLAN, C J B.
RESPONSE TO PROFESSOR JOHN L HARRISON. BURNETT, JOE R.

EDUCATION
RESPONSIBILITY AND RIGHTS IN CONTEMPORARY EDUCATIONAL THEORY. HARE, WILLIAM.
SARTRE'S EXISTENTIALISM AND EDUCATION: THE MISSING FOUNDATIONS OF HUMAN RELATIONSHIPS. BENHAMIDA, KHEMAIS.
SCALE AND NATION. GELLNER, ERNEST.
SCUOLA E SOCIETA. TISATO, R.
SELF-CONCEPT AS CAUSE. SPEARS, WILLIAM D AND DEESE, MARY ELLEN.
SKILL AND ART IN TEACHING LITERATURE. CLARK JR, WALTER H.
SOCIAL FOUNDATIONS ON-SITE EDUCATION AND THE THEORY OF KNOWLEDGE IN COLLEGES OF EDUCATION. JOST, KARL J AND RYAN, THOMAS.
SOCIO-POLITICAL ASSOCIATION, DEMOCRACY AND EDUCATION. HARRISON, JOHN L.
SOME PHILOSOPHICAL DIFFICULTIES CONCERNING THE NOTION "STRUCTURE OF A DISCIPLINE". MORGAN, KATHRYN P.
SOME PROBLEMS OF MEANING. MULLER, HERBERT J.
SUNDRY SUPPORT OF A DEWEYAN LEARNING-TO-LEARN CONCEPT OF EDUCATION. FRAZIER, GORDON E.
SUR L'ENSEIGNEMENT DE LA GEOMETRIE ELEMENTAIRE. RUEFF, M.
T S ELIOT: AN EDUCATIONAL DABBLER. SIMPSON, DOUGLAS J.
TEACHING AESTHETIC CRITICISM IN THE SCHOOLS. SMITH, R A.
TEILHARD DE CHARDIN AND CHRISTIAN SCHOOLS. COLLINS, PETER M.
THE AESTHETIC DIMENSIONS OF EDUCATIONAL SPACE. FRAZIER, A M.
THE AIMS OF MORAL EDUCATION. ERICSON, EDWARD L.
THE ARISTOTELIAN 'ART' OF RHETORIC AND THE 'ART OF CURRICULUM. WESTBURY, IAN.
THE AUTONOMY OF HIGHER EDUCATION. DURYEA, E D.
THE COMPARATIVE STUDY OF UNIVERSITIES IN VARIOUS CULTURES (THEIR ECOLOGY AND AXIOLOGY). MOEHLMAN, ARTHUR HENRY.
THE CONCEPT OF CULTURAL PLURALISM. PRATTE, RICHARD.
THE CRITERIA OF 'BEING EDUCATED'. FRANZ, HAROLD J.
THE CURRICULUM OF THE SYMBOL. MANUEL, J JACK.
THE DEWEY-HEIDEGGER COMPARISON REVISITED: A PERSPECTIVAL PARTNERSHIP FOR EDUCATION. TROUTNER, LEROY F.
THE EDUCATIONAL BUREAUCRACY'S CREDIBILITY GAP. SULLIVAN, TIMOTHY.
THE GROWTH OF IRRATIONALISM AND EDUCATIONAL VALUES. HARDIE, C D.
THE HARD CHALLENGES TO HIGHER EDUCATION. RAYWID, MARY ANNE.
THE HIGH COST OF EGALITARIANISM IN AMERICAN EDUCATION. WILLIAMS, LLOYD P.
THE IDEA OF EQUALITY RECONSIDERED. WARD, ANDREW.
THE INFLUENCE OF ART EDUCATION AND AGE ON DESIGN JUDGEMENT. WARD, LIONEL O.
THE JENSEN UPROAR. FLEW, ANTONY.
THE KNOWLEDGE NOBODY WANTS: THE HUMANISTIC FOUNDATIONS IN TEACHER EDUCATION. ARNSTINE, DONALD.
THE LOGIC OF NEUTRALITY DISCUSSIONS: CAN A UNIVERSITY BE NEUTRAL? STRIKE, KENNETH.
THE NATURE OF CONTEMPORARY PHILOSOPHY OF JEWISH EDUCATION. CHAZAN, BARRY.
THE NECESSARY ROLE OF MYTHS IN EDUCATION. EGAN, KIERAN.
THE POLITICALIZATION OF EDUCATION. RAYWID, MARY ANNE.
THE PYRRHIC VICTORY OF HIGHER EDUCATION. SCHOPPMEYER, MARTIN W.
THE RELEVANCY OF TEACHING PHILOSOPHY OF EDUCATION. BLACK, HUGH C.
THE RELEVANCE OF MARCUSE TO HUMAN DEVELOPMENT. LABRECQUE, RICHARD.
THE SIGNIFICANCE OF MYTHS AND GHOSTS IN GILBERT RYLE'S CONCEPTION OF PHILOSOPHY FOR PHILOSOPHY OF EDUCATION. NEWSOME JR, GEORGE L.
THE STUDY OF EDUCATION. LEVIT, MARTIN.
THE TEACHER AS MODEL CRITIC. FELDMAN, EDMUND B.
THE TEACHER AS HERO. BELKIN, GARY S.
THE TEACHING OF PHILOSOPHY IN SECONDARY SCHOOLS AND UNIVERSITIES (IN HEBREW). BEN-SHLOMO, JOSEPH.
THE TECHNOLOGICAL IMAGINATION: A PHILOSOPHER LOOKS AT NURSING. EDGERTON, STEPHENIE G.
THE TWISTING OF THE I Q TEST. AGASSI, JOSEPH.
THE UNIVERSITY IN TOMORROW'S WORLD. DRAKE, WILLIAM E.

EDUCATION
THEORIES OF KNOWLEDGE AND EDUCATION. BHATT, S R.
THEORIES OF KNOWLEDGE AND EDUCATION. BHATT, S R.
THORSTEIN VEBLEN'S POSITION ON VOCATIONAL AND PROFESSIONAL EDUCATION. PARISH, W ALTON.
TOWARDS A RECIPROCITY OR PERSPECTIVES. GREEN, MAXINE.
UNIVERSITY NEUTRALITY AND ROTC. HOLMES, ROBERT L.
VALUE CONFLICT AND THE HIGHER LEARNING. EDEL, ABRAHAM.
VALUES AND VIOLENCE. STOTT, LAURENCE.
WOULD MARTIN BUBER ENDORSE THE BUBER MODEL? GORDON, HAIM.

EDWARDS
TESTI TEOLOGICO-FILOSOFICI LOCKIANI; DAL MS LOCKE C 27 DELLA LOVELACE COLLECTION. SINA, MARIO.
THE UNIFIED THOUGHT OF JONATHAN EDWARDS. RIFORGIATO, LEONARD R.

EDWARDS,A
TWO POINTS IN THE THEORY OF STATISTICAL INFERENCE. BARNARD, G A.

EFFECT(S)
CAUSATION. LEWIS, DAVID.
ON 'REDESCRIBING' CAUSE AND EFFECT IN ACTION CONTEXTS. HEDMAN, CARL G.
ON WHEN THERE MUST BE A TIME-DIFFERENCE BETWEEN CAUSE AND EFFECT. HEDMAN, CARL G.

EFFICIENCY
A HARDER LOOK AT ALIENATION. BRONFENBRENNER, MARTIN.
CONOSCENZA METAFISICA E RICERCA DI DIO IN J MARITAIN. GNEMMI, ANGELO.

EGALITARIANISM
"BECAUSE YOU ARE A WOMAN". LUCAS, J R.
EGALITARIANISM AND JUSTICE IN THE "REPUBLIC". HALL, R W.
JOHN RAWLS'S DIFFERENCE PRINCIPLE, UTILITARIANISM, AND THE OPTIMUM DEGREE OF INEQUALITY. GORDON, SCOTT.
RAWLS ON JUSTICE. NAGEL, THOMAS.
SELF-MANAGEMENT EGALITARIANISM AND SOCIAL DIFFERENTIATION. RUS, VELJKO.
SOME ORDINALIST-UTILITARIAN NOTES ON RAWLS'S THEORY OF JUSTICE. ARROW, KENNETH J.
THE HIGH COST OF EGALITARIANISM IN AMERICAN EDUCATION. WILLIAMS, LLOYD P.
THE WARREN COURT AND CIVIL RIGHTS: ERA OF POSITIVE CONSTITUTIONALISM AND EGALITARIANISM. ELSTON, JAMES L.

EGO
ACTION: METAPHYSIC AND MODALITY. YOLTON, JOHN.
APPUNTI PER UNA ONTOLOGIA DELL'IO. PONTICELLI, L.
ERNST MACH: NEUTRAL MONISM. BHATTACHARYA, MANJULEKHA.
THE EGO AND THE CONSCIOUSNESS IN RIVAL PERSPECTIVES (A STUDY OF HUSSERL AND THE EARLY SARTRE) (IN HEBREW). SUKALE, MICHAEL.
THE PHILOSOPHY OF THE EGO AND THE PHILOSOPHY OF RELATION. PACI, ENZO.

EGOCENTRICISM
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EGOISM
A NOTE ON ETHICAL EGOISM. DANIELS, CHARLES B.
A SHORT REFUTATION OF ETHICAL EGOISM. CAMPBELL, RICHMOND.
A SHORT WAY WITH PSYCHOLOGICAL EGOISM. NIELSEN, KAI.
BRANDT ON EGOISM. GAUTHIER, DAVID P.
EGOISM AND RIGHTS. MACK, ERIC.
EGOISM, LOVE, AND POLITICAL OFFICE IN PLATO. KRAUT, RICHARD.
ETHICAL EGOISM AND RATIONAL ACTION. NIELSEN, KAI.

EGOISM
ETHICAL EGOISM RECONSIDERED. CARLSON, GEORGE R.
ETHICAL EGOISM AND INTERPERSONAL COMPATIBILITY. BAIER, KURT.
LIBERTAD Y DEMOPEDIA ANARQUISTA. DIAZ, CARLOS.
RATIONALITY, EGOISM, AND MORALITY. BRANDT, RICHARD B.
THE FIRST SOCRATIC PARADOX. NAKHNIKIAN, GEORGE.

EIDETIC-REDUCTION
EIDETIC ANALYSIS, INFORMAL RIGOR, AND A PHENOMENOLOGICAL CRITIQUE OF CARNAP'S NOTION OF EXPLICATION. TRAGESSER, ROBERT.

EINSTEIN
ABSOLUTE SPACE AND THE METAPHYSICS OF THEORIES. SKLAR, LAWRENCE.
EINSTEIN'S DISCOVERY OF SPECIAL RELATIVITY. GUTTING, GARY.
EINSTEIN'S "METAMATHEMATICS". KOHANSKI, A S.
NOTE ON THE SEMANTICS OF THE THEORY OF RELATIVITY. SELLARS, ROY WOOD.
ON THE STRUCTURE OF SPACE-TIME. HARRISON, CRAIG.
TIME AND REALITY IN ELIOT AND EINSTEIN. MCMORRIS, M N.
WHY DID EINSTEIN'S PROGRAMME SUPERSEDE LORENTZ'S: (I). ZAHAR, E G.

EISENSTEIN,S
CINEMA ET ECRITURE. AMENGUAL, BARTHELEMY.
DE "MABUSE" A "M": LE TRAVAIL DE FRITZ LANG. BURCH, NOEL.
DIDEROT, BRECHT, EISENSTEIN. BARTHES, ROLAND.
QUE SANS DISCOURS APPARAISSENT LES FILMS. EIZYKMAN, CLAUDINE.

ELEATIC(S)
THE ARGUMENT OF THE 'PORPHRY TEXT'. FORRESTER, JAMES WILLIAM.

ELEMENT(S)
A SPECULATIVE NOTE ON SOME DRAMATIC ELEMENTS IN THE 'THEAETETUS'. RORTY, AMELIE OKSENBERG.
AMBIGUITY IN EMPEDOCLES B17,3-5: A SUGGESTION. MANSFELD, J.
CHLORINE SUBSTITUTION AND THE FUTURE OF ORGANIC CHEMISTRY: METHODOLOGICAL ISSUES IN THE LAURENT-BERZELIUS CORRESPONDENCE (1843-1844). BROOKE, JOHN HEDLEY.
ERNST MACH: NEUTRAL MONISM. BHATTACHARYA, MANJULEKHA.
LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI, PART III. RIGOTTI, EDDO.

ELIMINATION
THE PARADOXES OF CONFIRMATION. BATENS, DIDERIK.

ELIOT,T
T S ELIOT: AN EDUCATIONAL DABBLER. SIMPSON, DOUGLAS J.
TIME AND REALITY IN ELIOT AND EINSTEIN. MCMORRIS, M N.

ELITISM
DESCARTES-ORWELL-CHOMSKY: THREE PHILOSOPHERS OF THE DEMONIC. BRACKEN, HENRY.
MACHT, ELITEN, DEMOKRATIE. TADIC, LJUBOMIR.

ELLIOTT,R
METAPHOR, TRUTH AND MEW ON ELLIOTT. KIPP, DAVID.

ELLIPSIS
ELLIPSIS AS GRAMMATICAL INDETERMINACY. SHOPEN, TIM.

ELLIS,A
TOWARD A NEW HUMANIST MANIFESTO. KURTZ, PAUL AND WILSON, EDWIN H.

ELLSBERG,D
THE MORAL CONSCIENCE OF DANIEL ELLSBERG. ANONYMOUS.

EMANCIPATION
REASON AND EMANCIPATION: NOTES ON HABERMAS. DALLMAYR, FRED R.

EMBODIMENT
ENCARNACION Y TIEMPO EN GABRIEL MARCEL. PRESAS, MARIO A.

EMERGENCE
EMERGENT PROPERTIES, PERSONS, AND THE MIND-BODY PROBLEM. JONES, DAVID H.
EMERGENT PROBABILITY AND THE METHOD OF AN EVOLUTIONARY WORLD VIEW. O'DONOVAN, LEO J.

EMERSON
COLERIDGE AND EMERSON: PROPHETS OF SILENCE, PROPHETS OF LANGUAGE. LENTRICCHIA, FRANK.

EMOTION(S)
A NOTE ON EMOTION STATEMENTS. LYONS, WILLIAM.
CONSTITUENTS AND CAUSES OF EMOTION AND ACTION. THALBERG, IRVING.
DIE HEUTIGE EINSCHAETZUNG DER METAPHER IN DER PHILOSOPHIE. BUCHER, TH.
EMOTIONS AND CHOICE. SOLOMON, ROBERT C.
HUME ON TRAGEDY. PATON, MARGARET.
LEARNING AND THE EXPRESSION OF EMOTION. SCHRAG, FRANCIS.
MENTAL HEALTH AND MENTAL ILLNESS: SOME PROBLEMS OF DEFINITION AND CONCEPT FORMATION. MACKLIN, RUTH.
MORALITY AND MORAL REASONING. HOLLAND, R F.
PROJECTION AND EXPRESSION. MEW, PETER.
PSYCHOANALYSIS, STRUCTURALISM AND CONSCIOUSNESS. PETERS, J M.
R G COLLINGWOOD: ART, CRAFT, AND HISTORY. TAYLOR, DONALD S.
REASON AND EMOTION. KELLY, JACK.
SPINOZA AND MERLEAU-PONTY ON HUMAN EXISTENCE. LESSING, ABBA.
THE ADEQUACY OF VERBAL ARTICULATION OF EMOTIONS. HANSEN, FOREST.
THE NATURE OF MUSICAL EMOTION AND ITS PLACE IN THE APPRECIATIVE EXPERIENCE. PAYNE, ELSIE.

EMOTIVISM
GOODNESS OF A KIND AND GOODNESS FROM A POINT OF VIEW. WALKER, A D M.
MORALITY AND MORAL REASONING. HOLLAND, R F.
NORMATIVE KNOWLEDGE. EMMONS, DONALD C.
SEMANTIC ANALYSIS AND EMOTIVE ETHICS. KALIN, MARTIN.
URMSON ON EVALUATION FROM A POINT OF VIEW. NICKEL, JAMES W.

EMPATHY
EMPATHY AND EDUCATION. GRIBBLE, JAMES AND OLIVER, GRAHAM.

EMPEDOCLES
AMBIGUITY IN EMPEDOCLES B17,3-5: A SUGGESTION. MANSFELD, J.

EMPIRICAL
L'OBJET DU SAVOIR THEORIQUE. GRIAZNOV, B S AND DYNINE, B S AND NIKITINE, E P.
LA TRASCENDENZA COME DIMENSIONE DELLA COSCIENZA UMANA IN B LONERGAN. SALA, GIOVANNI B.
MIEJSCE WIEDZY EMPIRYCZNEJ W ETYCE. EDEL, ABRAHAM.
THE FUTURE OF EMPIRICAL THEOLOGY. MARTIN, J A.

EMPIRICAL-SCIENCE(S)
EMERGENT PROBABILITY AND THE METHOD OF AN EVOLUTIONARY WORLD VIEW. O'DONOVAN, LEO J.
IDEALIZATION LAWS AND EXPLANATION. NOWAK, L.

EMPIRICISM
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AN ARGUMENT IN PLATO'S 'THEAETETUS': 184-6. HOLLAND, A J.
ARE EXPLICATION STATEMENTS EMPIRICAL? VORSTEG, ROBERT H.
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AUNE'S WITTGENSTEIN ON THE EMPIRICIST THESIS. RAPPAPORT, STEVEN.
BILANCIO DELL'EMPIRISMO CONTEMPORANEO NEL CAMPO DELLE SCIENZE ESATTE. AGAZZI, EVANDRO.
CONHECIMENTO E EXPERIENCIA NO EMPIRISMO DE RUSSELL. MARTINS, ANTONIO MANUEL.
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EMPIRICISM, PERCEPTION AND CONCEPTUAL CHANGE. HOOKER, C A.
ERNST MACH: NEUTRAL MONISM. BHATTACHARYA, MANJULEKHA.
EXPERIENCE ET RAISON DANS LA PSYCHOLOGIE DE CHRISTIAN WOLFF. VITADELLO, ANNA MARIA.
FACTS OF LANGUAGE. HERTZBERG, LARS.
FOR THE COMPLEAT LOGICAL EMPIRICIST: "NON-COGNITIVE" FOUNDATIONS FOR INDUCTIVE LOGIC. CREARY, LEWIS G.
GRAVES ON THE PHILOSOPHY OF PHYSICS. STEIN, HOWARD.
IDEALISM, EMPIRICISM, AND MATERIALISM. BROWN, HAROLD I.
IS EMPIRICISM AN IDEOLOGY? NIELSEN, KAI.
ITINERARIO ESTETICO. GUZZO, AUGUSTO.
L'IDONEISME ET LA RECHERCHE EN BIOLOGIE. PILET, P E.
LA LOGIQUE DE LA SCIENCE ET LES VOIES DE SON DEVELOPPEMENT. KOPNINE, P V.
LOCKE'S THEORY OF IDEAS. NATHANSON, STEPHEN L.
MAINE DE BIRAN: UNE ANTHROPOLOGIE TRANSCENDANTALE. BOUCHARD, ROCH.
MEAD'S THEORY OF REALITY AND THE KNOWER-KNOWN TRANSACTION. TIBBETTS, PAUL.
METAPHYSICAL ELEMENTS OF CREATIVITY IN THE PHILOSOPHY OF W E HOCKING: PART I. HOWIE, JOHN.
ON THE SIGNIFICANCE OF THE QUESTION "DID CHINA HAVE SCIENCE"? MUNGELLO, DAVID E.
RATIONALISM, EMPIRICISM, DETERMINISM, AND TELEOLOGY. RICHMOND, SAMUEL A.
SOCIAL SCIENCE AND HARD DATA. NIELSEN, KAI.
SOME ASPECTS OF IAN RAMSEY'S EMPIRICISM. COHEN, CYNTHIA B.
THE DISTINCTION BETWEEN DERIVATIVE AND NON-DERIVATIVE KNOWLEDGE. MEERBOTE, RALF.
THE GROWTH OF IRRATIONALISM AND EDUCATIONAL VALUES. HARDIE, C D.
THE HISTORICAL AND CONCEPTUAL RELATIONS BETWEEN KANT'S METAPHYSICS OF SPACE AND PHILOSOPHY OF GEOMETRY. HUMPHREY, TED B.
THE SCIENCE OF MORALS AND THE DISEASES OF CULTURE. SOMERVILLE, JOHN.
THE WAY THINGS ARE. WARD, ANDREW.
WILLIAM JAMES: FACTS, FAITH, AND PROMISE. GINI, A R.
WITTGENSTEIN'S BLUE AND BROWN BOOKS: PART I. WIENPAHL, PAUL.

EMPTINESS
THE DEVELOPMENT OF THE BUDDHIST AND ADVAITA ETHICS (A STUDY IN COMPARISON). BANERJEE, SHRI SUMITROSONKAR.

ENACTMENT
PERSON AND COMMUNITY: BUBER'S CATEGORY OF THE BETWEEN. TALLON, ANDREW.

ENCOUNTER(S)
WOULD MARTIN BUBER ENDORSE THE BUBER MODEL? GORDON, HAIM.

ENCYCLOPEDIA(S)
THE NEW SOVIET "PHILOSOPHICAL ENCYCLOPEDIA", VOLUME II. DE GEORGE, RICHARD T.

ENGELS
A CRITIQUE OF THE ENGELS-SOVIET VERSION OF MARXIAN ECONOMIC DETERMINISM. SCANLAN, JAMES P.
DIALECTICA Y RECOPLAMIENTO. QUESADA, FRANCISCO MIGR.
EL CONCEPTO DE RAZON DIALECTICA EN J P SARTRE. AMOROS, CELIA.
LO LOGICO Y LO HISTORICO EN LA ECONOMIA POLITICA CLASICA: UN SEUDO-PROBLEMA. AGUES, FRANCESC.
MAN AND HIS NATURAL ENVIRONMENT. FEDOROV, E K AND NOVIK, I B.
MARXISM EAST AND WEST: LENIN'S REVISIONS OF ORTHODOX MARXISM AND THEIR SIGNIFICANCE FOR NON-WESTERN REVOLUTION. BENDER, FREDERIC L.
MARXIST THEORY ON REVOLUTION AND VIOLENCE. SCHAFF, ADAM.
MYTH AND FACT IN THE MARXIST THEORY OF REVOLUTION AND VIOLENCE. HOOK, SIDNEY.
THE STRUGGLE OF MARX AND ENGELS AGAINST "GENUINE SOCIALISM". KU, CHIN-P'ING.
THE TRAGIC FARCE OF MARX, HEGEL, AND ENGELS: A NOTE. MAZLISH, BRUCE.
THE UTILITARIANISM OF MARX AND ENGELS. ALLEN, DEREK P H.

ENGLISH
ATTRIBUTIVES AND THEIR MODIFIERS. WHEELER, SAMUEL C.
LA PHILOSOPHIE ANGLAISE D'AUJOURD'HUI. DUBOIS, P.
MECHANISM, TELEOLOGY, AND 17TH CENTURY ENGLISH SCIENCE. CENTORE, F F.
NATURAL DEDUCTION RULES FOR ENGLISH. FITCH, FREDERIC B.
ON ARGUMENTS AGAINST THE EMPIRICAL ADEQUACY OF FINITE STATE GRAMMAR. DALY, RICHARD.
ON SUBJECTLESS GERUNDS IN ENGLISH. THOMPSON, SANDRA A.
PRESUPPOSITION OF EXISTENCE OF THEME FOR VERBS OF CHANGE (IN KOREAN AND ENGLISH). LEE, CHUNGMIN.
QUESTIONS IN MONTAGUE ENGLISH. HAMBLIN, C L.
THE GHOST OF TIMES PAST. ANDERSON, JOHN.
THE LOGICAL STRUCTURE OF RECIPROCAL SENTENCES IN ENGLISH. FIENGO, ROBERT AND LASNIK, HOWARD.
THOMAS HOBBES ET LA DEFENSE DU POUVOIR "DE FACTO". SKINNER, Q.

ENJOYMENT
CYBERNETICS OF MUSICAL ACTIVITY. LASZLO, ERVIN.
REMARKS ON ENJOYMENT AND JUSTIFICATION: A REPLY TO PERRY. SMITH, JAMES M.

ENLIGHTENMENT
A PROPOS DES MANUSCRITS D'EMILE RAVIER SUR WOLFF. VIEILLARD-BARON, JEAN-LOUIS.
EL HOMBRE TRIDIMENSIONAL EN EL LULISMO DE LA ILUSTRACION. MERCANT, S TRIAS.
G E SCHULZE TRA LA "MORAL-THEOLOGIE" E LA SPECULAZIONE HEGELIANA. PUPI, ANGELO.
LA CONCEZIONE DEL DIRITTO DI NATURA IN CARLANTONIO PILATI. ARMELLINI, SERENELLA.
MOSES MENDELSSOHN SULL'ILLUMINISMO. PASQUALUCCI, PAOLO.
PHILOSOPHIE ALS AUFKLAERUNG. LUEBBE, HERMANN.
THE MEANING AND DIRECTION OF PHILOSOPHICAL THOUGHT IN BRAZIL. VITA, LUIS WASHINGTON.
VECCHIE O MENO NUOVE POLEMICHE SULL'INTERPRETAZIONE STORICISTICA DELL'ILLUMINISMO. DI CASTEL LENTINI, G GARGALLO.

ENTAILMENT
A NOTE ON E. KRON, ALEKSANDAR.
ALGEBRAIC ANALYSIS OF ENTAILMENT I. MEYER, R K AND ROUTLEY, R.
AN INTERPRETATION AND SEPARATION THEOREMS FOR THE LOGICAL SYSTEMS E AND R. MAKSIMOVA, L L.
APPLICATIONS OF SCOTT'S NOTION OF CONSEQUENCE TO THE STUDY OF GENERAL BINARY INTENSIONAL CONNECTIVES AND ENTAILMENT. GABBAY, DOV.
ARISTOTLE DIDN'T HEED THE TORTOISE. BRYANT, DAVID C.
DAVIDSON ON SAYING THAT. LYCAN, WILLIAM G.
ENTAILMENT AND THE VERIFICATIONIST PROGRAM. STICH, STEPHEN P AND TINNON, JOHN AND SKLAR, LAWRENCE.

ENTAILMENT
GEACH ON ENTAILMENT. DALE, A F.
MATERIAL IMPLICATION AND "IF. WIREDU, J E.
METHODOLOGY AND PHILOSOPHY. RISKA, AUGUSTIN.
NECESSITY AND SOME NON-MODAL PROPOSITIONAL CALCULI. PAHI, BSIWARMBHAR.
ON RELEVANTLY DERIVABLE DISJUNCTIONS. MEYER, ROBERT K.
PHYSICAL MODALITIES AND THE SYSTEM E. COLLIER, KENNETH W.
PRESUPPOSITION AND ENTAILMENT. KANE, R H.
THE DISTINCTION BETWEEN DERIVATIVE AND NON-DERIVATIVE KNOWLEDGE. MEERBOTE, RALF.
THE ENTAILMENT-PRESUPPOSITION RELATIONSHIP. GINSBERG, MITCHELL.
THE SEMANTICS OF ENTAILMENT - III. MEYER, ROBERT K AND ROUTLEY, RICHARD.
THE SEMANTICS OF FIRST DEGREE ENTAILMENT. ROUTLEY, R AND ROUTLEY, V.
WHAT DOES "P ENTAILS Q" MEAN? KONINGSVELD, H.
WHAT THE TORTOISE SAID TO ARISTOTLE (ABOUT THE PRACTICAL SYLLOGISM). PALMER, DAVID.

ENTHUSIASM
ROBERT BURTON, JONATHAN SWIFT, AND THE TRADITION OF ANTI-PURITAN INVECTIVE. CANAVAN, THOMAS L.

ENTITY(-TIES)
THEORETICAL TERMS IN INFINITE THEORIES. BERENT, PAUL.

ENTROPY
CHARACTERISTICS OF PHYSICAL DURATION. LESTIENNE, R.

ENUMERATION
A NOTE ON PARTS AND ENUMERATION. DUDMAN, V H.

ENVIRONMENT(S)
THE CONTOURS OF RESPONSIBILITY: A NEW MODEL. MORRE, HAROLD AND NEVILLE, ROBERT AND SULLIVAN, WILLIAM.
THE LIMITS OF FREEDOM AND THE TECHNOLOGIES OF BEHAVIOUR CONTROL. NEVILLE, ROBERT.
THE SHALLOW AND THE DEEP, LONG-RANGE ECOLOGY MOVEMENT: A SUMMARY. NAESS, ARNE.

EPICTETUS
THE MASTER ARGUMENT. PURTILL, RICHARD L.

EPICUREANISM
THE TALMUDIC VIEW OF EPICUREANISM. BASTOMSKY, S J.
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EPICURUS
EPICURUS ON "UP" AND "DOWN". KONSTAN, DAVID.
IL MOTO DEGLI ATOMI IN DEMOCRITO E IN EPICURO. DE MARZO, C.
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THE CONCEPT OF TIME IN LATE ANTIQUITY. ARIOTTI, PIERO E.

EPIPHENOMENALISM
CAUSATION. LEWIS, DAVID.
ELEMENTS OF IRRATIONALISM IN NIETZSCHE'S METAETHICS. WILCOX, JOHN T.

EPISTEMIC-LOGIC
EPISTEMOLOGICAL ENLIGHTENMENT. WISDOM, JOHN.
HINTIKKA AND DEFENSIBILITY: SOME FURTHER REMARKS. WU, KATHLEEN J.
IS EPISTEMIC LOGIC POSSIBLE? HOCUTT, MAX O.
KNOWLEDGE AND TRUE BELIEF IN HINTIKKA'S EPISTEMIC LOGIC. BYRD, MICHAEL E.

EPISTEMIC-LOGIC
ON ALTERNATIVES IN EPISTEMIC LOGIC. RESCHER, NICHOLAS.
SOME PROBLEMS IN EPISTEMIC LOGIC: TWO COMMENTS. HINTIKKA, JAAKKO.
SOME REFLECTIONS ON QUANTIFIED EPISTEMIC LOGIC. COBURN, ROBERT C.

EPISTEMOLOGY
'HOS EPISTEME OUSA': A PASSAGE OF SOME ELEGANCE IN THE 'THEAETETUS'. WHITE, F C.
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'OUGHT' IMPLIES 'CAN': A BRIDGE FROM FACT TO NORM. TRANOY, K E.
"---THIS I OR HE OR IT (THE THING) WHICH THINKS---". SELLARS, WILFRID.
"CETERIS PARIBUS" CLAUSES: THEIR ILLUMINATION AND ELIMINATION. KURTZMAN, DAVID R.
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"L'ENESIDEMO" DI G E SCHULZE. ROVIGHI, S VANNI.
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A CONTRIBUTION TOWARDS THE DEVELOPMENT OF THE CAUSAL THEORY OF KNOWLEDGE . GOLDSTICK, D.
A CRITICAL EXAMINATION OF B F SKINNER'S OBJECTIONS TO MENTALISM. KEAT, RUSSELL.
A DEFENSE OF THE COMPLETE VERIFIABILITY AND COMPLETE FALSIFIABILITY CRITERIA OF EMPIRICAL MEANINGFULNESS. BOYD, BART P.
A GRUESOME NOTE. WILKERSON, T E.
A JUSTIFICATION OF REASON. SCHICK, FREDERIC.
A NOTE ON STRAWSON TRUTH AND KNOWLEDGE. REID, CHARLES L.
A NOTE ON HAMPSHIRE'S ANALOGY. BELFORD, JULES.
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A NOTE ON STATEMENTS AND INCORRIGIBILITY. NOREN, STEPHEN J.
A NOTE ON "BERKELEY'S LINGUISTIC CRITERION". KUPFER, JOSEPH.
A NOTE ON THE BELIEF THEORY OF PERCEPTION. MELCHERT, NORMAN.
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A PHILOSOPHY OF ORGANIZATIONS: PART I. LESSEM, R.
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A REPLY TO JULIAN WOLFE'S CRITICISM. PEARL, LEON.
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A SHORT WAY WITH PSYCHOLOGICAL EGOISM. NIELSEN, KAI.
A SPECULATIVE NOTE ON SOME DRAMATIC ELEMENTS IN THE 'THEAETETUS'. RORTY, AMELIE OKSENBERG.
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ACCESS, INCORRIGIBILITY, AND IDENTITY. TORNEY, ALAN.
ACTING AND TRYING. ARMSTRONG, D M.
ACTION AND SUBTRACTION. JAEGER, ROBERT A.
ACTION THEORY AS THE FOUNDATION FOR THE SCIENCES OF MAN. YOLTON, JOHN W.
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ACTUALITIES AND POSSIBILITIES ONCE AGAIN. OAKES, ROBERT A.

EPISTEMOLOGY
AESTHETICS AND LOGICAL ATOMISM. ALPERT, STEPHEN.
AGENCY AND CONTINGENCY. MARSHALL, JOHN.
AL-FARABI ON 'ANALYSIS' AND 'SYNTHESIS'. GYEKYE, KWAME.
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AN ERROR IN SELBY-BIGGE'S 'HUME'. STOVE, D C.
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ANALYTIC AND SYNTHETIC CONCEPTS ACCORDING TO KANT'S LOGIK. WERKMEISTER, W H.
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ARE COGNITIVE PROCESSES AND STRUCTURE A MYTH? MARTIN, MICHAEL.
ARE EXPLICATION STATEMENTS EMPIRICAL? VERSTEG, ROBERT H.
ARISTOTLE'S ASSUMPTION OF AN INTELLIGIBLE WORLD. ROMANO, JOSEPH J.
ARMSTRONG'S PROOF OF THE REALIST ACCOUNT OF DISPOSITIONAL PROPERTIES. TOOLEY, MICHAEL.
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ASSUMPTION-SEEKING AS HYPOTHETIC INFERENCE. LEE, DONALD S.
AUNE'S WITTGENSTEIN ON THE EMPIRICIST THESIS. RAPPAPORT, STEVEN.
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BEING AND STRUCTURE. HRUSOWSKI, IGOR.
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BELIEF, CONFIDENCE AND FAITH. LACHS, JOHN.
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BURRELL ON RULES, INSTRUCTIONS, AND MACHINES. HARRISON III, FRANK R.
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CARNAP'S SEMANTICS IN RETROSPECT. HINTIKKA, JAAKKO.
CAUSAL EXPLANATION AND THE VOCABULARY OF ACTION. SHER, GEORGE.
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CAUSATION, NOMIC SUBSUMPTION, AND THE CONCEPT OF EVENT. KIM, JAEGWON.
CHRYSIPPUS ON INFINITE DIVISIBILITY (DIOGENES LAERTIUS VII, 150). TODD, ROBERT B.
CIVILIZATION AS STRUCTURES OF CONSCIOUSNESS. MICKUNAS, ALGIS.
COGITO: PERFORMANCE OR EXISTENTIAL INCONSISTENCY? BOOTH, CURTIS S.
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EPISTEMOLOGY
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CONFRONTATION AND OBJECTIVITY. HANSEN, TROELS EGGERS.
CONHECIMENTO E EXPERIENCIA NO EMPIRISMO DE RUSSELL. MARTINS, ANTONIO MANUEL.
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CREATIVITY AND THE COMMONPLACE. MCKEON, RICHARD.
CRITERIA AND OTHER MINDS. HYSLOP, ALEC.
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CROCE, CREATIVITY AND CONTEMPORARY PHILOSOPHY. DYKEMAN, KING J.
DATES, TENSELESS VERBS AND TOKEN-REFLEXIVITY. MOTT, PETER.
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DECISION-THEORETIC ASPECTS OF RISK-TAKING BEHAVIOUR. POTZSCH, RAINER.
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DEFINITE DESCRIPTIONS. HOOKER, C A.
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DESCARTES' NATURAL LIGHT. MORRIS, JOHN.
DESCRIBING. RUNCIMAN, W G.
DETERMINISM, LAWS, AND PREDICTABILITY IN PRINCIPLE. BOYD, RICHARD.
DEWEY'S THEORY OF KNOWLEDGE. STINE, WILLIAM C.
DIALECTIC AND SCIENTIFIC METHOD. HARRIS, ERROL E.
DIALECTICA Y RECOPLAMIENTO. QUESADA, FRANCISCO MIOR.
DID ARISTOTLE HAVE THE CONCEPT OF IDENTITY? MILLER JR, FRED D.
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DIPICTING AND VISUALIZING. RICHARDS, NORVIN.
DIRECT SENSORY AWARENESS: A TIBETAN VIEW AND A MEDIEVAL COUNTERPART. MCDERMOTT, A CHARLENE.
DO MATERIAL THINGS HAVE NON-PHYSICAL PROPERTIES? JACKSON, FRANK.
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DOSTOEVSKY AND MENDELEEV: AN ANTISPIRITIST DIALOGUE. VOLGIN, I L AND RABINOVICH, V L.
DOXASTIC AND EPISTEMIC FALLIBILITY: A DEFENSE OF GETTIER. PARKER, S H.
DRAMA AND DIALECTIC: WAYS OF PHILOSOPHIZING. GROSSMAN, MORRIS.
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EPISTEMOLOGY
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EXTERIORITE ET TRANSCENDANCE. MOREAU, JOSEPH.
FACTS AND FAITH. GINI, A R.
FACTS OF LANGUAGE. HERTZBERG, LARS.
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FENOMENOLOGIA COME FILOSOFIA DELLA CULTURA. BELOHRADSKY, VACLAV.
FLEW, STRAWSON AND LOCKE'S PARROT. MOULDER, JAMES.
FOUNDATIONS AS A BRANCH OF MATHEMATICS. FATCHER, WILLIAM S.
FREGE AND THE PRIVATE LANGUAGE ARGUMENT. HACKER, PETER.
FROM CONCEIVABILITY TO POSSIBILITY. WOOLHOUSE, R S.
FUNDAMENTALPAEDAGOGIK. KILIAN, C J G.
FURTHER REFLECTIONS ON MIND-BODY IDENTITY. ABELSON, RAZIEL.
GEORG LUKACS AND THE THEORY OF REFLECTION. FISCHER, ERNST.
GIVENESS AND EXPLANATORY COHERENCE. SELLARS, WILFRID.
HABIT AND MEANING IN PEIRCE'S PRAGMATISM. SHAPIRO, GARY.
HEDMAN ON EXPLANATION. WHITE, JAMES E.
HEGEL'S TRIADIC DOCTRINE OF COGNITIVE MIND. GREENE, MURRAY.
HINTIKKA'S ARGUMENT FOR THE NEED FOR QUANTIFYING INTO OPAQUE CONTEXTS. BARNES, KENNETH T.
HISTORICAL EXPLANATION: A RECONSIDERATION OF THE NEW POPPER-HEMPEL THEORY. MARQUIS, DONALD.
HISTORY, OBJECTIVITY, AND MORAL CONVERSION. SCHINDLER, DAVID L.
HOBBES'S THEORY OF SIGNIFICATION. HUNGERLAND, ISABEL C.
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HOW NOT TO REIDENTIFY THE PARTHENON. DAUER, FRANCIS W.
HOW TO TELL YOUR FRIENDS FROM MACHINES. ROBINSON, GUY.
HUME ON THE PROBLEM OF HISTORICAL AND SCIENTIFIC EXPLANATION. LIVINGSTON, DONALD W.
HUME'S ANALYSIS OF "CAUSE" AND THE 'TWO-DEFINITIONS' DISPUTE. LESHER, JAMES H.
HUME'S DISAVOWAL OF THE "TREATISE". CUMMINS, PHILLIP D.
HUME'S SCEPTICISM. ROBISON, WADE L.
HUME'S THEORIES OF DISPOSITIONAL PROPERTIES. BRICKE, JOHN.
HUSSERL ON PICTURES AND INTENTIONAL OBJECTS. KUNG, GUIDO.
HUSSERL ON SENSATION: NOTES ON THE THEORY OF RYLE. LARRABEE, MARY JEANNE.
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I HAVE ON RARE OCCASIONS WHILE HALF ASLEEP BEEN DECEIVED. DAVIS, RALPH.
IDEALISM, EMPIRICISM, AND MATERIALISM. BROWN, HAROLD I.
IDENTITY, INDISCERNIBILITY, AND BELIEF. SWARTZ, ROBERT J.
IFS, CANS AND DISPOSITIONS. GRAHAM, K.
IL BUON SENSO: PER UNA STORIA DEL PROBLEMA DA LAS CASAS A LOCKE. DE ANGELIS, ENRICO.
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IN DEFENSE OF THE PRINCIPLE FOR DEDUCIBILITY OF JUSTIFICATION. HOCKER, MICHAEL K.
INGREDIENTS OF PERCEPTION. THALBERG, IRVING.
INTENTIONALITY IN EDMUND HUSSERL AND BERNARD LONERGAN. RYAN, WILLIAM F J.
INTENTIONALITY AND THE PUBLICITY OF PERCEPTUAL WORLD. KULTGEN, JOHN.
INTENTIONS, MEANING, AND FORCE. TODD, WILLIAM L.
INTEREST AND OBJECTIVITY. LOBKOWICZ, NIKOLAUS.

EPISTEMOLOGY
INTERPRETATION, REFLECT, INITIATION. CATESSON, JEAN.
INTUITION AND HORIZON IN THE PHILOSOPHY OF HUSSERL. PIETERSMA, HENRY.
IS EMPIRICISM AN IDEOLOGY? NIELSEN, KAI.
IS INTUITIONISM THE EPISTEMICALLY SERIOUS FOUNDATION FOR MATHEMATICS? EDGAR, W J.
IS THERE A GOOD ARGUMENT AGAINST THE INCORRIGIBILITY THESIS. JACKSON, FRANK.
IS THERE AN OZMA-PROBLEM FOR TIME? SWARTZ, NORMAN.
J KLEUTGEN Y LA CERTEZA LIBRE: APORTACION TERMINOLOGICA Y DOCTRINAL. PETRIRENA, JAVIER.
JAINAS' SYADVADA AND BRADLEY'S VIEW OF JUDGMENT. PRASAD, BRIJ KISHORE.
JOHN DEWEY ON THE OBJECT OF KNOWLEDGE. DICKER, GEORGES.
JOHN SERGEANT'S CRITICISM OF LOCKE'S THEORY OF IDEAS. COONEY, BRIAN.
JUST WHAT IS WRONG WITH THE ARGUMENT FROM ANALOGY? LOCKE, DON.
KANT'S DISTINCTION BETWEEN PHENOMENA AND NOUMENA. QAYUM, ABDUL.
KANT'S RESCUE OF REASON: CONTRA M HEIM AND J R PARKS. SKOUSGAARD, STEPHEN.
KANTIAN INTUITIONS. HINTIKKA, JAAKKO.
KARL MANNHEIM: THE QUEST FOR OBJECTIVITY. BARAK, JIM A.
KIERKEGAARD ON 'TRUTH IS SUBJECTIVITY' AND 'THE LEAP OF FAITH'. SCHACHT, RICHARD.
KLASY ILORAZOWE I PODZIALY. LUBANSKI, M.
KNOWING AND COMING-TO-KNOW IN JOHN DEWEY'S THEORY OF KNOWLEDGE. DICKER, GEORGES.
KNOWING AND CLAIMING. CARL, WOLFGANG AND HORSTMANN, ROLF P.
KNOWLEDGE, BELIEF AND THOUGHT. MARGOLIS, J.
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KNOWLEDGE AS THE POSIT OF THE PHYSICAL PSYCHE. WENKART, HENNY.
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KORT NAWOORD BIJ DE 'BEDENKINGEN' VAN DE HEER VANDENBULCKE. KWAAD, G C.
KRIPKE'S ARGUMENT AGAINST MATERIALISM. FELDMAN, FRED.
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L'ARCHEOLOGIE DU SAVOIR DE MICHEL FOUCAULT. RUSSO, FRANCOIS.
L'EMANCIPAZIONE ETICO-POLITICA DALLA RAZIONALITA POSITIVISTICA E TECNOCRATICA SECONDO J HABERMAS. POPPI, ANTONINO.
L'EPISTEMOLOGIE DE MARIO BUNGE. RUSSO, FRANCOIS.
L'ESTHETIQUE-LOGIQUE ET LE PROBLEME DE LA RECONNAISSANCE DES FORMES. GAAL, GEORGES.
L'HOMME ET L'ABSOLU. LABARRIERE, PIERRE-JEAN.
L'IDEA COME FORMA TRASCENDENTALE DI CONOSCENZA E LA TELEOLOGIA IN KANT. NEGRI, ANTIMO.
L'INTERPRETAZIONE ATTIVISTICA DI JAMES NEGLI SCRITTI DI GIOVANNI PAPINI. MORI, MASSIMO.
L'OGGETTIVITA DELLA SCIENZA E TRASPONIBILE NELL'ARTE E NELLA MORALE? MERCIER, ANDRE.
LA "TEORIA SOCIALE CRITICA" DI JUERGEN HABERMAS. MASSARI, TERESA.
LA ARQUEOLOGIA DEL SABER. FOUCAULT, MICHEL.
LA COSCIENZA MONDANA. D'ARPA, VITO.
LA CRITICA DISVELATRICE. MORETTI-COSTANZI, TEODORICO.
LA FENOMENOLOGIA DI G FUNKE TRA METAFISICA E METODO. PREITE, MARIA DELLO.
LA FINITUDE DE LA CONSCIENCE. NEDONCELLE, MAURICE.
LA PSICOLINGUISTICA FREUDIANA SECONDO LACAN. FRANCIONI, MARIO.
LA RECUSATION PROBABILISTE DU COGITO. KAPLAN, FRANCIS.
LA SUPERACION DEL PROBLEMA DEL CONOCIMIENTO. ESTEVEZ, EMILIO DIAZ.
LA TOLERANCE. VUILLEMIN, J.

EPISTEMOLOGY
LA TRASCENDENZA COME DIMENSIONE DELLA COSCIENZA UMANA IN B LONERGAN. SALA, GIOVANNI B.
LA VERITE COMME COULISSE MYTHIQUE CHEZ NIETZSCHE. BERTMAN, MARTIN A.
LANGUAGE, CONCEPTS, AND NONSENSE. RESNICK, LAWRENCE.
LANGUAGE, TRUTH AND UNOBLIGING LOGIC. KING-FARLOW, JOHN AND BUCKLIN, J M.
LATE MING CRITICISM OF WANG YANG-MING: THE CASE OF WANG FU-CHIH. MCMORRAN, IAN.
LAUGHTER AND THE THEORY OF ACTION. CLAIBORNE, JOHN H.
LE DEFI CYBERNETIQUE. GOCHET, PAUL.
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LE RATIONNEL ET L'ARGUMENTATION. KALINOWSKI, GEORGES.
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LEFT AND RIGHT IN THE MIRROR. MALPAS, R M P.
LEHRER ON DETERMINISM, FREE WILL, AND EVIDENCE. VAN INWAGEN, PETER.
LEIBNIZ'S COMMITMENT TO MONISM. FELDMAN, FRED.
LIMITI DELLE SCIENZE NATURALI E SOCIALI. BEATRICE, EMILIO.
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LOCKE, GEACH, AND INDIVIDUAL'S ESSENCES. WOOLHOUSE, R S.
LOCKE'S LANGUAGE OF PROPER NAMES. ENGLEBRETSEN, GEORGE.
LOCKE'S THEORY OF IDEAS. NATHANSON, STEPHEN L.
LOGICA E FENOMENOLOGIA II. CERRI, STEFANO.
LOGICAL FLAWS ON PHILOSOPHICAL PROBLEMS: ON RUSSELL'S PRINCIPIA MATHEMATICA. VUILLEMIN, J.
LOGIQUE INDUCTIVE, MODALITES EPISTEMIQUES ET LOGIQUE DE LA PREFERENCE. APOSTEL, LEO.
LOST TIMES. HARRISON, ROSS.
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MARTIN ON EXPLANATION AND CONFIRMATION. GOWER, BARRY.
MAURICE BLONDEL E LA FILOSOFIA COME RICERCA APERTA. FABRIZIANI, ANNA.
MAX SCHELER'S PHENOMENOLOGY OF SHAME. EMAD, PARVIS.
MEAD'S THEORY OF REALITY AND THE KNOWER-KNOWN TRANSACTION. TIBBETTS, PAUL.
MEANING AND IMPLICATION: OTHER THOUGHTS. KEARNEY, R J.
MEMORIA Y CONOCIMIENTO EN SAN AGUSTIN. RODRIGUEZ NEIRA, TEOFILO.
MEMORY AND PERSONAL IDENTITY. MIRI, MRINAL.
MENTAL HEALTH AND MENTAL ILLNESS: SOME PROBLEMS OF DEFINITION AND CONCEPT FORMATION. MACKLIN, RUTH.
MERGING HORIZONS: SYSTEM, COMMON SENSE, SCHOLARSHIP. LONERGAN, BERNARD.
METHOD AND INSIGHT. HEPBURN, R W.
METHODE ET METAPHYSIQUE DANS LA PHILOSOPHIE DE JOHN LOCKE. YOLTON, JOHN W.
MIDDLE KNOWLEDGE. ADAMS, ROBERT MERRIHEW.
MILL AND SOME CONTEMPORARY CRITICS ON 'CAUSE'. ROSENBERG, A.
MIRACLES AND EPISTEMOLOGY. YOUNG, ROBERT.
MODELS, ANALOGIES, AND DEGREES OF CERTAINTY IN DESCARTES. BLIZMAN, JAMES.
MODERN MATERIALISM AND ESSENTIALISM. CARNEY, JAMES D AND VON BRETZEL, PHILIP.
MOORE'S PARADOX: ASSERTION AND IMPLICATION. RING, MERRILL.
MR RUEGG ON RATNAKIRTI. MOOREMOTT, A CHARLENE.
MYSTICISM AND SENSE PERCEPTION. WAINWRIGHT, W J.
MYTHE ET EXPERIENCE MYSTIQUE SELON LUCIEN LEVY-BRUHL. PETIT-KLINKENBERG, DENISE.
NEGATIVE EXEMPLIFICATION. BROWNSTEIN, DONALD.
NEGATIVE 'ACTIONS'. RYLE, G.
NEW SPOKESMEN IN AN OLD DIALOGUE. NORDGULEN, GEORGE.
NEWMAN'S DISPUTE WITH LOCKE. MALLTY, R A.
NIRVIKALPA JNANA AND BRADLEY'S SENTIENCE. PRASAD, BRIJ KISHORE.
NO 'FACT-VALUE GAP' FOR HUME: A REPLY TO KONRAD. BEAUCHAMP, TOM L.

EPISTEMOLOGY
NON-CONSCIOUS SEEING. MCKEE, PATRICK.
NUEVOS PLANTEAMIENTOS PARA LA EXPLICACION DE LO HISTORICO. BALLESTAR, JORGE PEREZ.
O INTUICJI INTELEKTUALNJ U J MARITAINA. MORAWIEC, E.
O'CONNOR ON THE IDENTITY OF INDISCERNIBLES. GALE, RICHARD M.
OBJECTIVITY AS "INTERSUBJECTIVE AGREEMENT". FREEMAN, EUGENE.
OBJECTIVITY AND SUBJECTIVITY IN PAUL RICCEUR. SYNNESTVEDT, JUSTIN.
OBJECTIVITY AND THE WILL. SCRUTON, ROGER.
OMLIJNING VAN EEN NIEUW BEGRIP VAN TRANSCENDENTAALFILOSOFIE: EEN KRITIEK OP HUSSERLS REDUCTIE VAN DE FENOMENOLOGIE TOT EEN TRANSCENDENTALE. BOEHM, R.
ON 'REDESCRIBING' CAUSE AND EFFECT IN ACTION CONTEXTS. HEDMAN, CARL G.
ON A SPECIAL STIPULATION OF FREGE. GALLIE, R D.
ON A SUPPOSED ANTIMONY. AYER, A J.
ON AN ARGUMENT AGAINST SENSORY ITEMS. JACKSON, F C.
ON CLAIMING TO KNOW AND FEELING SURE. ZVARA, ANDREW A.
ON DEFINING INCORRIGIBILITY. KROITER, EDWARD.
ON ESTHETIC COGNITION. ANDREEV, A L.
ON HINTIKKA'S DEFENSE OF (OKK*) AND (OBB*). WU, KATHLEEN JOHNSON.
ON KNOWING ONE IS AWAKE. WOLFE, JULIAN.
ON LEARNING FROM OUR MISTAKES. CHALMERS, A F.
ON MAKING A PAIN PUBLIC. TIBBETTS, PAUL.
ON METAPHYSICS AND EPISTEMOLOGY. HARPER, A W J.
ON REFUTING C I LEWIS'S FALLIBILISM. PAILTHROP, CHARLES.
ON SEEING EVERYTHING UPSIDE DOWN. HARRIS, N G E.
ON SENSE AND NONSENSE. KADIR, KAZI A.
ON TAKING CAUSAL CRITERIA TO BE ONTOLOGICALLY SIGNIFICANT. HULL, RICHARD T.
ON THE EVIDENCE OF ONE'S "MEMORIES". NAYLOR, ANDREW.
ON THE PERFORMATORY INTERPRETATION OF THE "COGITO". FELDMAN, FRED.
ON THE PHENOMENOLOGY OF THE UNCONSCIOUS. SCHWANKL, PETER.
ON THE UNDERLYING EPISTEMOLOGY OF SOME SOCIOLOGICAL THEORIES AND ON ITS SCIENTIFIC CONSEQUENCES. BOUDON, RAYMOND.
ON THE UNDERLYING EPISTEMOLOGY OF SOME SOCIOLOGICAL THEORIES AND ON ITS SCIENTIFIC CONSEQUENCES. BOUDON, RAYMOND.
ON THINKING. HARTNACK, JUSTUS.
ON UNDETECTABLE DIFFERENCES IN SENSATIONS. LEWIS, CARROLL.
ON WHEATLEY'S PRINCIPLES. MACHAN, TIBOR.
ON WHEN THERE MUST BE A TIME-DIFFERENCE BETWEEN CAUSE AND EFFECT. HEDMAN, CARL G.
OPEN CONCEPTS. WEITZ, MORRIS.
OU VA LA PHILOSOPHIE DANS SON HISTOIRE? BELAVAL, M YVON.
OVER SPINOZA'S INTERPRETATIE VAN DE CARTESIAANSE FYSICA, EN DE BETEKENIS DAARVAN VOOR HET SYSTEEM DER ETHICA. VAN DER HOEVEN, P.
PAIN AND PAIN BEHAVIOUR. RADFORD, COLIN.
PAPER DOUBT, FEIGNED HESITANCY, AND INQUIRY. JOHANSON, ARNOLD A.
PARANOIA ET SCHIZOPHRENIE. DEMOULIN, PIERRE.
PARKER ON REASON AND FAITH. MINAHAN, JOHN.
PAUL VALERY'S SEARCH FOR INTELLECTUAL UNIVERSALISM. KOZOVOI, V M.
PEIRCE'S PRAGMATISM AND SCOTISTIC REALISM. ALMEDER, ROBERT.
PEIRCE'S CRITIQUE OF FOUNDATIONALISM. DELANEY, C F.
PENSEE ET "REALITES" SCIENTIFIQUES: PART I. ROBERT, JEAN-DOMINIQUE.
PERCEPTION AND OTHER MINDS. DRETSKE, FRED I.
PERSONAL IDENTITY IN AN ORGANIZED PARCEL. SMART, BRIAN.
PERSONS AND THEIR BODIES. MIRI, MRINAL.
PERSONS, CRITERIA, AND SKEPTICISM. SAUNDERS, JOHN TURK.
PERSONS, POLICIES, AND BODIES. RORTY, AMELIE OKSENBERG.
PHENOMENOLOGY AND STRUCTURALISM. CULLER, JONATHAN.
PHILOSOPHY OF SCIENCE. HUSSAIN, ANWAR.
PHILOSOPHICAL DISAGREEMENTS AND SELF-AWARENESS. HILL, PATRICK J.
PHILOSOPHIES DE L'EXPERIENCE: L'OUVERTURE A L'EXPERIENCE DE FERDINAND GONSETH ET LE SPIRITUALISME IDEO-EXISTENTIEL DE RENE LE SENNE. GEX, MAURICE.

EPISTEMOLOGY
PIAGET'S CONCEPTION OF CAUSALITY. PEARSON, ALLEN T.
PICTURES AND MAKE-BELIEVE. WALTON, KENDALL L.
PLATO ON KNOWLEDGE. KAISER, NOLAN.
PLATONISM AND THE CAUSAL THEORY OF KNOWLEDGE. STEINER, MARK.
PLOTIN UND PLATONS "PHILEBOS". SCHWYZER, HANS-RUDOLF.
POETIC-RHETORICAL, PHILOSOPHICAL, AND SCIENTIFIC DISCOURSE. CAMPBELL, PAUL N.
POLANYI'S MODEL OF MENTAL ACTS. INNIS, ROBERT E.
POPPER Y PIAGET: DOS PERSPECTIVAS PARA LA TEORIA DE LA CIENCIA. QUINTANILLA, MIGUEL A.
POSITIVE EVIDENCE AS A SOCIAL INSTITUTION. AGASSI, JOSEPH.
PRAGMATISM'S CONTRIBUTION TO AN EVOLUTIONARY VIEW OF MIND. GOUDGE, T A.
PRAGMATISM, PROCESS, AND POTENTIALITY. ROSENTHAL, SANDRA B.
PRESUPPOSITION AND ENTAILMENT. KANE, R H.
PRESUPPOSITION, TRUTH AND EXISTENCE. ENGLEBRETSEN, GEORGE.
PRIMARY AND SECONDARY QUALITIES. CAMPBELL, KEITH.
PROBLEME DER GEGENWARTIGKEIT PLATONS, L DIE GESCHECHTLICHKEIT DER METHODE (IN GREEK). PAPOULIA, BASILIKE.
PROBLEMI E PROSPETTIVE NELLA STORIOGRAFIA DELLA SCIENZA. ROSSI, PAOLO.
PROFESSOR HINTIKKA ON DESCARTES "COGITO". MITTON, R.
PROFESSOR SHAFFER'S REFUTATION OF BEHAVIOURISM. CARRIER, LEONARD S.
PROPER NAMES AND NECESSARY PROPERTIES. CORRADO, MICHAEL.
PSEUDO PARTICULARS. GIBBONS, ALAN.
PSYCHOANALYSIS, STRUCTURALISM AND CONSCIOUSNESS. PETERS, J M.
PSYCHOLOGIE SCIENTIFIQUE ET PHENOMENOLOGIE SELON G THINES. ROBERT, JEAN-DOMINGUE.
PSYCHOLOGICAL FINDINGS AND SENSORY EXPERIENCE. GREENWAY, A P.
PSYCHOPHYSICAL AND THEORETICAL IDENTIFICATIONS. LEWIS, DAVID.
PSYCHOTHERAPY AND QUASI-PERFORMATIVE SPEECH. RUSSELL, J MICHAEL.
QUELQUES CONSIDERATIONS SUR L'AFFIRMATION (IN GREEK). TATAKIS, BASIL.
QUINE AND THE INSCRUTABILITY OF REFERENCE. THOMPSON, MANLEY.
QUINE ON REVISION - A CRITIQUE. SHEEHAN, P J.
QUINE ON THE ONTOLOGICAL CONTROVERSIES. KOEHLER, CONRAD J.
RATIONAL TRENDS IN HUMAN THINKING. BOYD, DOROTHY L.
RATIONALITY AND INDUCTION. ATKINSON, GARY.
RATIONALITE, OUVERTURE, EXPERIENCE. BRETON, STANISLAS.
REASON AND EXPERIENCE. BAIER, KURT.
REASON AND EMOTION. KELLY, JACK.
REASONABLE ACCEPTANCE AND EXPLANATORY COHERENCE: WILFRID SELLARS ON INDUCTION. LEHRER, KEITH.
REASONS FOR ACTING VERSUS REASONS FOR BELIEVING. WEDEKING, GARY A.
REASONS, CAUSES, AND DECISIONS. FORD, LEWIS S.
REFERENTIAL OPACITY. LINSKY, LEONARD.
REFLEXIONES FILOSOFICAS SOBRE EL APRENDIZAJE DEL LENGUAJE. QUINE, W V O.
REFLEXIONES SUR L'OUVERTURE A L'EXPERIENCE. CHRISTOFF, DANIEL.
REGRESSES, REASONS AND GROUNDS. DEUTSCHER, MAX.
REJOINDERS. ABELSON, RAZIEL.
REMARKS ON ENJOYMENT AND JUSTIFICATION: A REPLY TO PERRY. SMITH, JAMES M.
REMARKS ON THE IDEA OF AUTHENTIC THINKING IN THE LOGICAL INVESTIGATIONS. SCHUWER, ANDRE.
REMARKS ON ARGUMENT BY CHISHOLM. AUNE, BRUCE.
REMEMBERING, KNOWLEDGE, AND MEMORY TRACES. SHOPE, ROBERT K.
REPLY TO MR HOLBOROW. MELLOR, D H.
REPLY TO RUTH ANNA PUTNAM. SCOTT, WILLIAM T.
REPORT ON THE PANEL DISCUSSION: "WANG YANG-MING AND WESTERN THOUGHT". MOORE, RONALD.
RESEARCH AS AN EXAMPLE OF AN INNOVATIVE SYSTEM. TORNEBOHM, H.
RESURRECTION WORLDS AND BODIES. HICK, J.
ROBOTS AND CONSCIOUSNESS. MARTINEZ, JULIO.
RUDOLF CARNAP, LOGICAL EMPIRICIST. HEMPEL, CARL G.

EPISTEMOLOGY
RUSSELL ON 'WHAT THERE IS'. EAMES, ELISABETH.
RUSSELL'S THEORY OF DEFINITE DESCRIPTION AS OPPOSED TO QUINE'S SINGULAR TERMS. WELDING, S C.
RUSSELL'S INCOMPLETE SYMBOLS. URMSON, J C.
SANTAYANA AND PRAGMATISM. GROSS, SIDNEY A.
SANTAYANA AND SOLIPSISM. DAVIS, JOE LEE.
SARTRE'S CONCEPTION OF ACTION AND HIS UTILIZATION OF "WESENSSCHAU". ATWELL, JOHN E.
SARTRE'S INTERPRETATION OF CONSCIOUSNESS AS SPONTANEOUS. CHRISTENSEN, WILLIAM.
SCEPTICISM AND DOGMATISM. DOOR, JORGEN.
SCIENCE ET PHILOSOPHIE: LA FONDATION D'UNE EPISTEMOLOGIE OUVERTE. TONINI, VALERIO.
SCIENZA E FILOSOFIA IN CASSIRER. VIRCILLO, DOMENICO.
SEEING AND SUBSTITUTIVITY. SWARTZ, ROBERT J.
SEEING BODIES MOVE. DICKER, GEORGES.
SELF-PREDICATION AND LINGUISTIC REFERENCE IN PLATO'S THEORY OF THE FORMS . CLEGG, JERRY S.
SELF, BODY, AND SELF-DECEPTION. WILSHIRE, BRUCE.
SELLARS ON THOUGHT AND LANGUAGE. MARRAS, AUSONIO.
SELLARS ON TRUTH AND PICTURING. BONJOUR, LAWRENCE A.
SELLARS' TREATMENT OF SENSATION. VOELKEL, THEODORE S.
SENSATIONS AND BODILY POSITION: A CONCLUSIVE ARGUMENT? CONWAY, DAVID A.
SENSING AND THE SENSITIVE MEAN IN ARISTOTLE. BRENNAN, SHEILAH O'FLYNN.
SENSUOUS JUDGMENTS. CLARK, ROMANE.
SHOOTING, KILLING AND DYING. BENNETT, JONATHAN.
SKEPTICISM IN TWO ESSAYS BY MONTAIGNE AND SIR THOMAS BROWNE. GRUNDY, DOMINICK.
SMART ON CONDITIONS OF IDENTITY. DAVIS, LAWRENCE H.
SOBRE EL AZAR Y LA NECESIDAD. DE ALEFANDRO, JOSE MARIA.
SOBRE LA FUNCION Y EL OBJETO DE LOS SENTIDOS EN LA GNOSEOLOGIA PLATONICA . NAVARRO, BERNABE.
SOBRE LOS JUICIOS ANALITICOS Y SINTETICOS Y LA POSIBILIDAD DE LA METAFISICA. CASAUBON, JUAN ALFREDO.
SOME COMMENTS ON FODOR'S 'REFLECTIONS ON L S VYGOTSKY'S "THOUGHT AND LANGUAGE". SINCLAIR, H.
SOME CONCLUSIVE REASONS AGAINST 'CONCLUSIVE REASONS'. PAPPAS, GEORGE S AND SWAIN, MARSHALL.
SOME ELUCIDATIONS AND COGNITIVITY PROBLEMS OF RELIGIOUS DISCOURSE. LAURA, RONALD S.
SOME NOTES CONCERNING DR FODOR'S 'REFLECTIONS ON L S VYGOTSKY'S "THOUGHT AND LANGUAGE"'. LEONTIEV, A N.
SOME PERSPECTIVES ON LOVEJOY'S EPISTEMOLOGICAL DUALISM. OAKES, ROBERT A.
SOME PROBLEMS IN EPISTEMIC LOGIC: TWO COMMENTS. HINTIKKA, JAAKKO.
SOME PROBLEMS IN THE STANDARD ANALYSIS OF KNOWLEDGE. JOHNSON, OLIVER A.
SOME REFLECTIONS ON QUANTIFIED EPISTEMIC LOGIC. COBURN, ROBERT C.
SOME REFLECTIONS ON L S VYGOTSKY'S 'THOUGHT AND LANGUAGE'. FODOR, JERRY.
SOME USES OF 'APPEARANCE'. MCCLATCHEY, JOHN B.
SPEAKING OF SENSATIONS. HOPE, V.
ST THOMAS AQUINAS'S THEORY OF THE ACT OF UNDERSTANDING. MURNION, WILLIAM E.
STERLING LAMPRECHT'S CRITIQUE OF CAUSALITY. COHEN, BARRY AND HUMBER, JAMES.
STRAWSON AND SCEPTICISM. STUBBS, ANNE C.
STRAWSON, PARTICULARS, 'NO-SUBJECT' AND 'NO-OWNERSHIP'. CODER, DAVID.
STRUCTURE AND DEVELOPMENT. GARDNER, HOWARD.
STRUTTURALISMO E FILOSOFIA. VIRCILLO, DOMENICO.
STUDIES IN BERTRAND RUSSELL'S THEORY OF KNOWLEDGE. KOEHLER, CONRAD J.
SU ALCUNI PROBLEMI DI METODO NELLE TECNICHE DI CRITICA TESTUALE. ZARRI, GIAN PIERO.

EPISTEMOLOGY
SUBJECTIVE TRUTH: A CRITIQUE. OVERVOLD, GARY E.
SUBSTANTIALITY AND PERCEPTUAL COHERENCE. GURWITSCH, ARON.
SULL'EPISTEMOLOGIA NEO-EMPIRISTA. PILATI, ANTONIO.
SYMBOL ACCORDING TO CASSIRER AND LANGER, PART I: CASSIRER'S PHILOSOPHY OF SYMBOLIC FORMS. VAN ROO, WILLIAM A.
SYSTEMATYZACYJNA FUNKCJA TERMINOW I PRAW TEORETYCZNYCH. HAJDUK, ZYGMUNT.
SYSTEMS THEORY: ONTOLOGICAL AND EPISTEMOLOGICAL OBJECT. GAYER, J.
T F GREEN ON KNOWLEDGE AND BELIEF. STRIKE, KENNETH A.
TARSKI'S THEORY OF TRUTH. FIELD, HARTRY.
TAYLOR'S ARGUMENT FROM DESIGN. GLASS, RONALD J.
TEORIA DE LA VERDAD EN TARSKI. NUNO, JUAN A.
TEORIOPOZNAWCZE ASPEKTY PARTYCYPACJI TRANSCENDENTALNEJ (CZ II). ZDYBICKA, A J.
TESTIMONY AND OBSERVATION. COADY, C A J.
THALBERG'S CHALLENGE TO JUSTIFICATION VIA DEDUCTION. SAUNDERS, JOHN T.
THE "FIFTH MEDITATION" AND HUSSERL'S CARTESIANISM. CARR, DAVID.
THE A PRIORI OF COMMUNICATION AND THE FOUNDATION OF THE HUMANITIES. APEL, KARL-OTTO.
THE ABSTRACTION OF LINGUISTIC IDEAS: A REVIEW. BRANSFORD, JOHN D.
THE ABSURDITY OF THINKING IN LANGUAGE. WILLARD, DALLAS.
THE BASIC VIEWS OF C G JUNG IN THE LIGHT OF HERMENEUTIC E METASCIENCE. RAUHALA, LAURI.
THE CONCEPT OF WANTING. AUDI, ROBERT.
THE DETERMINIST PRINCIPLE AS SYNTHETIC AND A PRIORI. BURKHOLDER, L.
THE DISTINCTION BETWEEN DERIVATIVE AND NON-DERIVATIVE KNOWLEDGE. MEERBOTE, RALF.
THE EGO AND THE CONSCIOUSNESS IN RIVAL PERSPECTIVES (A STUDY OF HUSSERL AND THE EARLY SARTRE) (IN HEBREW). SUKALE, MICHAEL.
THE EMERGENCE OF AN ABSOLUTE CONSCIOUSNESS IN HUSSERL'S EARLY WRITINGS ON TIME-CONSCIOUSNESS. BROUGH, JOHN.
THE EXTENT OF DOUBT IN DESCARTES' "MEDITATIONS". SCHOULS, P A.
THE EXTENT OF DOUBT IN DESCARTES' "MEDITATIONS". SCHOULS, PETER A.
THE FORMS OF ARGUMENT OVER THE PRINCIPLE OF ACQUAINTANCE. HULL, RICHARD T.
THE INTENSIONALITY OF ONTOLOGICAL COMMITMENT. JUBIEN, MICHAEL.
THE LANGUAGE-GAME VIEW OF RELIGION AND RELIGIOUS CERTAINTY. KELLENBERGER, JAMES.
THE LEGACY OF SKEPTICISM. CLARKE, THOMPSON.
THE LIAR IN THE PREDICTION PARADOX. WINDT, PETER Y.
THE LIFE-WORLD REVISITED. KERSTEN, FREDERICK.
THE LOGIC OF CONSCIOUSNESS AND THE MIND-BODY PROBLEM IN POLANYI. INNIS, ROBERT E.
THE MEANING OF EXPERIENCE IN MAINE DE BIRAN'S PHILOSOPHY. PUCELLE, JEAN.
THE MEANING OF TIME IN HEGEL'S PHENOMENOLOGY OF MIND. RASMUSSEN, PAUL C.
THE MEANING OF 'NOUS' IN THE POSTERIOR ANALYTICS. LESHER, JAMES H.
THE MENTAL AND THE PHYSICAL--A REPLY TO DR MEYNELL. PLACE, U T.
THE METAPHYSICS OF EMILE MEYERSON: A KEY TO THE EPISTEMOLOGICAL PARADOX. BRYSON, KENNETH A.
THE MIND-BODY PROBLEM: A NONMATERIALISTIC IDENTITY THESIS. BUTLER, CLARK W.
THE NATURE OF CONSCIOUSNESS. ZEMACH, EDDY M.
THE NATURE OF BELIEF: THE PROPER CONTEXT FOR JAMES' "THE WILL TO BELIEVE". DOOLEY, PATRICK K.
THE NEUTRALITY OF EXPERIENTIAL STATEMENTS. SHOPE, ROBERT K.
THE PERCEPTION OF OTHERS. LIGIS, ALPHONSO F.
THE PHENOMENOLOGICAL CONCEPT OF EXPERIENCE. LANDGREBE, LUDWIG.
THE PHENOMENOLOGICAL ATTITUDE IN THE SAMKARA VEDANTA. SINARI, RAMAKANT.
THE PHILOSOPHY OF C I LEWIS. KEYT, DAVID.
THE PHYSICS OF THINKING: A MECHANISTIC MODEL OF KNOWLEDGE. SOULES, JACK A.

EPISTEMOLOGY
THE PROBLEM OF ASSIMILATION OF SCIENTIFIC INFORMATION. SUKHOTIN, A K.
THE PROBLEM OF JUSTIFIED BELIEF. MARGOLIS, JOSEPH.
THE PROBLEM OF DEFINING UTTERER'S MEANING. FACIONE, PETER A.
THE SHAPE OF LONERGAN'S ARGUMENT IN "INSIGHT". TEKIPPE, TERRY J.
THE SHEAD GENERALIZED MODEL OF PROBLEM-SOLVING APPROACHES. MATCHETT, E.
THE STRUCTURALIST APPROACH IN PSYCHIATRY. GIMENO, F CERVANTES.
THE SWITCHES PARADOX: WHICH SWITCH? SETTLE, TOM.
THE THINKING THAT THINKS. BLAKE, A G E.
THE TRANSCENDENTAL IMPOSSIBILITY OF SOLIPSISM. SRZEDNICKI, JAN.
THE TRUTH-LIKENESS OF TRUTHLIKENESS. MILLER, DAVID.
THE UNVERIFIABILITY OF UNVERIFIABILITY. FOY, RONALD C.
THE WAY THINGS ARE. WARD, ANDREW.
THEORETICAL PHENOMENALISM. CORNMAN, JAMES W.
THEORIES OF KNOWLEDGE AND EDUCATION. BHATT, S R.
THEORIES OF KNOWLEDGE AND EDUCATION. BHATT, S R.
THINGS. WOOLHOUSE, R S.
THINGS, STUFFS, AND KANT'S AESTHETIC. WILDERSON, T E.
THINKING LADDERS: A SUGGESTED OUT FOR A SET OF PUZZLES. OOSTHUIZEN, C C S.
THINKING. BLAKE, A G E.
THOUGHTS ABOUT 'BELIEF ABOUT'. GOBLE, LOUIS F.
THOUGHTS AND FACTS - AN ARISTOTELIAN PROBLEM. RINGBOM, MARTEN.
THREE LETTERS OF MEINONG. LACKEY, DOUGLAS.
TIME AND CONTINUITY. LEE, HAROLD N.
TO SEE A MENTAL IMAGE. HANNAY, ALASTAIR.
TOLMAN: OPERATIONALISM AND LOGICAL POSITIVISM. SHANAB, ROBERT ELIAS ABU.
TORMEY ON ACCESS AND INCORRIGIBILITY. FELDMAN, FRED AND HEIDELBERGER, HERBERT.
TRANSCENDENT KNOWLEDGE IN 'INSIGHT': A CLOSER LOOK. NILSON, JON.
TRANSPARENT KNOWLEDGE ONCE AGAIN. HINTIKKA, JAAKKO.
TRUTH AND SENTENCE MEANING. VAN STRAATEN, ZAK R.
TRUTH. RESENDIZ, WONFILIO TREJO.
TWO ARGUMENTS AGAINST THE IDENTITY THEORY OF MIND. CLARKE, DESMOND M.
TWO KINDS OF AUTHORITY. FOX, RICHARD M.
TWO SENSES OF RATIONAL. CASTELL, ALBUREY.
TWO THEORIES OF SCIENTIFIC KNOWLEDGE. AUNE, BRUCE.
UNGER'S DEFENSE OF SKEPTICISM. BARNES, GERALD W.
UNITY AND CREATIVITY IN WANG YANG-MING'S PHILOSOPHY OF MIND. CHENG, CHUNG-YING.
VERDAD Y ENMASCARAMIENTO. FRANCELLA, OSVALDO.
VERISIMILITUDE IS A SURFACE CONCEPT. KASHER, ASA.
VERMITTLUNG UND UNMITTELBARKEIT BEI HEGEL, MARX UND FEUERBACH. LOEWITH, KARL.
VISION AND OBJECTIFICATION. IHDE, DON.
VISUAL EXPERIENCES: A REPLY TO I C HINCKFUSS. HINTON, J M.
VISUAL GEOMETRY. HOPKINS, JAMES.
WAARHEID ZONDER METHODE: EEN STUDIE OVER HANS-GEORG GADAMERS WIJSGERIGE HERMENEUTIEK. KWAAD, G C.
WARRANTED ASSERTIBILITY AND THE UNIFORMITY OF NATURE. DICKER, GEORGES.
WHAT CAN WE DO WHEN DREAMING: A REPLY TO PROFESSOR DAVIS. BOTKIN, ROBERT.
WHAT IF UTILITY FUNCTIONS DO NOT EXIST? ROBERTS, FRED S.
WHAT IT IS TO LEARN A FACT. KRAUSE, MERTON S.
WILLIAM JAMES: FACTS, FAITH, AND PROMISE. GINI, A R.
WISHFUL THINKING AND SELF-DECEPTION. SZABADOS, BELA.
WISHFUL THINKING AND "THE WILL TO BELIEVE". DAVIS, STEPHEN T.
WITTGENSTEIN'S IMPLIED ANTHROPOLOGY: REMARKS ON WITTGENSTEIN'S NOTES ON FRAZER. RUDICH, NORMAN AND STASSEN, MANFRED.
WITTGENSTEIN ON UNIVERSALS. HODGES, MICHAEL.
YOU AND I. HAMBLIN, C L.
ZUR DEUTUNG DER ABBILDTHEORIE IN WITTGENSTEINS TRACTATUS. LORENZ, KUNO.

EQUALITY
A NOTE ABOUT BENTHAM ON EQUALITY AND ABOUT THE GREATEST HAPPINESS PRINCIPLE. WERNER, LOUIS.
EGALITE ET VALEURS. PERELMAN, CH.
EQUAL TREATMENT AND COMPENSATORY DISCRIMINATION. NAGEL, THOMAS.
EQUALITY: REPUBLIC V. PIERCE, CHRISTINE.
HUMANISMO JURIDICO Y DERECHOS DEL HOMBRE EN LA OBRA DE LUIS RECASENS SICHES. DE CASTRO CID, B.
INJUSTICE. WOOZLEY, A C.
JOHN RAWLS'S DIFFERENCE PRINCIPLE, UTILITARIANISM, AND THE OPTIMUM DEGREE OF INEQUALITY. GORDON, SCOTT.
JUSTICE. LUCAS, J R.
L'EGALIET: CONDITION DE L'HARMONIE SOCIALE POUR J J ROUSSEAU. GRIFFIN-COLLART, E.
L'EGALITE ET SA DIALECTIQUE DEMOCRITIQUE CHEZ MONTESQUIEU. FORIERS, PAUL.
LA CRISE DE L'EGALITARISME. FRIEDRICH, CARL J.
LA IGUALDAD DESDE EL PUNTO DE VISTA FILOSOFICO, POLITICO, JURIDICO Y SOCIAL. GALLO, JORGE IVAN HUEBNER.
LA NOTION D'EGALITE DANS LES PRINCIPES GENERALX DU DROIT. BUCH, HENRI.
LA STRUCTURE DE LA NOTION D'EGALITE EN DROIT. VANQUICKENBORNE, MARC.
LE PRINCIPLE D'UTILITE ET L'EGALITE: BENTHAM ET J S MILL. GRIFFIN-COLLART, E.
ON THE METHODOLOGY OF THE HISTORY OF PHILOSOPHY AND THE PROBLEM AND THE PROBLEM OF THE INHERITANCE OF MORALS. CHANG, TUNG-FENG.
RAWLS VERSUS UTILITARIANISM. LYONS, DAVID.
RAWLS'S DIFFERENCE PRINCIPLE. ALTHAM, J E J.
REASONABLE PROGRESS AND SELF-RESPECT. HELD, VIRGINIA.
RETRIBUTIVE PENAL LIABILITY. CARD, CLAUDIA.
REVERSE DISCRIMINATION AS UNJUSTIFIED. NEWTON, LISA H.
THE DISCOURSE ON INEQUALITY AND THE SOCIAL CONTRACT. MACADAM, J I.
THE IDEA OF EQUALITY RECONSIDERED. WARD, ANDREW.
THE ORIGIN OF CONFUCIUS'S IDEOLOGY OF "HARMONY BUT NOT EQUALITY" AND THEOLOGICAL GOAL OF HIS THEORY OF RECONCILING CONTRADICTIONS. CHAO, CHI-PIN.
WHY SHOULD OTHER PEOPLE BE TREATED AS EQUAL? WILSON, J.

EQUITY
THE PROOF OF UTILITY AND EQUITY IN MILL'S UTILITARIANISM. MARSHALL, JOHN.

EQUIVALENCE
ON FODOR'S DISTINCTION BETWEEN STRONG AND WEAK EQUIVALENCE IN MACHINE SIMULATION. ROSENBERG, A AND MACKINTOSH, N J.
TALKING ABOUT THINKING. ROSENTHAL, DAVID M.
THE IRREDUCIBILITY OF 'MEANING'. ATTFIELD, ROBIN AND DURRANT, MICHAEL.

EQUIVOCATION
THE PRESENT PROGRESSIVE PERIPHRASIS AND THE METAPHYSICS OF ARISTOTLE. COBB, R ALLAN.

ERASMUS
ERASMUS ON THE JUST WAR. FERNANDEZ-SANTAMARIA, JOSE A.

EROS
SOCRATES' BODY. KRELL, DAVID FARRELL.

ERROR(S)
DARE TO BE WISE (IN HEBREW). TAYLOR, RICHARD.
ESSAI DE COMPARAISON DE L'ERREUR ET DE L'ILLUSION DANS LA PHILOSOPHIE OCCIDENTALE. MARCHAND, R.

ERWIN,E
A REVISED CATEGORY MISTAKE ARGUMENT. ENGLEBRETSEN, GEORGE.

ESSENCE(S)
ANALYTICITY AND REAL ESSENCES. COHEN, SHELDON M.
ANIMAL FAITH. SAATKAMP, H J.
COMMENT ON WATT. HARRIS, ERROL E.
CRITICAL NOTICE OF T M ROBINSON, PLATO'S 'PSYCHOLOGY'. DYBIKOWSKI, J C.
EL METODO FENOMENOLOGICO. COSTA, MARGARITA.
ESSENCE, EXISTENCE AND PERSONALITY. FINDLAY, JOHN N.
GENRE: PHILOSOPHIQUE: ESSAI DE QUELQUES FONCTIONS ET DE LEURS VARIATIONS . LOROUX, PATRICE.
HUSSERLIAN AND HEIDEGGERIAN PHENOMENOLOGY. SCHACHT, RICHARD L.
INFERRING THE EXISTENCE OF GOD FROM THE REALITY OF ESSENCE. CARIGNAN, MAURICE.
LA DOCTRINE DE LA PARTICIPATION DANS LE COMMENTAIRE DE SAINT THOMAS D'AQUIN SUR LE LIBER DE CAUSIS. HO, JOSEPH CHIU YUEN.
LE POEME DE PARMENIDE, DOCTRINE DU SAVOIR ET PREMIER ETAT D'UNE DOCTRINE DE L'ETRE. DUBARLE, D.
LOCKE, GEACH, AND INDIVIDUAL'S ESSENCES. WOOLHOUSE, R S.
SANTAYANA'S RETREAT FROM EXISTENCE. PEPPER, STEPHEN C.
SARTRE'S CONCEPTION OF ACTION AND HIS UTILIZATION OF "WESENSSCHAU". ATWELL, JOHN E.
THE CAUSALITY OF GOD IN SPINOZA'S PHILOSOPHY. WATT, A J.
THE NECESSITY OF NATURES. HARRE, R AND MORAN, G J.
THEOPHANIC COSMIC ORDER IN SAINT BONAVENTURE. WOO, ESTHER.
TOWARDS AN ARISTOTELEAN THEORY OF SCIENTIFIC EXPLANATION. BRODY, BARUCH A.

ESSENTIALISM
DESCRIPTIONS, ESSENCES AND QUANTIFIED MODAL LOGIC. WOODS, JOHN.
ESSENTIALISM AND THE DEFINITION OF 'ART'. DIFFEY, T J.
ESSENTIALISM, POSSIBLE WORLDS, AND PROPOSITIONAL ATTITUDES. STINE, GAIL C.
MODERN MATERIALISM AND ESSENTIALISM. CARNEY, JAMES D AND VON BRETZEL, PHILIP.
PARTS AS ESSENTIAL TO THEIR WHOLES. CHISHOLM, RODERICK.
REFERENTIAL OPACITY. LINSKY, LEONARD.

ETERNAL-RECURRENCE
NIETZSCHE'S ETERNALISTIC COUNTER-MYTH. MAGNUS, BERND.
NOSTOS. RAMFOS, STELIOS.

ETERNITY
CHEMINS ET ETAPES D'UNAMUNO. MOREAU, JOSEPH.
DOS ACTITIDES FRENTE AL TIEMPO. PUCCIARELLI, EUGENIO.
EL TIEMPO Y LA ETERNIDAD EN LOUIS LAVELLE. BOLLINI, MARIA TERESA.
LA CUESTION "DE AETERNITATE MUNDI": POSICIONES DOCTRINALES. ARGERAMI, OMAR.
LA NOTION PLOTINIENNE D'EXEGESE. ECH, ALAIN.
LA TEMPORALITE CHEZ SOREN KIERKEGAARD. NIZET, JEAN.
MERLEAU-PONTY Y EL PROBLEMA DEL TIEMPO. WALTON, ROBERTO J.
TEMPO E ETERNITA NELL'ESTETICA DI SCHILLER. ZAMBELLONI, FRANCO.

ETHICS
'MORAL' AND 'RATIONAL'. MARGOLIS, JOSEPH.
'TWO-DOMANINISM' AND HUMAN FREEDOM. YOUNG, ROBERT.
"BECAUSE YOU ARE A WOMAN". LUCAS, J R.
A CRITIQUE OF JOHN RAWLS'S PRINCIPLES OF JUSTICE. CHOPTIANY, LEONARD.
A DEFENSE OF NATURALISM: A REPLY TO PAUL KURTZ. WALTER, EDWARD F.
A FACT IS A FACT IS A FACT. WALL, GEORGE B.
A LA RECHERCHE DE LA VALEUR SUPREME: PLATON ET L'UN ABSOLU. KELESSIDOU-GALANOS, ANNA.
A NATURALIST REPLY TO HARE. WALKER, JEREMY.

ETHICS
A NOTE ABOUT C F WHITELEY'S "ON DUTIES". PETERFREUND, SHELDON P.
A NOTE ON ETHICAL EGOISM. DANIELS, CHARLES B.
A PROPOSITO DEL "TELOS" E DEL FONDAMENTO METAFISICO NELL "ETICA NICOMACHEA". ZANATTA, MARCELLO.
A RE-EXAMINATION OF THE CONTRADICTIONS IN KANT'S EXAMPLES. HOCHBERG, GARY M.
A SHORT REFUTATION OF ETHICAL EGOISM. CAMPBELL, RICHMOND.
A SOLUTION TO AN ETHICAL PARADOX. LEAVITT, FRANK J.
A SUBSTANTIAL THEORY OF VALUE. HENDERSON, T Y.
A SUGGESTION FOR AN INTERDISCIPLINARY APPROACH TO ETHICS. LEAVENWORTH, MAY.
ABORTION AND THE SANCTITY OF HUMAN LIFE. BRODY, B A.
ABORTION. MARGOLIS, JOSEPH.
ABORTION: THE UPTAKE ARGUMENT. GERBER, D.
ABOUT MORAL BELIEFS. BLUMENFELD, DAVID.
ACCOUNTABILITY AND ANSWERABILITY. BLATZ, CHARLES W.
ACT VS RULE-UTILITARIANISM. EMMONS, DONALD C.
ACT-UTILITARIANISM AND COLLECTIVE ACTION. CHANDLER, JOHN.
ACTING FREELY AND BEING HELD RESPONSIBLE. HUNTER, J F M.
ACTION AND REASON. BUBNER, RUDIGER.
AESTHETICS, CHARITY, UTILITY, AND DISTRIBUTIVE JUSTICE. NARVESON, JAN.
ALIENATION AND SELF-REALIZATION. NIELSEN, KAI.
AMOUR ET VIOLENCE DANS LA DIALECTIQUE PLATONICIENNE. LAFRANCE, YVON.
ARDAL ON THE MORAL SENTIMENTS IN HUME'S 'TREATISE'. HEARN JR, THOMAS K.
ARISTOTLE ON MORAL VIRTUE. HOFFMAN, ROBERT.
ARISTOTLE ON 'EUDAIMONIA'. NAGEL, THOMAS.
ARISTOTLE'S DOCTRINE OF THE MEAN. URMSON, J C.
ARISTOTLE'S POLITICS OF MORALS. CASHDOLLAR, STANFORD.
ARISTOTLE: IS "HAPPINESS" AMBIGUOUS? BROYER, JOHN ALBIN.
ATHEISM AND MORAL RESPONSIBILITY. POPOV, L A.
AUTONOMY AND GOVERNMENT. COHEN, CARL.
BEFORE ETHICS AND MORALITY. PRESCOTT, JAMES W.
BEING PRUDENT AND ACTING PRUDENTLY. DAVIE, WILLIAM E.
BEMERKUNGEN ZU J ROEDIG'S 'KRITIK DES NORMLOGISCHEN SCHLIESSENS'. WEINBERGER, OTA.
BRADY ON RECKLESSNESS. WINSLADE, WILLIAM J.
BRANDT AND THE CONCEPT OF HUMAN RIGHTS. FOULK, GARY J.
BRANDT ON EGOISM. GAUTHIER, DAVID P.
BROWN ON RELIGIOUS MORALITY. WALLACE, GERALD.
C J DUCASSE'S PROGRESSIVE, UNIVERSAL HEDONISM. MADDEN, EDWARD H AND HARE, PETER.
CAPITAL PUNISHMENT- "CRUEL AND UNUSUAL"? LONG, THOMAS A.
CARE, GUILT, AND RESPONSIBILITY: NOTES ON THE STRANGER. MOONEY, EDWARD F.
CENSORSHIP, STATE SECRETS AND PARTICIPATORY DEMOCRACY. JONES, H M.
CENSURE UNDER CONTROL. HENDERSON, G P.
CHARLES RENOUVIER ET LE CRITICISME. MERY, MARCEL.
COMMENT ON LOCKE. WARNOCK, G J.
CONCEPT OF VALUE IN ISLAMIC THOUGHT. SIDDIQUI, B H.
CONDITIONS FOR LEGAL OBLIGATION. KELLY, DEREK A.
CONTRASTING THE ETHICAL WITH THE AESTHETICAL. KOLNAI, AUREL.
CONTRIBUTION A L'HISTOIRE DES OEUVRES MORALES D'ARISTOTE: LES TESTIMONIA . BODEUS, RICHARD.
COWARDICE AND COURAGE. WALLACE, JAMES D.
CZEGO NALEZY OCZEKIWAC OD UTYLITARYZMU CZYNOW? BALES, R EUGENE.
CZY WYBOR SYSTEMU MORALNEGO POWINIEN BYC BEZSTRONNY? BRANDT, RICHARD B.
DE UITGANGSPUNTEN VAN DE FILOSOFIE VAN E LEVINAS. BOUCKAERT, L.
DEMANDS. GUTTCHEN, ROBERT S.
DEONTIC LOGIC AND CONDITIONAL OBLIGATION. MCLAUGHLIN, R N.
DEONTIC MORALITY AND THE PROBLEM OF SUPEREROGATION. SCHUMAKER, MILLARD.

ETHICS
DES DOCTRINES MORALES A LA SCIENCE MORALE. VANBERGEN, P.
DESCRIPTION AND EVALUATION. CONWAY, DAVID.
DESCRIPTION, EVALUATION, AND OBLIGATION. BLUMBERG, C.
DIALECTICS VERSUS CRITICAL RATIONALISM. KEUTH, HERBERT.
DIALECTIQUE DES VERTUS. NABERT, JEAN.
DOCTRINA ARISTOTELICA DE AL IMPUTACION. MAYNEZ, EDUARDO GARCIA.
DOES PRICHARD'S MORAL PHILOSOPHY REST ON A CONFUSION? SIEVERT, DONALD.
DOING NO MORE HARM THAN GOOD. GIBBARD, ALLAN.
DOSSIER SUR L'AVORTEMENT, L'APPORT DE NOS LECTEURS. RIBES, BRUNO.
DOUBT ABOUT NORMATIVE THEORY OF BELIEF. PUGMIRE, DAVID R.
DOVERE MORALE, OBBLIGO GIURIDICO, IMPEGNO POLITICO. SCARPELLI, U.
DUTY AND OBLIGATION IN THE NON-IDEAL WORLD. FEINBERG, JOEL.
DUTY, INCLINATION AND MORALS. WILKERSON, T E.
ECOLOGY AND THE INDEFINITE UNBORN. STEARNS, J BRENTON.
EGOISM AND RIGHTS. MACK, ERIC.
EGOISM, LOVE, AND POLITICAL OFFICE IN PLATO. KRAUT, RICHARD.
EL DERECHO EN ADOLFO POSADA. NAVARRETE, JOSE F LORCA.
EL INTELECTUALISMO ETICO DE SOCRATES. COLBERT JR, JAMES G.
EL PROBLEMA DEL MAL EN JACQUES MARITAIN. DIAZ, JOSE ANTONIO.
ELEMENTS OF IRRATIONALISM IN NIETZSCHE'S METAETHICS. WILCOX, JOHN T.
EMOTIONS AND CHOICE. SOLOMON, ROBERT C.
ENSAYOS FILOSOFICOS ALEMANES. LEIBNIZ, GOTTFRIED WILHELM.
ESPERIENZA MORALE E TEOLOGIA NELL'ETICA EUDEMEA DE ARISTOTELE. DI STEFANO, ANTONIO.
ETHICAL EGOISM AND INTERPERSONAL COMPATIBILITY. BAIER, KURT.
ETHICAL EGOISM AND RATIONAL ACTION. NIELSEN, KAI.
ETHICAL EGOISM RECONSIDERED. CARLSON, GEORGE R.
ETHICAL NATURALISM REVISITED. FOSTER, LAWRENCE.
ETHICAL SUPERNATURALISM AND THE PROBLEM OF EVIL. DORE, CLEMENT.
ETHICS AND THE PSYCHOLOGY OF MORAL. BACHMEYER, T J.
ETHICS AND ECOLOGY. BLACKSTONE, WILLIAM T.
ETHICS AND MORAL ACTIVISM. GOLIGHTLY, CORNELIUS L.
ETHICS AND DEMOCRACY. PERRY, CHARNER.
ETHICS AS A SCIENCE. ANGUELOV, STEFAN.
ETHICS DOES NOT EXIST. WHEATLEY, JON.
ETHICS GETS IN THE WAY: A REPLY TO DAVID BASTOW. GUDMUNSEN, CHRIS.
ETHIK UND FREIHEIT. KANGRGA, MILAN.
EXISTENTIAL ETHICS AND BEING AS A VALUE. PORTMAN, STEPHEN G.
EXPERIMENTS ON HUMAN BEINGS. GRANT, C K.
EXPLAINING MORAL WEAKNESS. RAPAPORT, ELIZABETH.
FAIRNESS AND THE VALUE OF DISJUNCTIVE ACTIONS. FREEMAN, JAMES B.
FELIX ADLER'S CONCEPT OF WORTH. GUTTCHEN, ROBERT S.
FOR THE COMPLEAT LOGICAL EMPIRICIST: "NON-COGNITIVE" FOUNDATIONS FOR INDUCTIVE LOGIC. CREARY, LEWIS G.
FORMAL JUSTICE AND RULE-CHANGE. CAMPBELL, T D.
FREEDOM AND UNIVERSALIZABILITY. POLLOCK, LANSING.
FROM 'IS' TO 'OUGHT' VIA 'KNOWING'. MORSCHER, EDGAR.
G E MOORE AND INTRINSIC VALUE. BATES, STANLEY.
GEWIRTH'S DEONTOLOGISM. CORCORAN, JAMES.
GOODNESS OF A KIND AND GOODNESS FROM A POINT OF VIEW. WALKER, A D M.
HARE ET L'UNIVERSALISATION DES JUGEMENTS MORAUX. PANACCIO, CLAUDE.
HOW TO JUSTIFY AN INJUSTICE. PATTERSON, J.
HUMAN RIGHTS, RHETORIC AND IDLE USES. HARE, WILLIAM.
HUMAN SCIENCE AND ETHICS IN A CREATIVE SOCIETY. WINTER, GIBSON.
HUME, TREATISE, III, I, 1. HENZE, C F.
IDEA CZYSTOSCI NAUKI A NAUKI SPOLECZNE. ROSS, ALF.
INDIVIDUALS, GROUPS AND INVERSE DISCRIMINATION. SHINER, ROGER A.
INJUSTICE. WOOZLEY, A D.
INTERPRETATIVE BETRACHTUNGEN ZU PLATONS 'KRITON': DER PHILOSOPHISCHE GEHALT DES DIALOGS (IN GREEK). PLATIS, ELEUTHERIOS.
INVERSE DISCRIMINATION. COWAN, J L.
INVERTIBILITY REVISITED. EGGERMAN, RICHARD W.
IS 'MORAL' A DIRTY WORD? MIDGLEY, MARY.

ETHICS
IS "GOOD" INDEFINABLE FOR THE SAME REASON THAT TERMS LIKE "YELLOW" OR "BITTER" OR "PLEASURE" ARE INDEFINABLE? KING, THOMAS W.
IS ACT-UTILITARIAN TRUTH-TELLING SELF-DEFEATING? HOERSTER, N.
IS EFFORT OF WILL A BASIS FOR MORAL FREEDOM? HOWIE, JOHN.
IS MILL'S HEDONISM INCONSISTENT? DAHL, NORMAN C.
IS PROMISE-KEEPING A MORAL MATTER? DYCHE, ROY.
ISSUES OF HUMAN WELFARE. BROWN, LESTER R.
ITINERARIO. GUZZO, AUGUSTO.
JOHN RAWLS'S DIFFERENCE PRINCIPLE, UTILITARIANISM, AND THE OPTIMUM DEGREE OF INEQUALITY. GORDON, SCOTT.
JUSTICE. LUCAS, J R.
KANT AND THE CHRISTIAN COMMAND. KOLTSOUVILIS, A P.
KANT AND JESUS. CARMICHAEL, PETER A.
KANT'S CONCEPTION OF NONMORAL GOOD. WALHOUT, DONALD.
KATZ ON 'GOOD' AGAIN. STUBBINGS, R G.
KIERKEGAARD'S CRITIQUE OF ETHICS. KING, JAMES T.
KIERKEGAARD: THE SELF AS ETHICAL POSSIBILITY. STACK, GEORGE J.
KIERKEGAARD: THE SELF AND ETHICAL EXISTENCE. STACK, GEORGE J.
KONSEKWENCJE KANTOWSKIEGO ROZDZIELENIA SFER ROZUMU TEORETYCZNEGO I ROZUMU PRAKTYCZNEGO W FILOZOFII PRAWA. SZYSKOWSKA, M.
L'ALIENATION RATIONALISTE ET LA CULTURE OCCIDENTALE. ROSTENNE, PAUL.
L'AVORTEMENT. CHAUCHARD, P.
L'ECRITURE, AME DE LA THEOLOGIE MORALE? HAMEL, EDOUARD.
L'EDUCAZIONE MORALE DI PIETRO ABELARDO "ORTODOSSO RIBELLE". GNEO, P CORRADO.
L'ESPERIENZA MORALE E IL CONCETTO DI ESPERIENZA. GIANNINI, GIORGIO.
LA "NOVITA" NELLA CONCEZIONE MORALE DI J BAPTIST VON HIRSCHER. BALESTRO, PIETRO.
LA "NOVITA" NELLA CONCEZIONE MORALE DI J BAPTIST VON HIRSCHER. BALESTRO, PIETRO.
LA CONCEZIONE MORALE DI J BAPTIST VON HIRSCHER. BALESTRO, PIETRO.
LA ETICA SEXUAL SEGUN SAN AGUSTIN. COVI, D.
LA FENOMENOLOGIA DELL'UOMO GIUSTO: UN PARALLELO TRA KIERKEGAARD E PLATONE. D'AGOSTINO, FRANCESCO.
LA MORAL DEL APOYO MUTUO ANARQUISTA. DIAZ, CARLOS.
LA NOTION D'EGALITE DANS LES PRINCIPES GENERAUX DU DROIT. BUCH, HENRI.
LA PERSONNE ET L'AUTRE. DE FINANCE, J.
LA PHILOSOPHIE ANGLAISE D'AUJOURD'HUI. DUBOIS, P.
LA SITUACION COMO CAMPO ETICO. HARTMAN, ROBERT S.
LA TERMINOLOGIA ETICA DE LA FILOSOFIA LULISTA DEL SETECIENTOS. MERCANT, S TRIAS.
LANGUAGE AND UNDERSTANDING IN MORALITY. WARD, KEITH.
LANGUAGE AND ETHICS: "WHAT'S HECUBA TO HIM, OR HE TO HECUBA? VEATCH, HENRY B.
LANGUAGE, PURPOSE AND MORALITY. COOPER, NEIL.
LE RESPONSABILITA KANTIANE. PESCE, LINO.
LE TRE FIERE DANTESCHE. ERRICHELLI, GIUSEPPE.
LINEAMENTI BIO-BIBLIOGRAFICI DI FRANCESCO FLORA. PARENTE, ALFREDO.
LONERGAN'S 'METHOD IN THEOLOGY' AND OBJECTIVITY IN MORAL THEOLOGY. BOYLE, JOHN P.
LOS COMIENZOS DE LA INFLUENCIA NEOESCOLASTICA. TASSARA, ANDRES OLLERO.
MAKE THY CHOICE. PAHL, STEWART V.
MANCHERLEI UEBER RECHTSLOGISCHE FRAGEN (JURISTICH-LOGISCHES QUODLIBET. PEKLO, B T.
META-ETHICAL ALTONOMY. EMMONS, DONALD C.
METAETYKA A ISTOTA ETYKI. SINGER, MARCUS G.
METAPHYSICAL BASIS OF INDIAN ETHICS. KHOSLA, SABHA.
MIA MONON PANTACHOU KATA PHUSIN HE ARISTE. MULHERN, J J.
MIEJSCE WIEDZY EMPIRYCZNEJ W ETYCE. EDEL, ABRAHAM.
MITIGATING AND MELIORATING DEFENSES. BLATZ, CHARLES V.
MONRO ON MILL'S 'THIRD HOWLER'. NIELSEN, KAI.
MORAL AGENTS. STEINER, HILLEL.

ETHICS
MORAL CHOICE AS A FORM OF EXERCISING MORAL FREEDOM. RUMIANTSEV, I N.
MORAL CONSCIOUSNESS AND ITS STRUCTURE. DROBNITSKII, O G.
MORAL DISAPPROBATION AND TREATMENT. MEW, PETER.
MORAL NEUTRALITY AND PRIMARY GOODS. SCHWARTZ, ADINA.
MORALITY AND MORAL REASONING. HOLLAND, R F.
MORALITY AND THE THESIS OF UNIVERSALISABILITY. WARD, ANDREW.
MORALITY OR BEYOND: THE NEO-CONFUCIAN CONFRONTATION WITH MAHAYANA BUDDIM . FU, CHARLES WEI-HSUN.
MORALLY INDIFFERENT ACTS? PATTANTYUS, JOHN E.
MORALS AND REASONS. BEEHLER, RODGER.
NATURALISM AND VALUE LANGUAGE. KOLB, ROBERT W.
NATURALISM: OVERSIMPLIFIED OR MODIFIED? KURTZ, PAUL.
NECESSITY, CHANCE, AND FREEDOM IN THE EARLY ATOMISTS. EDMUNDS, LOWELL.
NORMATIVE KNOWLEDGE. EMMONS, DONALD C.
NORMENLOGIK ANDWENDBAR IM RECHT. WEINBERGER, OTA.
NOTA SUL PROBLEMA DELLA SCELTA. DE FRANCO, RAFFAELLA.
NUOVI STUDI SU FEUERBACH. CASINI, LEONARDO.
O DEFINIOWANIU SADOW, ZASAD I KODEKSOW MORALNYCH. FRANKENA, WILLIAM K.
OBJECTIFS DE MORALE CHRETIENNE. DE LAVALETTE, HERRI.
OBJECTIVITY IN MORALS. BURKHOLDER, PETER M.
OBJECTIVITY, VALUES, AND HISTORY. MATTHEWS, ERIC.
OMYLNOSC ETYCZNA. STEVENSON, CHARLES L.
ON BEING OBLIGED. PAGE, EDGAR.
ON CONFIDENCE. ROTENSTREICH, NATHAN.
ON GIVING REASONS FOR BEING MORAL. NIELSEN, KAI.
ON NOT BEING ABLE TO DO OTHERWISE. NESBITT, W AND CANDLISH, S.
ON PROMISING THE UNWANTED. CARTER, W R.
ON SOME ATTEMPTED CRITICISM. HOLLAND, R F.
ON THE CONCEPTUAL AUTONOMY OF MORALITY. CASTANEDA, HECTOR-NERI.
ON THE COHERENCE OF ACT-UTILITARIANISM. BERGSTROM, LARS.
ON THE INTRINSIC WRONGNESS OF KILLING INNOCENT PEOPLE. GEDDES, LEONARD.
ON THE NATURE OF JUSTICE IN A TRIAL. ANSCOMBE, G E M AND FELDMAN, J.
ON WEIGHTING CAUSES. MARTIN, RAYMOND.
ONE MORE FLAW IN G E MOORE'S CRITIQUE OF SUBJECTIVISM. WILCOX, JOHN T.
OUGHT AND CAN. HAINES, NICOLAS.
OUGHT, OBLIGATION AND DUTY. BERAN, H.
PACIFISM FOR PRAGMATISTS. BENJAMIN, MARTIN.
PACIFISM: A NOTE. BEEHLER, RODGER.
PACIFISM: A COMMENT ON BEEHLER'S NOTE. NARVESON, JAN.
PEIRCE'S CATEGORIES AND NORMATIVE INQUIRY. DEMARCO, JOSEPH P.
PER UNA FILOSOFIA CRISTIANA DELLA PRASSI. HENRICI, PETER.
PERFORMATIVES AND THE GAP BETWEEN 'IS' AND 'OUGHT'. NESBITT, WINSTON.
PHILIPPA FOOT'S NATURALISM: A NEW VERSION OF THE BREAKDOWN THEORY OF ETHICS. GLASS, M.
PHILOSOPHICAL SPECULATION AND BIOMEDICAL INNOVATION. EPP, RONALD H.
PLATO'S EUTHYPHRO 10A TO 11B. PAXSON, THOMAS D.
PLEASURE AND THE TWO HAPPINESSES IN ARISTOTLE. BERTMAN, MARTIN A.
POSITIVE FREEDOM, NEGATIVE FREEDOM, AND POSSIBILITY. WHITE, MORTON.
PRESCRIPTIVISM IN THEORY AND PRACTICE. HUGHES, GERARD J.
PRESUMPTIONS OF REASON AND PRESUMPTIONS OF JUSTICE. KATZNER, LOUIS I.
PROBLEM NEUTRALNOSCI METAETYKI. ALBERT, HANS.
QUELQUES ASPECTS MORAUX DE LA PENSEE DE SARTRE. BOUCHER, REMI.
RATIONALITY, EGOISM, AND MORALITY. BRANDT, RICHARD B.
RAWLS ON JUSTICE. NAGEL, THOMAS.
RAWLS VERSUS UTILITARIANISM. LYONS, DAVID.
RAWLS' THEORY OF JUSTICE: PART II. HARE, R M.
RAWLS': A THEORY OF JUSTICE-I. HARE, R M.
RAWLS'S DIFFERENCE PRINCIPLE. ALTHAM, J E J.
REASON-GIVING AND ACTION-GUIDING IN MORALITY. BURCH, ROBERT W.
REASONS AND AUTHORITY. DWORKIN, GERALD B.

ETHICS
REASONS FOR BEING MORAL. BEEHLER, RODGER.
RECENT WORK ON ETHICAL NATURALISM. FRANKLIN, R L.
REFLECTIONS ON SEXUAL MORALITY. KIRKENDALL, LESTER A.
RELATIVISMO: DIVERSIDAD DE SISTEMAS MORALES Y CONDUCTA RACIONAL. RABOSSI, EDUARDO A.
RELEVANCE OF MORAL RULES AND CREATIVE AGENCY. CUA, ANTONIO S.
REPARATIONS TO WRONGED GROUPS. BAYLES, MICHAEL D.
REPLY TO LYONS AND TEITELMAN. RAWLS, JOHN.
REPLY TO BRONAUGH. BERGSTROM, LARS.
REPORT ON THE PANEL DISCUSSION: "WANG YANG-MING AND WESTERN THOUGHT". MOORE, RONALD.
RESPONSIBILITY AND AGENCY. COMPTON, JOHN J.
RETRIBUTIVE PENAL LIABILITY. CARD, CLAUDIA.
REVERSE DESCRIMINATION AND COMPENSATORY JUSTICE. TAYLOR, PAUL W.
REVERSE DISCRIMINATION AS UNJUSTIFIED. NEWTON, LISA H.
REWARDS, REINFORCERS, AND VOLUNTARY BEHAVIOR. ROZYCKI, EDWARD G.
RIGHTNESS AND THE FORMAL LEVELS OF ACTION. WREN, THOMAS E.
RIGHTS AND DEATHS. THOMSON, JUDITH.
ROBERT GROSSETESTE AS TRANSLATOR, TRANSMITTER, AND COMMENTATOR: THE 'NICOMACHEAN ETHICS'. DUNBABIN, JEAN.
SAD MORALNY. HARE, RICHARD M.
SALVATION IN PLATO AND SAINT PAUL: AN ESSAY IN NORMATIVE ETHICS. NAKHNIKIAN, GEORGE.
SCEPTICISM AND MORALITY. CHERRY, CHRISTOPHER.
SEARLE ON INSTITUTIONAL OBLIGATION. RUBEN, DAVID-HILLEL.
SEARLE'S USE OF 'OUGHT'. GENOVA, A C.
SELF LOVE AND BENEVOLENCE: IN DEFENSE OF BUTLER'S ETHICS. PLATT, THOMAS W.
SELF-INTEREST AND BENEVOLENCE IN HUME'S ACCOUNT OF MORAL OBLIGATION. HUFF, THOMAS.
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SOME THOUGHTS ON BUDDHISM AND THE ETHICS OF ECOLOGY. ROBINSON, PETER.
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FROM EUDOXUS TO EUCLID. FRAJESE, A.
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THE DEVELOPMENT OF THE IDEA OF HABIT IN THE THOUGHT OF SAINT AUGUSTINE. PRENDIVILLE, JOHN G.
THE POWERLESSNESS OF GOD OR OF MAN. BURT, DONALD X.

EVIL(S)
THE REASONS FOR MY INVOLVEMENT IN THE PEACE MOVEMENT. HESCHEL, ABRAHAM.
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WHICH WORLDS COULD GOD HAVE CREATED? PLANTINGA, ALVIN C.

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EXCELLENCE
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EXCUSES
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EXISTENTIAL-IMPORT
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PHENOMENOLOGY AND EXISTENTIALISM: ENCOUNTER WITH INDIAN PHILOSOPHY. MOHANTY, JITENDRA N.
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THE ABSURDITY OF REBELLION. CURTIS, JERRY L.
THE CURRENT CULT OF SELF-REALIZATION. SHMUELI, EFRAIM.
THE DEWEY-HEIDEGGER COMPARISON REVISITED: A PERSPECTIVAL PARTNERSHIP FOR EDUCATION. TROLTNER, LEROY F.
THE EXISTENTIAL ASPECTS OF CHRISTIAN FAITH. ROSE, MARY CARMAN.
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TOWARD AN ONTOLOGICAL ANALYSIS OF DETACHMENT. LEONARD, LINDA.

EXPECTATION(S)
EXPECTATION IN EDUCATION. CHAMBERLIN, J GORDON.
LEISURE: AN INTEGRATIVE ATTITUDE. SMURAWA, ELAINE.

B5

EXPERIENCE(S)
A METHODOLOGY OF EXPERIENCE: THE PROCESS OF INQUIRY. DOLL JR, WILLIAM E.
A METHODOLOGY OF EXPERIENCE: AN ALTERNATIVE TO BEHAVIORAL OBJECTIVES. DOLL JR, WILLIAM E.
CONHECIMENTO E EXPERIENCIA NO EMPIRISMO DE RUSSELL. MARTINS, ANTONIO MANUEL.
CRISE DA METAFISICA, CRISE DO HOMEM. PIRES, CELESTINO.
CRITICISM AND EXPERIENCE. PURAVS, OLGERTS.
EXISTENTIAL EXPERIENCE AND LIMITING QUESTIONS AND ANSWERS. EDWARDS, REM B.
EXPERIENCE ET RAISON DANS LA PSYCHOLOGIE DE CHRISTIAN WOLFF. VITADELLO, ANNA MARIA.
GRUENBAUM ON TEMPORAL BECOMING: A CRITIQUE. FERRE, FREDERICK.
HUME'S ANALYSIS OF "CAUSE" AND THE 'TWO-DEFINITIONS' DISPUTE. LESHER, JAMES H.
KANT'S ARGUMENT IN THE "ANALYTIC OF THE BEAUTIFUL". ROBINSON, FRANKLIN E.
KANT'S RESCUE OF REASON: CONTRA M HEIM AND J R PARKS. SKOUSGAARD, STEPHEN.
KNOWLEDGE AND ACCEPTANCE, AND THE EXPERIENCE OF LITERATURE. SILVERMAN, STUART.
L'ESPERIENZA MORALE E IL CONCETTO DI ESPERIENZA. GIANNINI, GIORGIO.
LA PHILOSOPHIE ET LA METHODOLOGIE OUVERTES: UN NOUVEAU STYLE ET UNE NOUVELLE CONSCIENCE. TONOIU, VASILE.
LA REPETITION: ETUDE SUR L'EXPERIENCE METAPHYSIQUE DANS LA PHILOSOPHIE DE FERDINAND ALQUIE. GRIMALDI, NICOLAS.
LANGUAGE AND THE INTERPRETATION OF MYSTICAL EXPERIENCE. GARSIDE, BRUCE.
LEISURE: AN INTEGRATIVE ATTITUDE. SMURAWA, ELAINE.
LONERGAN'S 'METHOD IN THEOLOGY' AND OBJECTIVITY IN MORAL THEOLOGY. BOYLE, JOHN P.
MEDIATED IMMEDIACY: A SEARCH FOR SOME MODELS. STEARNS, J BRENTON.
METAPHYSICAL ELEMENTS OF CREATIVITY IN THE PHILOSOPHY OF W E HOCKING: PART I. HOWIE, JOHN.
METODOLOGIA FORMAL Y METODOLOGIA DIALECTICA EN LA INVESTIGACION ESTETICA . BUENO, MIGUEL.
MEYER, MEANING, AND MUSIC. TITCHENER, JOHN M AND BROYLES, MICHAEL E.
MYTHE ET EXPERIENCE MYSTIQUE SELON LUCIEN LEVY-BRUHL. PETIT-KLINKENBERG, DENISE.
NATURAL EXPLANATIONS AND RELIGIOUS EXPERIENCE. WAINWRIGHT, WILLIAM J.
NOTAS SOBRE LA ALTERIDAD DEL DERECHO EN LA FILOSOFIA JURIDICA ITALANA ACTUAL. BALLESTEROSM, JESUS.
OBJECTS AND EVENTS. BIGGER, CHARLES P.
ON THE PHENOMENOLOGY OF THE UNCONSCIOUS. SCHWANKL, PETER.
PEIRCE'S CRITIQUE OF FOUNDATIONALISM. DELANEY, C F.
PHILOSOPHIES DE L'EXPERIENCE: L'OUVERTURE A L'EXPERIENCE DE FERDINAND GONSETH ET LE SPIRITUALISME IDEO-EXISTENTIEL DE RENE LE SENNE. GEX, MAURICE.
PROCESS OR AGENT: MODELS FOR SELF AND GOD. KIRKPATRICK, FRANK G.
PSEUDO-EXISTENTIAL WRITINGS IN EDUCATION. WINGERTER, J RICHARD.
RATIONALITE, OUVERTURE, EXPERIENCE. BRETON, STANISLAS.
REASON AND EXPERIENCE. BAIER, KURT.
REFLECTIONS ON HUME'S AND THE BUDDHA'S IDEAS ABOUT THE SOUL. LITTLE, IVAN L.
REFLEXIONES SUR L'OUVERTURE A L'EXPERIENCE. CHRISTOFF, DANIEL.
REGIONAL INCLUSION AND PSYCHOLOGICAL PHYSIOLOGY. COBB JR, JOHN B AND SHERBURNE, DONALD W.
RELIGIOUS KNOWLEDGE. ROSS, JAMES F.
RUDOLF CARNAP, LOGICAL EMPIRICIST. HEMPEL, CARL G.
SOME ASPECTS OF IAN RAMSEY'S EMPIRICISM. COHEN, CYNTHIA B.
SOME NOTES ON THE RADICAL. EARLE, WILLIAM.
STEGMULLER ON THE RELATIONSHIP BETWEEN THEORY AND EXPERIENCE. KOCKELMANS, JOSEPH J.
TESTIMONY AND OBSERVATION. COADY, C A J.

EXPERIENCE(S)
THE "FIFTH MEDITATION" AND HUSSERL'S CARTESIANISM. CARR, DAVID.
THE CURRENT CULT OF SELF-REALIZATION. SHMUELI, EFRAIM.
THE EXPERIENCE OF POLITICS. PATEMAN, TREVOR.
THE FORMS OF ARGUMENT OVER THE PRINCIPLE OF ACQUAINTANCE. HULL, RICHARD T.
THE NATURE OF MUSICAL EMOTION AND ITS PLACE IN THE APPRECIATIVE EXPERIENCE. PAYNE, ELSIE.
THE NEUTRALITY OF EXPERIENTIAL STATEMENTS. SHOPE, ROBERT K.
THE PHENOMENOLOGICAL CONCEPT OF EXPERIENCE. LANDGREBE, LUDWIG.
TIME AND CONTINUITY. LEE, HAROLD N.

EXPERIMENT(S)
CAN SCIENCE GIVE US TRUTH? JOY, GLENN C.
FEYERABEND AND GALILEO: THE INTERACTION OF THEORIES, AND THE REINTERPRETATION OF EXPERIENCE. MACHAMER, PETER K.
INSTEAD OF DECEPTION. MIXON, DON.
MAXWELL'S METHODOLOGY AND HIS APPLICATION OF IT TO ELECTROMAGNETISM. CHALMERS, A F.

EXPERIMENTALISM
DU FUTURISME A "L'UNDERGROUND". NOGUEZ, DOMINIQUE.
EXPERIMENTALISM PLUS. WARREN, W PRESTON.
L'ACINEMA: LE NIHILISME DES MOUVEMENTS CONVENUS. LYOTARD, JEAN-FRANCOIS.
L'HOMME A LA CAMERA: DE LA MAGIE A L'ESPISTEMOLOGIE. MICHELSON, ANNETTE.
NOTES SUR LE NOUVEAU CINEMA AMERICAIN. MEKAS, JONAS.
TOWARD A LIBERALIZATION OF EXPERIMENTAL AESTHETICS. LINDAUER, MARTIN S.

EXPERIMENTATION
EXPERIMENTS ON HUMAN BEINGS. GRANT, C K.
HYPOTHESE ET CONFIRMATION EN HISTOIRE DE LA PHILOSOPHIE. ROBINET, ANDRE.
HYPOTHESE ET INFIRMATION EXPERIMENTALE: ETUDE D'UN PROBLEME DE GENETIQUE HUMAINE. LENNES, GEORGES.
LE PROBLEME DE LA CONFIRMATION: READ DE L'ANGLAIS PAR LE DR PAUL GOCHET. AYER, ALFRED J.
ON THE PROBLEMS OF INTERPRETING REASONING DATA: LOGICAL AND PSYCHOLOGICAL APPROACHES. EVANS, J ST B T.

EXPLANATION
A BELATED REPLY TO GRUNER. HULL, D L.
A TENTATIVE TREATISE ON THE BUDDHIST PHILOSOPHICAL THOUGHT OF HUI-YUAN. FANG, LI-T'EN.
APPROACHES TO THE EXPLANATION OF BEHAVIOR. LEHMAN, HUGH.
CARL HEMPEL: EXPLANATIONS BY REASONS. PATTEN, STEVEN C.
CAUSAL EXPLANATION AND THE VOCABULARY OF ACTION. SHER, GEORGE.
COMPARATIVE SOCIAL RESEARCH AND METHODOLOGICAL PROBLEMS OF SOCIOLOGICAL INDUCTION. NOWAK, STEFAN.
CONDITIONS AND LIMITATIONS OF PREDICTION-MAKING IN BIOLOGY. KOCHANSKI, ZDZISLAW.
DEDUCTIVE EXPLANATION OF SCIENTIFIC LAWS. TUOMELA, RAIMO.
EPISTEMOLOGICAL EXPLANATION IN THE "MENO". MITIAS, MICHAEL H.
EXPLANATION AND MYSTERY IN RELIGION. WARD, KEITH.
EXPLANATORY POWER AND EXPLANATORY APPEAL OF THEORIES. RAPOPORT, ANATOL.
GIVENESS AND EXPLANATORY COHERENCE. SELLARS, WILFRID.
HARRE AND NON-LOGICAL NECESSITY. COHEN, B AND MADDEN, E H.
HEDMAN ON EXPLANATION. WHITE, JAMES E.
HISTORICAL EXPLANATION: A RECONSIDERATION OF THE NEW POPPER-HEMPEL THEORY. MARQUIS, DONALD.
HUMAN BEHAVIOR IN DEDUCTIVE SOCIAL THEORY. FABIAN, ROBERT G.
HUME ON THE PROBLEM OF HISTORICAL AND SCIENTIFIC EXPLANATION. LIVINGSTON, DONALD W.

EXPLANATION
IDEALIZATION LAWS AND EXPLANATION. NOWAK, L.
L'EPISTEMOLOGIE DE MARIO BUNGE. RUSSO, FRANCOIS.
MARTIN ON EXPLANATION AND CONFIRMATION. GOWER, BARRY.
MECHANISM AND BIOLOGICAL EXPLANATION. VARELA, FRANCISCO G.
MIRACLES. DIAMOND, MALCOLM L.
MORE THOUGHTS ABOUT MILLER'S "FURTHER THOUGHTS ON PEIRCE'S USE OF HISTORY". WIENER, PHILIP P.
NARRATIVE HISTORY AND THE CONCEPT OF ACTION. OLAFSON, FREDERICK A.
NUEVOS PLANTEAMIENTOS PARA LA EXPLICACION DE LO HISTORICO. BALLESTAR, JORGE PEREZ.
OMER ON SCIENTIFIC EXPLANATION. MORGAN, CHARLES G.
ON 'HISTORICAL' EXPLANATION. BALL, TERENCE.
ON 'REDESCRIBING' CAUSE AND EFFECT IN ACTION CONTEXTS. HEDMAN, CARL G.
ON OMER'S MODEL OF SCIENTIFIC EXPLANATION. MIETTINEN, SEPPO K.
ON THE CONSTRUCTION OF SOCIOLOGICAL EXPLANATIONS. COHEN, BERNARD P.
ON THE NATURE AND ROLE OF NARRATIVE IN HISTORIOGRAPHY. DRAY, W H.
ON THE UNDERLYING EPISTEMOLOGY OF SOME SOCIOLOGICAL THEORIES AND ON ITS SCIENTIFIC CONSEQUENCES. BOUDON, RAYMOND.
PHILOSOPHIC INQUIRY VERSUS SCIENTIFIC INQUIRY. TRIPATHI, SRI RAMESH KUMAR.
PHILOSOPHY OF SCIENCE. HUSSAIN, ANWAR.
RATIONAL EXPLANATION AND COVERING LAWS. LANGHAM, PAUL.
RATIONALISM, EMPIRICISM, DETERMINISM, AND TELEOLOGY. RICHMOND, SAMUEL A.
REASONABLE ACCEPTANCE AND EXPLANATORY COHERENCE: WILFRID SELLARS ON INDUCTION. LEHRER, KEITH.
REASONS VS CAUSES IN EXPLANATION OF ACTION. MACKLIN, RUTH.
REDUCTIONISM AND THE NATURE OF PSYCHOLOGY. PUTNAM, H.
REPLY TO MR HOLBOROW. MELLOR, D H.
SCIENTIFIC EXPLANATIONS. MADDEN, EDWARD H.
STATISTICAL EXPLANATION. LEHMAN, HUGH.
SULL'EPISTEMOLOGIA NEO-EMPIRISTA. PILATI, ANTONIO.
TELEOLOGICAL EXPLANATIONS AND THE ANIMAL WORLD. RUSE, M.
THE A PRIORI OF COMMUNICATION AND THE FOUNDATION OF THE HUMANITIES. APEL, KARL-OTTO.
THE POLITICS OF CONTEMPORARY PHILOSOPHY OF HISTORY: A REPLY TO HAYDEN WHITE. DRAY, W H.
THE RATIONALITY OF METAPHYSICS. KEKES, JOHN.
TOWARDS AN ARISTOTELEAN THEORY OF SCIENTIFIC EXPLANATION. BRODY, BARUCH A.
UNDERDETERMINATION: CRAIG AND RAMSEY. ENGLISH, JANE.
WEBER'S THESIS AS AN HISTORICAL EXPLANATION. SPRINZAK, EHUD.
WITTGENSTEIN: SOBRE A EXPLICACAO ESTETICA E A EXPLICACAO CIENTIFICA CAUSAL. JUNIOR, FAUSTO ALVIM.

EXPLICATION
ARE EXPLICATION STATEMENTS EMPIRICAL? VORSTEG, ROBERT H.
CARNAP'S NEW SYSTEM OF INDUCTIVE LOGIC. HILPINEN, RISTO.
L'ECRITURE, AME DE LA THEOLOGIE MORALE? HAMEL, EDOUARD.
MODELO DEDUCTIVO DE EXPLICACION DE LEYES. BENEYTO, R.

EXPLOITATION
MARX'S CONCEPT OF EXPLOITATION. CROCKER, LAWRENCE.

EXPRESSION(S)
ADRIAN STOKES AND THE THEORY OF PAINTING. CARRIER, DAVID.
CARNAP'S SEMANTICS IN RETROSPECT. HINTIKKA, JAAKKO.
CROCE'S EXPRESSION THEORY OF ART REVISITED. DOUGLAS, GEORGE H.
EXPRESSION ET ARTICULATION. PARRET, HERMAN.
IDEOLOGY, EXPRESSION, AND MEDIATION IN MARX, RAPHAEL AND LUKACS. TRUITT, WILLIS H.
LEARNING AND THE EXPRESSION OF EMOTION. SCHRAG, FRANCIS.
NOTES SUR LE LANGAGE CHEZ CROCE. OLIVIER, PAUL.

EXPRESSION(S)
ON OCCASIONAL EXPRESSIONS. KOTARBINSKA, JANINA.
PROJECTION AND EXPRESSION. MEW, PETER.
THE ADEQUACY OF VERBAL ARTICULATION OF EMOTIONS. HANSEN, FOREST.
THE GREAT THEORY OF BEAUTY AND ITS DECLINE. TATARKIEWICZ, WLADYSLAW.
THE ROOTS OF VISUAL EXPRESSION. STACY, D L.

EXPRESSIONISM
R G COLLINGWOOD: ART, CRAFT, AND HISTORY. TAYLOR, DONALD S.

EXPRESSIVENESS
STYLE ET MATERIAU AU CINEMA. PANOFSKY, ERWIN.

EXPRESSIVES
C I LEWIS AND THE SIMILETIC USE OF LANGUAGE. HERMAN, A L.

EXTENSION
INTENSION, EXTENSION, AND METAPHYSICS. PETERSON, JOHN.
SECONDARY EXTENSIONS, MEANINGS AND CNO-NULL TERMS. HARRIS JR, JAMES F.
VERSO UN TOMISMO ESISTENZIALE. ORLANDO, PASQUALE.

EXTENSIONALITY
ON A NOMINALISTIC ANALYSIS OF NON-EXTENSIONAL CONTEXTS. SIMPSON, T M.

EXTERNAL
RELATIONS. BAHM, ARCHIE J.

EXTERNALITY
THE PRACTICALITY OF MORAL JUDGMENTS. BOATRIGHT, JOHN R.

EZORSKY,G
A NOTE ON STRAWSON TRUTH AND KNOWLEDGE. REID, CHARLES L.

FACCINI,L
ENTRETIEN SUR LE CINEMA AVEC ADRIANO APRA ET LUIGI FACCINI. JAKOBSON, ROMAN.

FACISM
SARTRE INTERVIEWS. GROSS, GEORGE.

FACT(S)
'OUGHT' IMPLIES 'CAN': A BRIDGE FROM FACT TO NORM. TRANOY, K E.
A DEFENSE OF NATURALISM: A REPLY TO PAUL KURTZ. WALTER, EDWARD F.
A FACT IS A FACT IS A FACT. WALL, GEORGE B.
ANOTACIONES HISTORICO-CULTURALES AL CONCEPTO DE FACTIBILIDAD. FERNANDEZ-LOMANA DEL RIO, RAMON.
CHRONOLOGICAL PERSPECTIVE: THE GERIATRICS OF FACTS. HARRIMAN, CHARLES J.
EMPIRICISM, CRITICISM, CONSTRUCTIVISM. GALTUNG, JOHNA.
FACTS IN FICTION. MEW, PETER.
METAPHYSICAL ELEMENTS OF CREATIVITY IN THE PHILOSOPHY OF W E HOCKING: PART I. HOWIE, JOHN.
MORALITY AND MORAL REASONING. HOLLAND, R F.
NEGATION: THE TENSION BETWEEN ONTOLOGICAL POSITIVITY (NEGATIONLESS POSITIVITY) AND ANTHROPOLOGICAL NEGATIVITY (POSITIVELY DESCRIBED). APOSTEL, LEO.
NEGATIVE EXEMPLIFICATION. BROWNSTEIN, DONALD.
NO 'FACT-VALUE GAP' FOR HUME: A REPLY TO KONRAD. BEAUCHAMP, TOM L.
OBJECTIVITY, VALUES, AND HISTORY. MATTHEWS, ERIC.
ON THE EVIDENCE OF ONE'S "MEMORIES". NAYLOR, ANDREW.
ONTOLOGY AND METHOD IN WITTGENSTEIN'S "TRACTATUS". DANIELS, CHARLES B AND DAVISON, JOHN.
PEIRCE ON TRUTH, REALITY, AND INQUIRY. BRODSKY, GARRY M.
POLICY SCIENCE: ANALYSIS OR IDEOLOGY? TRIBE, LAURENCE H.

FACT(S)
REGULATIVE RULES AND CONSTITUTIVE RULES. CHERRY, CHRISTOPHER.
SEMANTICS REVISITED, OR HOW NOT TO TALK ABOUT ROBOT CATS AND BLUE LEMONS. MUCCIOLO, LAURENCE F.
SOCIAL SCIENCE AND HARD DATA. NIELSEN, KAI.
SOME REMARKS ON WALL'S "A FACT IS A FACT IS A FACT". PEPPER, STEPHEN C.
SPARSHOTT ON RELEVANCE. NICKEL, JAMES W.
STEGMULLER ON THE RELATIONSHIP BETWEEN THEORY AND EXPERIENCE. KOCKELMANS, JOSEPH J.
THE CONCEPT OF ATTITUDE. MAZE, J R.
THE DEPENDENCE OF FACT UPON "VALUE". DIAMOND, MARTIN.
THE IMPENDING AGENDA FOR POLITICAL PHILOSOPHY. FIELD, G LOWELL.
THE NOTION OF FACT AS A MODAL OPERATOR. WOLNIEWICZ, BOGUSLAW.
THE PROBLEM OF NEGATION. TOMS, ERIC.
THERE IS NO "FACT-VALUE GAP" FOR HUME. KONRAD, A RICHARD.
THOUGHTS AND FACTS - AN ARISTOTELIAN PROBLEM. RINGBOM, MARTEN.
WHAT IT IS TO LEARN A FACT. KRAUSE, MERTON S.
WILLIAM JAMES: FACTS, FAITH, AND PROMISE. GINI, A R.

FAIN,H
FABRICATING HISTORY: NARRATIVE STRATEGY IN "THE LORD OF THE RINGS". FRIEDMAN, BARTON R.

FAIRNESS
INJUSTICE. WOOZLEY, A D.
RAWLS ON JUSTICE. NAGEL, THOMAS.
RAWLS VERSUS UTILITARIANISM. LYONS, DAVID.
REVERSE DISCRIMINATION AS UNJUSTIFIED. NEWTON, LISA H.

FAITH
"NISI CREDIDERO NON INTELLIGAM": THE NEO-ANSELMIAN THEORY OF CATEGORIES IN S KOERNER AND THE LATER COLLINGWOOD. HOLMES, STEPHEN.
ABRAHAM'S FAITH. CHRYSSIDES, GEORGE D.
BELIEF, CONFIDENCE AND FAITH. LACHS, JOHN.
CAPEK ON BLANSHARD ON KIERKEGAARD. KLEINMAN, JACKIE.
CHEMINS ET ETAPES D'UNAMUNO. MOREAU, JOSEPH.
DA LUTERO A HEGEL. GENZONE, ELVIRA PERA.
DIMENSIONI DEL FATTO RELIGIOSO. CORSANO, ANTONIO.
FACTS AND FAITH. GINI, A R.
GABRIEL MARCEL E L'APPROCIO AL MISTERO DELL'ESSERE. MICCOLI, P.
HUME'S TWO CONCEPTS OF GOD. JONES, PETER.
KIERKEGAARD, EL CABALLERO DE LA FE. VAZQUEZ, MARIA CRISTINA CASSINI DE.
KIERKEGAARD ON 'TRUTH IS SUBJECTIVITY' AND 'THE LEAP OF FAITH'. SCHACHT, RICHARD.
L'EXPERIENCE DE LA FOI ET L'EXISTENCE DE DIEU. KALINOWSKI, GEORGES.
LA TEMPORALITE CHEZ SOREN KIERKEGAARD. NIZET, JEAN.
LOCKE ON FAITH AND KNOWLEDGE. HELM, PAUL.
NEWMAN ON FAITH AND HISTORY. HOLMES, J DEREK.
PARA UMA ANALISE DA FILOSOFIA DE INACIO MONTEIRO. MARTINS, ANTONIO.
PARKER ON REASON AND FAITH. MINAHAN, JOHN.
PHILOSOPHIZING IN FAITH. MCINERY, RALPH.
RELIGIOUS TRUTH-CLAIMS AND FAITH. NIELSEN, KAI.
RELIGIOUS KNOWLEDGE. ROSS, JAMES F.
RESURRECTION AND RADICAL FAITH. ANDERSON, TYSON.
SKEPTICISM IN TWO ESSAYS BY MONTAIGNE AND SIR THOMAS BROWNE. GRUNDY, DOMINICK.
TEILHARD DE CHARDIN AND CHRISTIAN SCHOOLS. COLLINS, PETER M.
THE EXISTENTIAL ASPECTS OF CHRISTIAN FAITH. ROSE, MARY CARMAN.
WILLIAM JAMES: FACTS, FAITH, AND PROMISE. GINI, A R.

FAITHFULNESS
FREEDOM AND FAITHFULNESS IN WHITEHEAD'S GOD. BROWN, DELWIN.

FALK,W
NATURALISM AND VALUE LANGUAGE. KOLB, ROBERT W.

FALLACY(=CIES)
THE FALLACY OF MANY QUESTIONS: OR, HOW TO STOP BEATING YOUR WIFE. FAIR, FRANK.
THE HISTORIAN'S CRAFT. MASON, PAUL T.

FALLIBILISM
ON REFUTING C I LEWIS'S FALLIBILISM. PAILTHROP, CHARLES.
PAPER DOUBT, FEIGNED HESITANCY, AND INQUIRY. JOHANSON, ARNOLD A.

FALLIBILITY
OMYLNOSC ETYCZNA. STEVENSON, CHARLES L.

FALSE
PLATO'S "SOPHIST": FALSEHOODS AND IMAGES. BONDESON, W.

FALSIFIABILITY
A DEFENSE OF THE COMPLETE VERIFIABILITY AND COMPLETE FALSIFIABILITY CRITERIA OF EMPIRICAL MEANINGFULNESS. BOYD, BART P.
FALSE STATEMENT IN THE 'SOPHIST' AND THEAETETUS' MATHEMATICS. ANDIC, MARTIN AND BROWN, MALCOLM.
FALSIFIABILITY AND PROBABILITY. BAILLIE, PATRICIA A.
FALSIFIABILITY AND THE COSMOLOGICAL ARGUMENT. KORDIG, CARL R.
THE RATIONALITY OF METAPHYSICS. KEKES, JOHN.

FALSIFICATION
A COMMENT ON GILLIES'S FALSIFYING RULE FOR PROBABILITY STATEMENTS. DE MARE, JACQUES.
BELIEF, FALSIFICATION, AND WITTGENSTEIN. HIGH, DALLAS M.
CONTEXTUAL FALSIFICATION AND SCIENTIFIC METHODLOGY. LEPLIN, JARRETT.
FLEW, WISDOM AND POLANYI: THE FALSIFICATION CHALLENGE REVISITED. CHURCHILL, LARRY R.
PRONOUNS, PRIMACY AND FALSIFICATION IN LINGUISTICS. KING-FARLOW, JOHN.
RELIGIOUS COMMITMENT AND THE LOGICAL STATUS OF DOCTRINES. AUSTIN, WILLIAM H.
REPLY TO DE MARE. GILLIES, D A.

FAMILY-RESEMBLANCE(S)
THE WAY THINGS ARE. WARD, ANDREW.
THREE CONCEPTS OF CLUSTERS. PARSONS, KATHRYN PYNE.

FAN-CH'IH
THE ORIGIN OF CONFUCIUS'S IDEOLOGY OF "HARMONY BUT NOT EQUALITY" AND THEOLOGICAL GOAL OF HIS THEORY OF RECONCILING CONTRADICTIONS. CHAO, CHI-PIN.

FANTASY
L'AVVENTURA DEL MIO INCONTRO IDEALE CON CROCE. KLIHM, WOLFGANG.

FARBER,M
HUSSERL'S CRITERION OF TRUTH. HEIN, K F.

FASCISM
CONTEMPORARY FORMS OF MENTAL VIOLENCE. KUVACIC, IVAN.
POWER AND RULE IN THE FASCIST SYSTEM. VAJDA, MIHALY.
THE AGE OF THE AVANT-GARDE. KRAMER, HILTON.

FATALISM
ON A NEW ESCAPE FROM LOGICAL DETERMINISM. CHAPMAN, TOBIAS.
THE PARADOXES OF DETERMINISM. FRIQUEGNON, MARIE-LOUISE.

FEAR
COWARDICE AND COURAGE. WALLACE, JAMES D.
DA LUTERO A HEGEL. GENZONE, ELVIRA PERA.
LA PEUR ET LA CITE. PASINI, DINO.

FEDOSEEV,P
ANOTHER NEGATION OF NEGATION. ADELMANN, F J.

FEED-BACK
DIALECTICA Y RECOPLAMIENTO. QUESADA, FRANCISCO MIGR.
IL DIRITTO NELLA SOCIETA INDUSTRIALE. DI ROBILANT, ENRICO.

FEELING(S)
A NOTE ON HAMPSHIRE'S ANALOGY. BELFORD, JULES.
APPUNTI PER UNA ONTOLOGIA DELL'IO. PONTICELLI, L.
EMOTIONS AND CHOICE. SOLOMON, ROBERT C.
FOUNDATIONS OF EDUCATION - THE RESTORATION OF VISION TO TEACHER PREPARATION. CONRAD, DAVID AND NASH, ROBERT AND SHIMAN, DAVID.
LEARNING WHAT ONE FEELS AND ENLARGING THE RANGE OF ONE'S FEELINGS. SCHRAG, FRANCIS.
MEANING AND FEELING. PERKINS, MORELAND.
REFLEXIONES SOBRE EL OPUSCULO DE HEIDEGGER. RIU, FEDERICO.

FEIBLEMAN,J
A REPLY TO PROFESSOR FEIBLEMAN. LUEBKE, NEIL R.
A REPLY TO PROFESSOR FEIBLEMAN. MITIAS, MICHAEL H.
A REPLY TO PROFESSOR FEIBLEMAN. HELM, BERTRAND.
NOTA SUL PROBLEMA DELLA SCELTA. DE FRANCO, RAFFAELLA.

FEIGL,H
FALSIFIABILITY AND THE COSMOLOGICAL ARGUMENT. KORDIG, CARL R.
THE METAPHYSICS OF MIND-BODY IDENTITY THEORIES. EPSTEIN, FANNY L.

FEINBERG,J
HUMAN RIGHTS, RHETORIC AND IDLE USES. HARE, WILLIAM.
WHAT KIND OF BEINGS CAN HAVE RIGHTS? HARRISON III, FRANK R.

FEINGENBAUM,E
SOBRE UN MODELO DE APREDIZAJE LINGUISTICO. SEOANE, JULIO.

FEMINISM
"BECAUSE YOU ARE A WOMAN". LUCAS, J R.
A SERIOUS LOOK AT CONSCIOUSNESS-RAISING. RUTH, SHEILA.
FEMINISM WITHOUT CONTRADICTIONS. ROSENTHAL, ABIGAIL L.
NOTES ON FEMINISM. MOTHERSILL, MARY.
TOWARD NEW FORMS OF LIBERATION: A MILDLY UTOPIAN PROPOSAL. LAUDICINA, ELEANOR V.

FERGUSON,D
THE ADEQUACY OF VERBAL ARTICULATION OF EMOTIONS. HANSEN, FOREST.

FEUDALISM
LIU TSUNG-YUAN'S MATERIALIST THOUGHT AND SOCIAL THOUGHT. HOU, WAI-LU.
METHODOLOGICAL PROBLEMS IN THE STUDY OF THE HISTORY OF PHILOSOPHY FROM AN EVALUATION OF WANG CH'UNG. T'IEN, CH'ANG-WU.

FEUERBACH
ACTION VS CONTEMPLATION (ON MARX'S CONCEPTION OF PHILOSOPHY). TURCK, DIETER.
ANTHROPOLOGY AND SENSIBILITY. ROTENSTREICH, NATHAN.
DIE VERWIRKLICHUNG DER VERNUNFT: LUDWIG FEUERBACHS KRITIK DER SPEKULATIV-SYSTEMATISCHEN PHILOSOPHIE. THIES, ERICH.

FEUERBACH
DIE WIRKLICHKEIT GOTTES IN DER PHILOSOPHIE LUDWIG FEUERBACHS. BRECHTKEN, JOSEF.
FEUERBACH'S PHILOSOPHY OF MAN AND THE PROBLEM OF SUBJECT'S ACTIVITY. MITIUSHIN, A A.
FEUERBACHS PROSPEKT EINER NEUEN PHILOSOPHIE. SASS, H M.
FEUREBACH ET LA THEOLOGIE. ARVON, HENRI.
GLI STUDI FEUERBACHIANI DI CARLO ASHCERI. RAMBALDI, E.
L'HOMME MIROIR DE DIEU. BRUAIRE, CLAUDE.
LA CRITIQUE DE LA RELIGION ET LE CONCEPT DE GENRE DANS L'ESSENCE DU CHRISTIANISME. HENRY, MICHEL.
LUDWIG FEUERBACH AND OUR TIMES. ELEZ, I.
LUDWIG FEUERBACH: CRITICA DE LA SINRAZON PURA. ORLANDI, CARLOS ALBERTO.
NUOVI STUDI SL FEUERBACH. CASINI, LEONARDO.
THREE ANTAGONISTS OF HEGEL: FEUERBACH, KIERKEGAARD, MARX. MATRAI, L.
VERMITTLUNG UND UNMITTELBARKEIT BEI HEGEL, MARX UND FEUERBACH. LOEWITH, KARL.
WHY DID FEUERBACH CONCERN HIMSELF WITH LUTHER? GLASSE, JOHN.
ZELLER ET FEUERBACH. CESA, CLAUDIO.

FEYERABEND,P
COMMENT: FEYERABEND ON THE IDENTITY THEORY. MUCCIOLO, LAURENCE F.
CONFRONTATION AND OBJECTIVITY. HANSEN, TROELS EGGERS.
DEWEY AND THE PHILOSOPHY OF SCIENCE. MOORE, HAROLD.
EMPIRICISM, PERCEPTION AND CONCEPTUAL CHANGE. HOOKER, C A.
FEYERABEND AND GALILEO: THE INTERACTION OF THEORIES, AND THE REINTERPRETATION OF EXPERIENCE. MACHAMER, PETER K.
SCIENCE WITHOUT REDUCTION. SPINNER, HELMUT F.
THE FORMS OF ARGUMENT OVER THE PRINCIPLE OF ACQUAINTANCE. HULL, RICHARD T.

FICHTE
BLONDEL E FICHTE. NICOLOSI, SALVATORE.
CIENCIA, CENCIAS Y FILOSOFIA EN HEGEL. DE TEJADA, E.
FICHTE'S IDEALISM. LACHS, JOHN.
L'"ANSTOSS" FICHTEEN: ESSAI D'ELUCIDATION D'UNE METAPHORE. DRUET, PIERRE-PHILIPPE.
LA NOUVELLE IMAGE DE L'IDEALISME ALLEMAND. TILLIETTE, XAVIER.
OMLIJNING VAN EEN NIEUW BEGRIP VAN TRANSCENDENTAALFILOSOFIE: EEN KRITIEK OP HUSSERLS REDUCTIE VAN DE FENOMENOLOGIE TOT EEN TRANSCENDENTALE. BOEHM, R.
SCHELLING: PERSISTENT LEGENDS, IMPROVING IMAGE. HAYES, VICTOR C.

FICTION
A PHENOMENO-SOCIOLOGICAL APPROACH TO FICTION. RUTHROF, HORST.
COMMENTAIRES SUR LE TEXTE DE JOHN WOODS. GAUTHIER, YVON.
CONSIDERATIONS SEMANTIQUES SUR LA LOGIQUE DE LA FICTION. WOODS, JOHN.
FABRICATING HISTORY: NARRATIVE STRATEGY IN "THE LORD OF THE RINGS". FRIEDMAN, BARTON R.
FACTS IN FICTION. MEW, PETER.
FICTION AND SEMANTICS. POLLARD, D E B.
FICTIONALISM AND THE ELIMINATION OF THEORETICAL TERMS. SINKS, JOHN D.
PICTURES AND MAKE-BELIEVE. WALTON, KENDALL L.
PRESUPPOSING, EXISTENCE, AND "THE LANGUAGE OF FICTION". STROLL, AVRUM.
RUSSELL ON CLASSES AS LOGICAL FICTIONS. BOER, STEVEN E.

FIDEISM
THE COHERENCE OF WITTGENSTEINIAN FIDEISM. NIELSEN, KAI.

FIDELITY
L'IDEE DE FIDELITE CHEZ EMMANUEL MOUNIER. LEMIEUX, JACQUES.

FIEDLER,C
ACTUALITE DE FIEDLER. JUNCO, PHILIPPE.

FIELD-THEORY
METAPHYSICAL ELEMENTS OF CREATIVITY IN THE PHILOSOPHY OF W E HOCKING: PART I. HOWIE, JOHN.

FIGURE(S)
VISUAL GEOMETRY. HOPKINS, JAMES.

FILLMORE,C
THE COMITATIVE AND CASE GRAMMAR. BUCKINGHAM, HUGH W.

FILM
A PHENOMENOLOGY OF CINEMATIC TIME AND SPACE. OLSLEY, J DOUGLAS AND KOLKER, R P.
APUNTES PARA UN ANALISIS DEL HECHO FILMICO. DE LA CALLE, ROMAN.
CHOIX BIBLIOGRAPHIQUE. NOGUEZ, DOMINIQUE AND OTHERS.
CINEMA ABSTRAIT, MUSIQUE CHROMATIQUE (1912). CORRADINI, BRUNO.
CINEMA ET ECRITURE. AMENGUAL, BARTHELEMY.
CINEMA, DISCOURS, EVENEMENT. KOCH, CHRISTIAN.
COMMENT PEUT-ON ALLER AU CINEMA? DUFRENNE, MIKEL.
D'OU VIENNENT LES IMAGES CLAIRES? FIHMAN, GUY.
DE "MABUSE" A "M": LE TRAVAIL DE FRITZ LANG. BURCH, NOEL.
DECADENCE DU CINEMA? JAKOBSON, ROMAN.
DERIVES DE LA FICTION: NOTES SUR LE CINEMA DE JEAN ROUCH. FIESCHI, JEAN-ANDRE.
DIDEROT, BRECHT, EISENSTEIN. BARTHES, ROLAND.
DU FUTURISME A "L'UNDERGROUND". NOGUEZ, DOMINIQUE.
ENTRETIEN SUR LE CINEMA AVEC ADRIANO APRA ET LUIGI FACCINI. JAKOBSON, ROMAN.
FILM AS INTERPRETATION: A CASE STUDY OF ULYSSES. VON ABELE, RUDOLPH.
FILM ET REALITE. ARNHEIM, RUDOLF.
L'ACINEMA: LE NIHILISME DES MOUVEMENTS CONVENUS. LYOTARD, JEAN-FRANCOIS.
L'ETUDE SEMIOLOGIQUE DU LANGAGE CINEMATOGRAPHIQUE: A QUELLE DISTANCE EN SOMMES-NOUS D'UNE POSSIBILITE REELLE DE FORMALISATION? METZ, CHRISTIAN.
L'EVIDENCE ET LE CODE. BELLOUR, RAYMOND.
L'HOMME A LA CAMERA: DE LA MAGIE A L'ESPISTEMOLOGIE. MICHELSON, ANNETTE.
LA CINEMATOGRAPHIE FUTURISTE. MARINETTI, F T AND OTHERS.
LA SEMIOLOGIE DES MOYENS DE COMMUNICATION AUDIO-VISUELS ET LE PROBLEME DE L'ANALOGIE. BETTETINI, GIANFRANCO AND CASETTI, FRANCESCO.
LANGAGE VERBAL ET ELEMENTS NON-VERBAUX DANS LE MESSAGE FILMICO-TELEVISUEL. GARRONI, EMILIO.
LE CINEMA, REFLET DES TENDANCES PROFONDES DES PEUPLES. KRACAUER, SIEGFRIED.
LE DEFILEMENT. KUNTZEL, THIERRY.
LE FILM STRUCTUREL. SITNEY, P ADAMS.
LE PREMIER ET LE SEUL ART BOURGEOIS. BALAZS, BELA.
MUSIQUE ET CINEMA. MITRY, JEAN.
NOTES SUR LE NOUVEAU CINEMA AMERICAIN. MEKAS, JONAS.
QUE SANS DISCOURS APPARAISSENT LES FILMS. EIZYKMAN, CLAUDINE.
REMARQUES SUR LE TRAVAIL DU SON DANS LA PRODUCTION CINEMATOGRAPHIE STANDARDISEE. AVRON, DOMINIQUE.
STYLE ET MATERIAU AU CINEMA. PANOFSKY, ERWIN.
UN JEU DE CLICHES. OLLIER, CLAUDE.

FINALITY
A LA RECHERCHE DE LA VALEUR SUPREME: PLATON ET L'UN ABSOLU. KELESSIDOU-GALANOS, ANNA.
A PROPOSITO DEL "TELOS" E DEL FONDAMENTO METAFISICO NELL "ETICA NICOMACHEA". ZANATTA, MARCELLO.

FINALITY
LA METAPHYSIQUE COMME STRUCTURE HEURISTIQUE SELON BERNARD LONERGAN. SALA, GIOVANNI.
THE FINALITY OF MORAL JUDGMENTS: A REPLY TO MRS FOOT. BECKER, LAWRENCE C.
VALOR Y FINALIDAD DEL SEXO, SEGUN SAN AGUSTIN. CCVI, D.

FINDLAY,J
GOD AND THE POSSIBILITY OF PHILOSOPHY. ESPOSITO, JOSEPH L.
THE PROBLEM OF NATURAL THEOLOGY. ROBINSON, N H G.

FINITE
A METAPHYSICAL APPROACH TO THE EXISTENCE OF GOD. KEHEW, DONALD R.
DEL "INDETERMINADO" GRIEGO AL "VERDADERO INFINITO" HEGELIANO: REFLEXIONES SOBRE LA RELACION FINITUD-INFINITUD. CASTRO, MANUEL CABADA.
FINITO AND NON-FINITO IN THE ART OF SHIGERU AOKI (IN JAPANESE). NAKAMURA, GIICHI.
ONTOLOGIA TRIADICA Y TRINITARIA (CONTINUACION). SCIACCA, MICHELE FEDERICO.

FINITUDE
FREEDOM, REFLECTION AND FINITUDE. ROTENSTREICH, NATHAN.

FINK,E
TOWARDS AN ONTOLOGY OF PLAY. KRELL, DAVID FARRELL.

FINNIS,J
RIGHTS AND DEATHS. THOMSON, JUDITH.

FIRTH,R
GIVENESS AND EXPLANATORY COHERENCE. SELLARS, WILFRID.
THE NEUTRALITY OF EXPERIENTIAL STATEMENTS. SHOPE, ROBERT K.

FISCHER,D
THE HISTORIAN'S CRAFT. MASON, PAUL T.

FISCHER,R
APPUNTI SULLA FORTUNA DI J F FRIES. BIANCO, BRUNO.

FISK,M
IN DEFENCE OF NATURAL AGENTS. MADDEN, E H AND HARRE, R.

FLEW,A
EVIL, GOD AND THE FREE WILL DEFENSE. BENNETT, PHILIP W.
FLEW, STRAWSON AND LOCKE'S PARROT. MOULDER, JAMES.
FLEW, WISDOM AND POLANYI: THE FALSIFICATION CHALLENGE REVISITED. CHURCHILL, LARRY R.
LOGIC, THEOLOGY, AND FALSIFICATION. WERTZ, S K.
MIRACLES AND EPISTEMOLOGY. YOUNG, ROBERT.
RECENT DISCUSSIONS ON MIRACLES. WEI, TAN TAI.

FLORA,F
A CONVERSATION WITH FRANCESCO FLORA. BERGEL, LIENHARD.
ATTUALITA DELLA STORIA DELLA LETTERATURA ITALIANA DI FRANCESCO FLORA. MAZZALI, ETTORE.
FLORA E CROCE MOMENTI DI UN SOCALIZIO. CROCE, BENEDETTO.
FLORA E LA MUSICA. PANNAIN, GUIDO.
FLORA LETTORE DELL'"ULISSE". ORSINI, LANFRANCO.
IMMAGINI E RICORDI DI FRANCESCO FLORA. GORDIE, CARLO.
LINEAMENTI BIO-BIBLIOGRAFICI DI FRANCESCO FLORA. PARENTE, ALFREDO.
RILEGGENDO IL FLORA. RUGANI, RICCARDO.
VENTI ANNI DALLA MORTE DI CROCE. PARENTE, ALFREDO.

FODOR,J
ON FODOR'S DISTINCTION BETWEEN STRONG AND WEAK EQUIVALENCE IN MACHINE SIMULATION. ROSENBERG, A AND MACKINTOSH, N J.
PAIN AND PAIN BEHAVIOUR. RADFORD, COLIN.
SOME COMMENTS ON FODOR'S 'REFLECTIONS ON L S VYGOTSKY'S "THOUGHT AND LANGUAGE". SINCLAIR, H.
SOME NOTES CONCERNING DR FODOR'S 'REFLECTIONS ON L S VYGOTSKY'S "THOUGHT AND LANGUAGE"'. LEONTIEV, A N.
TACIT KNOWLEDGE. GRAVES, CHRISTIAN AND OTHERS.
THE THEORETICAL CONTENT OF LANGUAGE. HALLETT, GARTH.

FOLKLORE
THE SOVIET FOLKTALE AS AN IDEOLOGICAL STRATEGY FOR SURVIVAL IN INTERNATIONAL BUSINESS RELATIONS. FARRER, DEAN GRIMES.

FONTENELLE
LE "REFLEXIONS SUR LA POETIQUE" DI FONTENELLE E LA POETICA CLASSICISTICA . MARCIALIS, M T.

FOOT,P
ABOUT MORAL BELIEFS. BLUMENFELD, DAVID.
IS 'MORAL' A DIRTY WORD? MIDGLEY, MARY.
PHILIPPA FOOT'S NATURALISM: A NEW VERSION OF THE BREAKDOWN THEORY OF ETHICS. GLASS, M.
REASON-GIVING AND ACTION-GUIDING IN MORALITY. BURCH, ROBERT W.
THE ETHICAL LANGUAGE GAME. DUSKA, RONALD.
THE FINALITY OF MORAL JUDGMENTS: A REPLY TO MRS FOOT. BECKER, LAWRENCE C.

FORCE(S)
EINSTEIN'S "METAMATHEMATICS". KOHANSKI, A S.
FORCE AND ITS POLITICAL USE IN HOBBES. POLIN, RAYMOND.
FORCE AND MEANING. FRYE, MARILYN.

FORECASTING
INVARIANT STRUCTURES OF PROGNOSIS CURVES IN FORRESTER'S "WORLD DYNAMICS" . MAIER, HELMUT AND HUGGER, WERNER.
PROBLEMS OF POINTS OF INFLECTION IN TREND FUNCTIONS AS DESCRIBED BY A MODEL FOR THE FORECAST OF BRAND SHARES. KROEBER-RIEL, WERNER AND ROLOFF, SIGHARD.
PROBLEMS AND PERSPECTIVES OF RESEARCH IN THE AREA OF FORECASTING THE DEVELOPMENT OF SCIENCE. PETRASEK, F.
THE PROSPECTS OF PROGNOSEOLOGY - THE SCIENCE OF FORESEEING THE FUTURE. ROLBIECKI, WALDEMAR.
THE ROLE OF FORECAST IN PLANNING. BUNGE, MARIO.

FOREKNOWLEDGE
THE PROBLEM OF FUTURE CONTINGENTS. STREVELER, PAUL A.

FORM(S)
ABSTRACTION AND THE OBJECT OF THE HUMAN INTELLECT ACCORDING TO HENRY OF GHENT. BROWN, J V.
ACTUALITE DE FIEDLER. JUNOD, PHILIPPE.
ANALOGIA DE LA NOCION DE ACTO SEGUN SANTO TOMAS. LOPEZ, JESUS GARCIA.
ARISTOTLE AND THE PRINCIPLE OF INDIVIDUATION. CHARLTON, WILLIAM.
DAS UNBESTIMMTE, UNBEGRENZTE BEI PLOTIN. THEILER, WILLY.
DE "MABUSE" A "M": LE TRAVAIL DE FRITZ LANG. BURCH, NOEL.
DIE PROBLEME DES FORMRHYTHMUS UND DER TEILWIEDERHOLUNG IN DER MUSIK (IN JAPANESE). FUJIWARA, REIKO.
EPISTEMOLOGICAL EXPLANATION IN THE "MENO". MITIAS, MICHAEL H.
EZRA POUND AND WASSILY KANDINSKY: A LANGUAGE IN FORM AND COLOR. BRANDABUR, EDWARD.
INCOMPLETE PREDICATES AND THE TWO-WORLD THEORY OF THE PHAEDO. BRENTLINGER, JOHN.
ITINERARIO ESTETICO. GUZZO, AUGUSTO.

FORM(S)
KANT'S ARGUMENT IN THE "ANALYTIC OF THE BEAUTIFUL". ROBINSON, FRANKLIN E.
L'ESTHETIQUE-LOGIQUE ET LE PROBLEME DE LA RECONNAISSANCE DES FORMES. GAAL, GEORGES.
L'IDEA COME FORMA TRASCENDENTALE DI CONOSCENZA E LA TELEOLOGIA IN KANT. NEGRI, ANTIMO.
L'ORIGINE DELL'UOMO. SPIRITO, UGO.
LA FORMACION O ILUMINACION EN LA METAFISICA DE SAN AGUSTIN. PEGUEROLES, JUAN.
LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI. RIGOTTI, EDDO.
LA METAPHYSIQUE COMME STRUCTURE HEURISTIQUE SELON BERNARD LONERGAN. SALA, GIOVANNI.
LES DIFFERENTES FORMES DE LA COMPREHENSION DE LA BEAUTE CHEZ KANT. KOPPER, J.
LOGIC. SLATER, B H.
NOAM CHOMSKY ET LA LINGUISTIQUE CARTESIENNE. VOSS, JOSEF.
ON "FORM" IN ART. ABEL, REUBEN.
ON ARISTOTLE'S PRINCIPLE OF CONTRADICTION: ITS ONTOLOGICAL FOUNDATIONS AND PLATONIC ANTECEDENTS. ANTON, JOHN P.
PLATO'S THIRD MAN ARGUMENT. TELCH, HENRY AND LOUZECKY, DAVID JAMES.
PRECISIONES SOBRE LA DOCTRINA DE LA ABSTRACCION SEGUN SANTO TOMAS. DE ZAN, JULIO.
PREDICATION AND FORMS OF OPPOSITES IN THE "PHAEDO". NEHAMAS, ALEXANDER.
SELF-PREDICATION AND LINGUISTIC REFERENCE IN PLATO'S THEORY OF THE FORMS . CLEGG, JERRY S.
SENSING AND THE SENSITIVE MEAN IN ARISTOTLE. BRENNAN, SHEILAH O'FLYNN.
SUBJECTIVE TRUTH: A CRITIQUE. OVERVOLD, GARY E.
SYMBOL ACCORDING TO CASSIRER AND LANGER, PART II: LANGER'S THEORY OF ART. VAN ROO, WILLIAM A.
THE DISUNITY OF PLATO'S THOUGHT. EAMBROUGH, RENFORD.
THE MEANING OF 'JUSTICE' AND THE THEORY OF FORMS. KAHN, CHARLES H.
VERSO UN TOMISMO ESISTENZIALE. ORLANDO, PASQUALE.

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BILANCIO DELL'EMPIRISMO CONTEMPORANEO NEL CAMPO DELLE SCIENZE ESATTE. AGAZZI, EVANDRO.
LA LOGICA MATEMATICA EN ESPANA (1960-1970). GARRIDO, M.
PRESUMPTIONS OF REASON AND PRESUMPTIONS OF JUSTICE. KATZNER, LOUIS I.

FORMAL-LOGIC
REFLEXIONES SOBRE DOS PROBLEMAS DE LA LOGICA FORMAL. SCHOENBERG, JUDITH.
THE USE OF FORMAL LOGIC. KNEEBONE, G T.

FORMALISM
DEGREES OF INTERPRETATION. PHILLIPS, JOHN N.
DI UNA RIEDIZIONE DI JHERING, OSSIA DELLE PROFEZIE DEL GIA AVVENUTO. COTTA, SERGIO.
LE DIEU D'ANSELME ET LES APPARENCES DE LA RAISON DE J VUILLEMIN. GOCHET, PAUL.
LINEAMENTI DI UNA CRITICA DELLA FILOSOFIA DEL CROCE E DEL GENTILE. PIRRONE, MANLIO.
LOGICAL FLAWS ON PHILOSOPHICAL PROBLEMS: ON RUSSELL'S PRINCIPIA MATHEMATICA. VUILLEMIN, J.
METAPHORES DE LA VIE ET VIE DES METAPHORES. PIRE, FRANCOIS.
NATURAL DEDUCTION RULES FOR ENGLISH. FITCH, FREDERIC B.
OBSTACLES TO THE ACCUMULATION OF KNOWLEDGE IN THE SOCIAL SCIENCES. LEE, HANS E.
POUR UNE LINGUISTIQUE DES LANGUES. MARTINET, ANDRE.
QUINE'S CRITERIA OF ONTOLOGICAL COMMITMENT. KOEHLER, CONRAD J.
RUSSIAN FORMALISM. ERLICH, VICTOR.

FORMALISM
STRUCTURE AND EVOLUTION IN MATHEMATICS SINCE GODEL. SAPOJNIKOFF, VICTOR K AND SAPOJNIKOFF, DAVID K.
UN LIBRO RECENTE SULLA TEORIA DEI TRASCENDENTALI IN ARISTOTELE. LESZL, WALTER.

FORRESTER,J
INVARIANT STRUCTURES OF PROGNOSIS CURVES IN FORRESTER'S "WORLD DYNAMICS" . MAIER, HELMUT AND HUGGER, WERNER.

FORTH,D
BERKELEY AND INFERRED FRIENDS. STEINKRAUS, WARREN E.

FOUCAULT,M
FOUCAULT DECODED: NOTES FROM UNDERGROUND. WHITE, HAYDEN V.
INTRODUCTION TO THE FOUCAULT-DELEUZE DISCUSSION. D'AMICO, ROBERT.
L'ARCHEOLOGIE DU SAVOIR DE MICHEL FOUCAULT. RUSSO, FRANCOIS.
PRESENTACION DE LA OBRA DE MICHEL FOUCAULT. TRIAS, EUGENIO.

FOWLER,H
SELLARS' ONTOLOGY OF CATEGORIES. KITELEY, MURRAY.

FRANKENA,W
THE PRACTICALITY OF MORAL JUDGMENTS. BOATRIGHT, JOHN R.

FRAZIER,J
WITTGENSTEIN'S IMPLIED ANTHROPOLOGY: REMARKS ON WITTGENSTEIN'S NOTES ON FRAZER. RUDICH, NORMAN AND STASSEN, MANFRED.

FREE-LOGIC
NOTES ON FREE DESCRIPTION THEORY: SOME PHILOSOPHICAL ISSUES AND CONSEQUENCES. LAMBERT, KAREL.
RECENT TRENDS IN LOGIC. KIELKOPF, CHARLES F.
THE CONCEPT OF LOGIC. RAO, A P.

FREE-MARKET(S)
THE UTILITARIANISM OF MARX AND ENGELS. ALLEN, DEREK P H.

FREE-WILL
"(NIET) ANDERS KUNNEN HANDELEN". BURMS, A.
A DEFENCE OF THE FREE WILL DEFENCE. DAVIS, STEPHEN T.
CHOICE, PERFORMANCE AND FREE WILL. ROHATYN, DENNIS A.
COMPATIBILISM, FREE WILL AND GOD. FLEW, A G N.
EVIL, GOD AND THE FREE WILL DEFENSE. BENNETT, PHILIP W.
FREE WILL IN A MECHANISTIC UNIVERSE: AN EXTENSION. EVANS, D A AND LANDSBERG, P T.
I'M FREE BECAUSE I KNOW THAT I DON'T YET KNOW WHAT I'M GOING TO DO? MCDERMOTT, JOHN.
LEHRER ON DETERMINISM, FREE WILL, AND EVIDENCE. VAN INWAGEN, PETER.
PLANTINGA'S UNFORTUNATE GOD. WINDT, P Y.
THE PARADOX OF DETERMINISM. SNYDER, A AARON.
WILLIAM JAMES: FACTS, FAITH, AND PROMISE. GINI, A R.
WITTGENSTEIN'S EARLY THEORY OF THE WILL: AN ANALYSIS. WALKER, JEREMY.

FREEDOM
'TWO-DOMAINISM' AND HUMAN FREEDOM. YOUNG, ROBERT.
A CRITIQUE OF SARTRE'S CONCEPT OF FREEDOM. DAVENPORT, MANUEL M.
A CRITIQUE OF B F SKINNER'S "BEYOND FREEDOM AND DIGNITY". RICOEUR, PAUL.
A HARDER LOOK AT ALIENATION. BRONFENBRENNER, MARTIN.
A SOUND SELF-REFERENTIAL ARGUMENT? YOUNG, ROBERT.
ACTING FREELY AND BEING HELD RESPONSIBLE. HUNTER, J F M.
ACTION AND REASON. BUBNER, RUDIGER.
AN ARGUMENT ON TENURE. MCMURRIN, STERLING M.
ANOTHER NEGATION OF NEGATION. ADELMANN, F J.

FREEDOM
ANSELM'S DEFINITION OF FREEDOM. KANE, STANLEY G.
BRAVE NEW WORLD AND THE LIBERAL CONCEPT OF FREEDOM. PHILLIPS, ROBERT L.
CHARLES RENOUVIER ET LE CRITICISME. MERY, MARCEL.
DETERMINATION AND SELF-DETERMINATION: SOME CRITICAL REFLECTIONS. MCCALL, RAYMOND J.
DIE WUERDE DES MENSCHEN ALS ZWECK DES STAATES. MAIHOFER, WERNER.
EL PROBLEMA DEL MAL EN JACQUES MARITAIN. DIAZ, JOSE ANTONIO.
ESCAPE FROM FREEDOM AND DIGNITY. SCRIBNER, PHILLIP H.
ETHIK UND FREIHEIT. KANGRGA, MILAN.
EXISTENTIAL ETHICS AND BEING AS A VALUE. PORTMAN, STEPHEN G.
FREEDOM AND UNIVERSALIZABILITY. POLLOCK, LANSING.
FREEDOM AS A CAUSE AND AS A SITUATION. ROTENSTREICH, NATHAN.
FREEDOM AND FAITHFULNESS IN WHITEHEAD'S GOD. BROWN, DELWIN.
FREEDOM AND PLASTIC CONTROL. HANNAY, ALASTAIR.
FREEDOM, AUTONOMY AND TEACHING. STRIKE, KENNETH A.
FREEDOM, REFLECTION AND FINITUDE. ROTENSTREICH, NATHAN.
FURTHER REMARKS ON KIERKEGAARD AND POSSIBILITY. KING, JAMES.
HIPPIES AND CYNICS. XENAKIS, JASON.
IL CONCETTO DI "LIBERTA" NEL FILOSOFO AMERICANO JOHN DEWEY. LA ROSA SINDONI, GIUSEPPA.
INTERPRETING HUSSERL AND HEIDEGGER: THE ROOT OF SARTRE'S THOUGHT. ARONSON, RONALD.
INTOLERABLE HUMAN RESPONSIBILITY. SCANLON, JOHN D.
IS EFFORT OF WILL A BASIS FOR MORAL FREEDOM? HOWIE, JOHN.
J KLEUTGEN Y LA CERTEZA LIBRE: APORTACION TERMINOLOGICA Y DOCTRINAL. PETRIRENA, JAVIER.
J S MILL'S POLITICAL PHILOSOPHY OF MIND. HOLLIS, MARTIN.
JOHN RAWLS AND THE PRIORITY OF LIBERTY. BARRY, BRIAN.
KANT AND THE RADICAL REGROUNDING OF THE NORMS OF POLITICS. GOEDECKE, ROBERT.
KANT, LA METAFISICA E LO SCIENTISMO. GALEAZZI, UMBERTO.
KANT'S LIMITATIONS ON INDIVIDUAL FREEDOM. ANSBRO, JOHN J.
LA LIBERTA ACCADEMICA NELLE SITUAZIONI POLITICHE ATTUALI. DE STEFANO, RODOLFO.
LE PROBLEME DU MAL DANS LA PHILOSOPHIE DE LA RELIGION DE SAINT THOMAS. VAN RIET, GEORGES.
LIBERDADEN NAO LIVRE. SPLETT, JORG.
MARX AND THE HUMAN INDIVIDUAL. MITIAS, MICHAEL H.
MAX WEBER AND THE DYNAMICS OF RATIONALIZED DOMINATION. COHEN, JEAN.
MORAL CHOICE AS A FORM OF EXERCISING MORAL FREEDOM. RUMIANTSEV, I N.
MORAL EVIL AND THE EXISTENCE OF GOD: A REPLY. KONDOLEON, THEODORE J.
NECESSITY, CHANCE, AND FREEDOM IN THE EARLY ATOMISTS. EDMUNDS, LOWELL.
NEGLECTED SARTREAN ARGUMENTS FOR THE FREEDOM OF CONSCIOUSNESS. ANDERSON, THOMAS.
OBBLIGO POLITICO E LIBERTA DI COSCIENZA. D'ENTREVES, ALLESSANDRO PASSERIN.
ONTOLOGIA TRIADICA E TRINITARIA. CENTICLI, E.
ONTOLOGIA TRIADICA Y TRINITARIA (CONTINUACION). SCIACCA, MICHELE FEDERICO.
PACIFISM FOR PRAGMATISTS. BENJAMIN, MARTIN.
POSITIVE FREEDOM, NEGATIVE FREEDOM, AND POSSIBILITY. WHITE, MORTON.
PREGIUDIZIO E LIBERTA. DE FINETTI, B.
PRIVACY, FREEDOM, AND OBSCENITY: STANLEY V GEORGIA. SUMBERG, THEODORE A.
PROCESS OR AGENT: MODELS FOR SELF AND GOD. KIRKPATRICK, FRANK G.
PROLEGOMENA TO AN UNDERSTANDING OF PLAY. SHOTTER, JOHN.
SARTRE'S NOTION OF FREEDOM. HELSTROM, K L.
SARTRE'S ORESTES: AN INSTANCE OF FREEDOM AS CREATIVITY. BUKALA, C R.
SARTRE'S EXISTENTIALISM AND EDUCATION: THE MISSING FOUNDATIONS OF HUMAN RELATIONSHIPS. BENHAMIDA, KHEMAIS.
SKINNER ON FREEDOM AND DIGNITY. ADAMS, E M.
SOME REFLECTIONS ON "ACTION AND REASON". WILSON, FRANCIS E.

FREEDOM
STUDI RECENTI SUL MANICHEISMO. DE CAPITANI, F.
SYSTEMS PHILOSOPHY AND HUMANISTIC VALUES. LASZLO, ERVIN.
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THE BACKGROUND OF SARTRE'S SOCIAL DIALECTIC. STACK, GEORGE.
THE CASE FOR DETERMINISM. DAY, WILLARD F.
THE CASE FOR SELF-DETERMINATION. GAVIN, EILEEN A.
THE CONTEMPORARY RELEVANCE OF HUME'S REMARKS ON LIBERTY AND NECESSITY. WALTON, DOUGLAS.
THE HISTORY OF AN ERROR (AN ATTEMPT AT PHILOSOPHIC CRITICISM). KOVALY, PAVEL.
THE JUSTIFICATION OF GOVERNMENTAL AUTHORITY. BAIER, KURT.
THE LIMITS OF FREEDOM AND THE TECHNOLOGIES OF BEHAVIOUR CONTROL. NEVILLE, ROBERT.
THE POLITICALIZATION OF EDUCATION. RAYWID, MARY ANNE.
THE PRINCIPLES OF FREEDOM AND DIGNITY IN SOCIAL TECHNOLOGY. WALTON, DOUGLAS.
THE PROBLEM OF FUTURE CONTINGENTS. STREVELER, PAUL A.
TRUTH AND TECHNOLOGY. KING, MAGDA.
VALEURS ECONOMIQUES ET LIBERTE. BLANCHARD, YVON.
VIOLENCE AND THE FREE EXPRESSION OF IDEAS. KASTEN, VANCE.
YOUNG WILHELM VON HUMBOLDT'S WRITINGS (1789-93) RECONSIDERED. SWEET, PAUL R.

FREGE
'BEDEUTUNG' IN FREGE: A REPLY. DUDMAN, V H.
A NOTE ON CANTOR'S THEOREM AND RUSSELL'S PARADOX. CROSSLEY, J N.
FREGE AND THE PRIVATE LANGUAGE ARGUMENT. HACKER, PETER.
FREGE'S CONCEPTION OF SENSE AND REFERENCE RELATED TO RUSSELL'S THEORY OF DEFINITE DESCRIPTIONS. WELDING, S O.
FREGE'S TWO DEFINITIONS OF QUANTIFICATION. STEVENSON, LESLIE.
FREGE'S WAY OUT: A FOOTNOTE TO A FOOTNOTE. DUMMETT, MICHAEL.
HOW LANGUAGE REFERS. DEELY, JOHN N.
INEFFABILITY IN FREGE'S LOGIC. HUGLY, PHILIP.
ON A NOMINALISTIC ANALYSIS OF NON-EXTENSIONAL CONTEXTS. SIMPSON, T M.
ON A SPECIAL STIPULATION OF FREGE. GALLIE, R D.
ON AN ALLEGED CONTRADICTION LURKING IN FREGE'S "BEGRIFFSSCHRIFT". BYNUM, TERRELL WARD.
ON THE FIRST-ORDER LOGIC OF TERMS. SVENONIUS, LARS.
REFERENTIAL OPACITY. LINSKY, LEONARD.
THE MEANING OF "SENSE" IN FREGE. LUCASH, FRANK S.
VISUAL GEOMETRY. HOPKINS, JAMES.
WHAT RUSSELL LEARNED FROM PEANO. KENNEDY, H C.

FRENCH
DELACROIX AND VICTOR COUSIN: SOME PROBLEMS OF NINETEENTH-CENTURY THEORY. BRIGHTON, C R.
DOSSIER SUR L'AVORTEMENT, L'APPORT DE NOS LECTEURS. RIBES, BRUNO.
HOW ABSTRACT IS FRENCH PHONOLOGY? SELKIRK, ELISABETH O AND VERGNAUD, JEAN-ROGER.
HYPPOLITE AND THE HEGEL REVIVAL IN FRANCE. HECKMAN, JOHN.
LA NEGATION EN FRANCAIS ET LA FORMALISATION DE LA GRAMMAIRE. TASMOWSKI-DE RYCK, L.
LA TEORIA INSTITUCIONAL DEL DERECHO. RODRIGUEZ-ARIAS BUSTAMANTE, LINO.
NOTES ON AESTHETIC THEORY IN FRANCE IN THE NINETEENTH CENTURY. HARDING, F J W.
QUANTITATIVE STUDIES OF THE FRENCH REVOLUTION. SHAPIRO, GILBERT AND MARKOFF, JOHN AND WEITMAN, SASHA R.
THE DEVELOPMENT OF SOCIAL RELIGION: A CONTRADICTION OF FRENCH FREE THOUGHT. BOSS, RONALD I.
THE HEGEL RENAISSANCE. POSTER, MARK.
UN POETA EN LA SORBONA. SPENDER, STEPHEN.

FRETTER,W
IS WINE AN ART OBJECT? MITIAS, MICHAEL H.

FREUD
COMMUNICATION. LICHTENSTEIN, HEINZ.
DESIR ET SOCIETE. MARIE, PIERRE-ANTOINE.
FREUD, MARX, AND TOMORROW. MOORE, JOHN W.
LA PSICOLINGUISTICA FREUDIANA SECONDO LACAN. FRANCIONI, MARIO.
MARCUSE E L'ANTROPOLOGIA FREUDIANA. MANFREDI, MARIO.
NEGATION IN FREUD. BUELENS, JAN.
NEGATIVE PSYCHOANALYSIS AND MARXISM: TOWARDS AN OBJECTIVE THEORY OF SUBJECTIVITY. JACOBY, RUSSELL.
NOTES ON FEMINISM. MOTHERSILL, MARY.
NOTES TOWARDS A THEORY OF TIME. VAN DE VATE JR, DWIGHT.
O EROS E O LOGOS COMO AMBIVALENCIA DO INSTINTO DA ALTERIDADE. GOMES, F SOARES.
PSYCHOANALYSIS AS AN EDUCATIONAL PROCESS. SCHRAG, FRANCIS.
SCIENCE OR REFLECTION: HABERMAS ON FREUD. NICHOLS, CHRISTOPHER.
SOCRATES O SADE: UNA APUESTA FILOSOFICA. MARCHANT, PATRICIO.

FRIENDSHIP
HOW TO TELL YOUR FRIENDS FROM MACHINES. ROBINSON, GUY.

FRIES,J
APPUNTI SULLA FORTUNA DI J F FRIES. BIANCO, BRUNO.

FROUDE,J
SARTOR RESARTUS: PHILOSOPHICAL CONFLICT, POSITIVE AND NEGATIVE ERAS, AND PERSONAL RESOLUTION. DILTHEY, WILHELM.

FRYE,N
THE ROAD TO BYZANTIUM: ARCHETYPAL CRITICISM AND YEATS. ALLEN, JAMES LOVIC.

FUNCTION(S)
A COMMENT ON RUSE'S ANALYSIS OF FUNCTION STATEMENTS. WRIGHT, LARRY.
A LA RECHERCHE D'UN MODELE: A PROPOS DE 'OF CLOUDS AND CLOCKS' DE K R POPPER. THYSSEN-RUTTEN, NICOLE.
BIOLOGICAL ADAPTATION. RUSE, MICHAEL.
FUNCTIONAL EVALUATIONS. NICKEL, JAMES W.
FUNCTIONS. WRIGHT, LARRY.
IL DIRITTO NELLA SOCIETA INDUSTRIALE. DI ROBILANT, ENRICO.
NOTES ON PROBABILITY AND INDUCTION. CARNAP, RUDOLF.
REFLEXIONES SOBRE DOS PROBLEMAS DE LA LOGICA FORMAL. SCHOENBERG, JUDITH.

FUNCTIONALISM
LA "ONTOLOGIA DEL FUNCIONALISMO" DE COPERNICO A KANT. PUGLIESE, ORLANDO.
NOTES TOWARDS A THEORY OF TIME. VAN DE VATE JR, DWIGHT.
REASON, TRADITION, AND THE PROGRESSIVENESS OF SCIENCE. KING, M D.
REPLY. TOULMIN, STEPHEN.
THE DEVELOPMENT OF G H MEAD'S SOCIAL PSYCHOLOGY. COOK, GARY ALAN.

FUNG-YU-LAN
ON THE METHODOLOGY OF THE HISTORY OF PHILOSOPHY AND THE PROBLEM AND THE PROBLEM OF THE INHERITANCE OF MORALS. CHANG, TUNG-FENG.
PHILOSOPHY IN NEW CHINA: AN INTERVIEW WITH FUNG YU-LAN, PEKING UNIVERSITY. FANN, K T.

FUNKE,G
LA FENOMENOLOGIA DI G FUNKE TRA METAFISICA E METODO. PREITE, MARIA DELLO.

FURLONG,E
THE NECESSITY OF NATURES. HARRE, R AND MCRAN, G J.

FURTH,M
PARMENIDES' "THE WAY OF TRUTH". JONES, BARRINGTON.

FUTURE
BRAVE NEW WORLD AND THE LIBERAL CONCEPT OF FREEDOM. PHILLIPS, ROBERT L.
EDUCATIONAL EXPLOSION. BAHM, ARCHIE J.
EMPIRICISM, CRITICISM, CONSTRUCTIVISM. GALTUNG, JOHNA.
HORKHEIMER: FUTURO DELLA DOCIETA E RELIGIONE. BAUSOLA, ADRIANO.
L'UNITE EUROPEENE ET MONDIALE DES LUTTES REVOLUTIONNAIRES AUJOURD'HUI. BROUE, PIERRE.
LANGUAGE, PURPOSE AND MORALITY. COOPER, NEIL.
LE DETERMINISME. MOREAU, JACQUES.
MAN AND TECHNOLOGY: THE RESPONSIBILITIES OF PHILOSOPHY AND THE PHILOSOPHER IN THE BRAVE NEW WORLD. LOGAN, SCOTT.
MODERN CIVILIZATION AND HUMAN SURVIVAL. MULLER, HERBERT J.
QUI EST LE SOCRATE DE NIETZSCHE? LE GAL, Y.
SPECIAL RELATIVITY AND INDETERMINISM. CHAPMAN, T.
THE EMERGENCE OF AN ABSOLUTE CONSCIOUSNESS IN HUSSERL'S EARLY WRITINGS ON TIME-CONSCIOUSNESS. BROUGH, JOHN.
THE PROBLEM OF FUTURE CONTINGENTS. STREVELER, PAUL A.
THE PROMISED LAND. MOORE, ASHER.

FUTURISM
DU FUTURISME A "L'UNDERGROUND". NOGUEZ, DOMINIQUE.
LA CINEMATOGRAPHIE FUTURISTE. MARINETTI, F T AND OTHERS.
THE AGE OF THE AVANT-GARDE. KRAMER, HILTON.

FUTUROLOGY
THE PROSPECTS OF PROGNOSEOLOGY - THE SCIENCE OF FORESEEING THE FUTURE. ROLBIECKI, WALDEMAR.

GADAMER,H
BEDENKINGEN BIJ DE HEER KWAADS INTERPRETATIE VAN 'WAHRHEIT UND METHODE'. VANDENBULCKE, J.
ETHICS AND CULTURE. RICOEUR, PAUL.
KORT NAWOORD BIJ DE 'BEDENKINGEN' VAN DE HEER VANDENBULCKE. KWAAD, G C.
RELIGIOUS REFLECTION AND MAN'S TRANSCENDENCE. FARRELLY, JOHN.
THE TASK OF HERMENEUTICS. RICOEUR, PAUL.
WAARHEID ZONDER METHODE: EEN STUDIE OVER HANS-GEORG GADAMERS WIJSGERIGE HERMENEUTIEK. KWAAD, G C.

GAGERN,M
NUOVI STUDI SU FEUERBACH. CASINI, LEONARDO.

GALEN
PARMENIDES' SEXUAL THEORIES: A REPLY TO MER KEMBER. LLOYD, G E R.

GALIANO,A
ALCALA GALIANO, UN EPOQUE PRESOCIOLOGICO DE LA POLITICA. MORALES, ANGEL GARROKENA.

GALILEO
ARE NATURAL LAWS SIMPLIFIED EMPIRICALLY USEFUL TAUTOLOGIES? BERENDA, C W.
FEYERABEND AND GALILEO: THE INTERACTION OF THEORIES, AND THE REINTERPRETATION OF EXPERIENCE. MACHAMER, PETER K.
IL MAGALOTTI E L'ATEISMO. CORSANO, ANTONIO.
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ON EXPLAINING THE TRIAL OF GALILEO. AGASSI, JOSEPH.

GALIS,L
OF WORDS, TOOLS, AND ACTIONS. PAGEE, SAMUEL.

GALLIE,W
ESSENTIALISM AND THE DEFINITION OF 'ART'. DIFFEY, T J.
ON THE NATURE AND ROLE OF NARRATIVE IN HISTORIOGRAPHY. DRAY, W H.
OPEN CONCEPTS. WEITZ, MORRIS.

GALVEZ,M
PHILOSOPHY OF EDUCATION IN COMPARATIVE PERSPECTIVE. PHENIX, PHILIP H.
PHILOSOPHY OF EDUCATION IN COMPARATIVE PERSPECTIVE. PHENIX, PHILIP H.

GAME(S)
HUME'S USE OF THE GAME ANALOGY. WERTZ, SPENCER K.
IL DIRITTO NELLA SOCIETA INDUSTRIALE. DI ROBILANT, ENRICO.
KANT ET LA LOGIQUE MODERNE. LARGEAULT, JEAN.
ON THE MODES OF OPPOSITION IN THE FORMAL DIALOGUES OF P LORENZEN. VAN DUN, FRANK.
PROLEGOMENA TO AN UNDERSTANDING OF PLAY. SHOTTER, JOHN.
THE CONCEPT OF A PRACTICE. MORAWETZ, THOMAS.
WITTGENSTEIN, GAMES AND ART. TILGHMAN, B R.

GAME-THEORY
AN INCOMPLETENESS PROBLEM IN HARSANYI'S GENERAL THEORY OF GAMES AND CERTAIN RELATED THEORIES OF NON-COOPERATIVE GAMES. MCCLENNEN, EDWARD F.
DECISION-THEORETIC ASPECTS OF RISK-TAKING BEHAVIOUR. POTZSCH, RAINER.
EVEN-CHANCE LOTTERIES IN SOCIAL CHOICE THEORY. FISHBURN, PETER C.
HOLONSPIELE ALS ARBEITSHYPOTHESE. NOLFI, PADROT.
NOTES ON THE SO-CALLED INCOMPLETENESS PROBLEM AND ON THE PROPOSED ALTERNATIVE CONCEPT OF RATIONAL BEHAVIOR. HARSANYI, JOHN C.

GANDHI
THE ETHICS OF MORAL COERCION: GANDHI AND POLITICAL REVOLUTION. STRENG, FREDERICK J.

GARALDY,R
TEILHARD DE CHARDIN ET LE MARXISME. GRENET, PAUL B.

GARDINER,P
WISHFUL THINKING AND SELF-DECEPTION. SZABADOS, BELA.

GARDNER,M
IS THERE AN OZMA-PROBLEM FOR TIME? SWARTZ, NORMAN.

GARIN,E
OSSERVAZIONI INTORNO AD UN RECENTE STUDIO SULLE INTERPRETAZIONI CROCIANE . CIAFRE, GUISEPPE.
PROFILO DELLA CRITICA BONTADINIANA. CRISTALDI, ROSARIO VITTORIO.

GARSON,J
TWO NEW INTERPRETATIONS OF MODALITY. GARSON, J W.

GASKING,D
CAUSATION AND RECIPES: THE MIXTURE AS BEFORE? ROSENBERG, ALEXANDER.
MATHEMATICS AND REALITY. HONG, HIN-CHUNG.

GASTWIRTH,P
GASTWIRTH'S 'CONCEPTS OF GOD'. SLATER, PETER.

GAUSS,C
DE LA VERDAD A LA VALIDEZ EN GEOMETRIA. DOU, ALBERTO.

GAUTHIER,D
GAUTHIER ON HOBBES' MORAL AND POLITICAL PHILOSOPHY. MORRIS, BERTRAM.
PRE-EMPTIVE VIOLENCE: A REPLY TO GAUTHIER. MCNEILLY, F S.

GAUTHIER,R
A PROPOSITO DEL "TELOS" E DEL FONDAMENTO METAFISICO NELL "ETICA NICOMACHEA". ZANATTA, MARCELLO.

GAVIN,E
DETERMINATION AND SELF-DETERMINATION: SOME CRITICAL REFLECTIONS. MCCALL, RAYMOND J.

GEACH,P
"WHAT A MAN DOES HE CAN DO"? GERT, BERNARD AND MARTIN, JAMES A.
AN ARGUMENT IN PLATO'S 'THEAETETUS': 184-6. HOLLAND, A J.
DEELY AND GEACH ON ABSTRACTIONISM IN THOMISTIC EPISTEMOLOGY. LISSKA, ANTHONY J.
DONNELLY ON GEACH. STEVENSON, JOHN G.
GEACH ON ENTAILMENT. DALE, A F.
GEACH ON "KNOW" IN "IF" CLAUSES. ALTMANN, D R.
LOCKE, GEACH, AND INDIVIDUAL'S ESSENCES. WOOLHOUSE, R S.
ON REFUTING AND DEFENDING SUPPOSITION THEORY. SAGAL, PAUL T.
ON THE ALLEGED INCOMPLETENESS OF CERTAIN IDENTITY CLAIMS. NELSON, J C.
PROPER NAMES AND 'SUPPOSITIC PERSONALIS'. MILLER, BARRY.
SAMENESS AND INDIVIDUATION. MORAVCSIK, J M AND GABBAY, D.
SENSUOUS JUDGMENTS. CLARK, ROMANE.

GEBSER,J
CIVILIZATION AS STRUCTURES OF CONSCIOUSNESS. MICKUNAS, ALGIS.

GEELS,D
THE RELATION BETWEEN NORMATIVE ETHICS AND METAETHICS. FOULK, GARY J.

GENERALITY
ON THE LOGIC OF GENERAL CONDITIONALS. MCLAUGHLIN, R N.
ONTOLOGY AND METHOD IN WITTGENSTEIN'S "TRACTATUS". DANIELS, CHARLES B AND DAVISON, JOHN.

GENERALIZATION(S)
A GENERALIZATION OF CARNAP'S INDUCTIVE LOGIC. KUIPERS, THEO A F.
APPROACHES TO THE PARADOX OF CONFIRMATION. SEN, PRANAB KUMAR.
CONJECTURAL KNOWLEDGE: MY SOLUTION OF THE PROBLEMS OF INDUCTION. POPPER, KARL R.
DISCONFIRMATION BY POSITIVE INSTANCES. BERENT, PAUL.
INDUCTIVE SYSTEMATIZATION: DEFINITION AND A CRITICAL SURVEY. NIINILUOTO, ILKKA.
L'OBJET DU SAVOIR THEORIQUE. GRIAZNOV, B S AND LYNINE, B S AND NIKITINE, E P.
LE PROBLEME DE LA CONFIRMATION: READ DE L'ANGLAIS PAR LE DR PAUL GOCHET. AYER, ALFRED J.
PENSEE ET "REALITES" SCIENTIFIQUES: PART I. ROBERT, JEAN-DOMINIQUE.
THE COUNTERFACTUAL ANALYSIS OF CAUSATION. BEROFSKY, BERNARD.
THE INDUCTIVE LOGIC OF PROGRESSIVE PROBLEM-SHIFTS. COHEN, L J.

GENERATION-GAP
THE ONTOLOGY OF THE GENERATION GAP. GRANGE, JOSEPH.

GENERATIVE
A NOTE ON SO-CALLED 'DISCOVERY PROCEDURES'. MILLER, J.
NOAM CHOMSKY ET LA LINGUISTIQUE CARTESIENNE. VOSS, JOSEF.
SEVEN PRINCIPLES OF SURFACE STRUCTURE PARSING IN NATURAL LANGUAGE. KIMBALL, JOHN.
SOME PHILOSOPHICAL CONSIDERATIONS ON BIOLOGICAL EVOLUTION. MORENO, ANTONIO.

GENET,J
GOLDMANN VIVANT. PALMIER, JEAN-MICHEL.

GENETICS
COMMENTS ON HERRNSTEIN'S RESPONSE. CHOMSKY, NOAM.
CONTEMPORARY NATURAL SCIENCES AND A SCIENTIFIC WORLD VIEW. DUBININ, N P.
DEL INNATISMO DE KATZ Y CHOMSKY AL CONSTRUCTIVISMO DE PIAGET. NINET, ANTONIO GARCIA.
HYPOTHESE ET INFIRMATION EXPERIMENTALE: ETUDE D'UN PROBLEME DE GENETIQUE HUMAINE. LENNES, GEORGES.
REDUCTION IN GENETICS - BIOLOGY OR PHILOSOPHY. HULL, DAVID L.
THE JENSEN UPROAR. FLEW, ANTONY.

GENIUS
DESCARTES' EVIL GENIUS. CATON, HIRAM AND KENNINGTON, RICHARD.

GENNARO,E
PROFILO DELLA CRITICA BONTADINIANA. CRISTALDI, ROSARIO VITTORIO.

GENTILE
LINEAMENTI DI UNA CRITICA DELLA FILOSOFIA DEL CROCE E DEL GENTILE. PIRRONE, MANLIO.
NOTAS SOBRE LA ALTERIDAD DEL DERECHO EN LA FILOSOFIA JURIDICA ITALANA ACTUAL. BALLESTEROSM, JESUS.
UN MODO NUOVO DI FARE STORIA DELLA FILOSOFIA. CENACCHI, G.

GEODESY
CHARLES S PEIRCE AS MATHEMATICAL GEODESIST. LENZEN, VICTOR F.

GEOGRAPHY
LA CONTRIBUTION DE G B AMICI AL DEVELOPPEMENT DE LA MICROSCOPIE OPTIQUE. RONCHI, VASCO.
LA THEORIE DE LA SCIENCE DANS LES OEUVRES DE CLAUDE PTOLEMEE. DAMBSKA, IZYDORA.

GEOMETRY
A STUDY IN AXIOMATICS. DINGLER, HUGO.
APOLLINIAN AND FAUSTIAN ASPECTS OF GREEK MATHEMATICS. MARACCHIA, S.
BERKELEY AND THE MATHEMATICS OF MATERIALISM. SILVER, BRUCE.
CAUSAL MODELS AND SPACE-TIME GEOMETRIES. DOMOTOR, ZOLTAN.
DE LA VERDAD A LA VALIDEZ EN GEOMETRIA. DOU, ALBERTO.
DIFFERENTIAL GEOMETRY IN THE NINETEENTH CENTURY: WITH SOME REFLECTIONS ON MATHEMATICS IN GENERAL. VINCENSINI, P.
FALSE STATEMENT IN THE 'SOPHIST' AND THEAETETUS' MATHEMATICS. ANDIC, MARTIN AND BROWN, MALCOLM.
FENOMENOLOGIA COME FILOSOFIA DELLA CULTURA. BELOHRADSKY, VACLAV.
GRUENBAUM ON THE CONVENTIONALITY OF GEOMETRY. FRIEDMAN, MICHAEL.
POINCARE'S PHILOSOPHY OF SPACE. VUILLEMIN, JULES.
RUSSELL ANTE EL INICIO DE LA MATEMATICA. LORENZO, JAVIER.
SOME OPEN PROBLEMS IN THE PHILOSOPHY SPACE AND TIME. SUPPES, PATRICK.
STEPS TOWARDS A PRAGMATIC PROTOGEOMETRY. MARTIN, R M.
SUR L'ENSEIGNEMENT DE LA GEOMETRIE ELEMENTAIRE. RUEFF, M.
THE ASTRONOMY OF EUDOXUS: GEOMETRY OR PHYSICS? WRIGHT, LARRY.
THE GEOMETRY OF SOLIDS IN HILBERT SPACES. SULLIVAN, THEODORE F.
THE HISTORICAL AND CONCEPTUAL RELATIONS BETWEEN KANT'S METAPHYSICS OF SPACE AND PHILOSOPHY OF GEOMETRY. HUMPHREY, TED B.
THE HISTORICAL DEVELOPMENT OF GROUP THEORETICAL IDEAS IN CONNECTION WITH EUCLID'S AXIOM OF CONGRUENCE. GOLDSTEIN, MARIE.
TOLERANCE GEOMETRY. ROBERTS, FRED S.
VISUAL GEOMETRY. HOPKINS, JAMES.

GERARD-OF-HARDERWIJK
THE DEVELOPMENT OF SUPPOSITIO NATURALIS IN MEDIAEVAL LOGIC. DE RIJK, L M.

GERBER,R
ABORTION: THE UPTAKE ARGUMENT. GERBER, D.

GERMAN
AS NOVAS UNIVERSIDADES ALEMAS E AS EXIGENCIAS DA SOCIEDADE. KNOLL, JOACHEM.
COLERIDGE AND EMERSON: PROPHETS OF SILENCE, PROPHETS OF LANGUAGE. LENTRICCHIA, FRANK.
DIE MALEREI DER DEUTSCHEN ROMANTIK (IN JAPANESE). FUJINAWA, CHIGUSA.
DIRITTO ROMANO E DIRITTO GERMANICO, TEORIA E PRATICA, E IL DESTINO PERSONALE DI JACOB GRIMM. MARINI, GIULIANO.
LA NOUVELLE IMAGE DE L'IDEALISME ALLEMAND. TILLIETTE, XAVIER.
POWER AND RULE IN THE FASCIST SYSTEM. VAJDA, MIHALY.

GESTALT
MATHEMATICS AND HUMANISTIC THEMES: SOM CONSIDERATIONS. BROWN, STEPHEN.

GESTURE(S)
TOWARDS AN ECOLOGY OF COMMUNICATIVE FORMS. WASHELL, RICHARD F.

GETTIER,E
ALTERNATIVE STRATEGIES FOR THE ANALYSIS OF KNOWLEDGE. MARGOLIS, JOSEPH.
CONDICIONES PARA SABER. PADILLA, HUGO.
DOXASTIC AND EPISTEMIC FALLIBILITY: A DEFENSE OF GETTIER. PARKER, S F.
IN DEFENSE OF THE PRINCIPLE FOR DEDUCIBILITY OF JUSTIFICATION. HOOKER, MICHAEL K.
KNOWLEDGE WITHOUT PARADOX. MEYERS, ROBERT G.
SOME CONCLUSIVE REASONS AGAINST 'CONCLUSIVE REASONS'. PAPPAS, GEORGE S AND SWAIN, MARSHALL.
THALBERG'S CHALLENGE TO JUSTIFICATION VIA DEDUCTION. SAUNDERS, JOHN T.
THE PROBLEM OF JUSTIFIED BELIEF. MARGOLIS, JOSEPH.

GEWIRTH,A
GEWIRTH'S DEONTOLOGISM. CORCORAN, JAMES.
META-ETHICAL AUTONOMY. EMMONS, DONALD C.
SULLA FILOSOFIA POLITICA DI MARSILIO DA PADOVA. PIAIA, GREGORIO.

GIBBONS,P
A NOTE ON PARTS AND ENUMERATION. DUDMAN, V H.

GIBSON,Q
RE: POWER. SEATON, S LEE.

GIL-Y-ROBLES,E
EL PENSAMIENTO JURIDICO DE JOAQUIN COSTA. BALLESTEROS, MANUEL-A.

GILLES,D
A COMMENT ON GILLIES'S FALSIFYING RULE FOR PROBABILITY STATEMENTS. DE MARE, JACQUES.

GILSON
THE "TERTIA VIA": AN EXISTENTIAL RECONSTRUCTION. CURRAN, CHARLES.

GINER-DE-LOS-RIOS,F
EL PENSAMIENTO JURIDICO ESPANOL DEL SIGLO XIX: FRANCISCO GINER DE LOS RIOS. CREMADES, JUAN JOSE GIL.

GLASGOW,W
EGOISM AND RIGHTS. MACK, ERIC.

GLASS,R
A RE-EXAMINATION OF THE CONTRADICTIONS IN KANT'S EXAMPLES. HOCHBERG, GARY M.

GNOSTICISM
MARX AND THE RELIGIOUS: THE GNOSTIC PERSPECTIVE. GILMAN, STUART AND SAEGER, RICHARD.

GOAL(S)
FUNCTIONS. WRIGHT, LARRY.
MODIFICATION DES OBJECTIFS ET DES FONCTIONS DE LA SCIENCE CONTEMPORAINE. MELECHTCHENKO, Y S.
RE-EXAMINING THE VALIDITY OF ARGUMENTS AGAINST BEHAVIORAL GOALS. WAKS, LEONARD J.
THE POLITICS OF CONTEMPORARY PHILOSOPHY OF HISTORY: A REPLY TO HAYDEN WHITE. DRAY, W H.
TOWARDS THE RESTORATION OF PHILOSOPHY. PARAHITANANDA, SWAMI.

GOD
"EXISTENCE" IN "THE EXISTENCE OF GOD". MCKINNON, ALASTAIR.
"L'ETRE ET LES ETRES" DE M BLONDEL. PEGUEROLES, JUAN.
"MYSTICAL REVELATION" AND "RATIONAL THEOLOGY" IN ARISTOTLE'S "ON PHILOSOPHY. CROUST, ANTON-HERMANN.
"USING A PICTURE" AND RELIGIOUS BELIEF. HUDSON, W DONALD.
A 'COSMOMORPHIC' UTOPIA. PALUCH, STANLEY.
A DEFENCE OF THE FREE WILL DEFENCE. DAVIS, STEPHEN T.
A METAPHYSICAL APPROACH TO THE EXISTENCE OF GOD. KEHEW, DONALD R.
A PUZZLE ABOUT THE CHARACTER OF GOD. QUINN, MICHAEL S.
ACTUALITIES AND POSSIBILITIES ONCE AGAIN. OAKES, ROBERT A.
AN EARLY PLAN TOWARDS MARTIN BUBER'S "I AND THOU" (IN HEBREW). HORWITZ, RIVKA.
ANOTHER VISIT TO THE "THIRD WAY". EDWARDS, REM B.
ANSELM'S FORMULA AND THE LOGIC OF 'GOD'. VAN BUREN, PAUL M.
APULEIUS AND PLATONIC THEOLOGY. MORTLEY, RAUOL.
AUGUSTINE AND THE LIFE OF MAN'S BODY IN THE EARLY DIALOGUES. BUCKENMEYER, ROBERT E.
BELIEVING IN GOD. ATTFIELD, ROBIN.
BERKELEY AND INFERRED FRIENDS. STEINKRAUS, WARREN E.
BEYOND THE THEORY OF ANALOGY. BURRELL, DAVID.
BRIGHTMAN'S PHILOSOPHY OF IMMORTALITY. GIBBONS, JOSEPH P.
CARDINAL NEWMAN'S "FACTORY-GIRL ARGUMENT". NEWMAN, JAY.
CHEMINS ET ETAPES D'UNAMUNO. MOREAU, JOSEPH.
COMMENT LES PHILOSOPHIES DE L'ESISTENCE SE SONT-ELLES APPROPRIE LA PENSEE KIERKEGAARDIENE. HUBER, G.
COMMENT ON WATT. HARRIS, ERROL E.
COMMITMENT AND JUSTIFICATION: A NEW LOOK AT THE ONTOLOGICAL ARGUMENT. CHUBB, JEHANGIR N.
COMPATIBILISM, FREE WILL AND GOD. FLEW, A G N.
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DESIGN - A FURTHER REPLY TO R G SWINBURNE. OLDING, A.
DEUS ALEA LUDENS. KURZ, OTTO.
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DIE WIRKLICHKEIT GOTTES IN DER PHILOSOPHIE LUDWIG FEUERBACHS. BRECHTKEN, JOSEF.
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GOD
EL PROBLEMA DEL MAL EN JACQUES MARITAIN. DIAZ, JOSE ANTONIO.
EL TIEMPO Y LA ETERNIDAD EN LOUIS LAVELLE. BOLLINI, MARIA TERESA.
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EVIL, GOD AND THE FREE WILL DEFENSE. BENNETT, PHILIP W.
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GASTWIRTH'S 'CONCEPTS OF GOD'. SLATER, PETER.
GOD AND PROBABILITY. STURCH, R L.
GOD AND THE POSSIBILITY OF SCIENCE. HINTON, R T.
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GOD AND THE POSSIBILITY OF PHILOSOPHY. ESPOSITO, JOSEPH L.
GOD AND WORLD IN JOHN OF THE CROSS. BENDICK, JOHANNES.
GOD, NECESSARY EXEMPLIFICATION, AND THE SYNTHETIC/ANALYTIC. LAURA, RONALD S.
GOD'S ACTION AND NATURE'S WAY. LACKS, JOHN.
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INFERRING THE EXISTENCE OF GOD FROM THE REALITY OF ESSENCE. CARIGNAN, MAURICE.
INTERPRETACION AGUSTINIANA DEL AMOR. CAPANAGA, V.
INTRODUCTION A LA DOCTRINE DU SYMBOLISME RELIGIEUX CHEZ PAUL TILLICH. RICHARD, JEAN.
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IRREDUCIBLE RELIGIOUS METAPHORS. BURGESS, A J.
JEFFERSON ON LIBERTY. COOKE, J W.
KANT, LA METAFISICA E LO SCIENTISMO. GALEAZZI, UMBERTO.
KANT'S DISTINCTION BETWEEN PHENOMENA AND NOUMENA. QAYUM, ABDUL.
KIERKEGAARD ON 'TRUTH IS SUBJECTIVITY' AND 'THE LEAP OF FAITH'. SCHACHT, RICHARD.
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L'EXPERIENCE DE LA FOI ET L'EXISTENCE DE DIEU. KALINOWSKI, GEORGES.
L'HOMME ET L'ABSOLU. LABARRIERE, PIERRE-JEAN.
L'HOMME ET L'ABSOLU: PART II-LOGIQUE DE L'EXPERIENCE DE L'ABSOLU. LABARRIERE, PIERRE-JEAN.
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LE DIEU D'ANSELME ET LES APPARENCES DE LA RAISON DE J VUILLEMIN. GOCHET, PAUL.
LE MOI ET L'ETRE. TROTIGNON, PIERRE.
LE PROBLEME DU MAL DANS LA PHILOSOPHIE DE LA RELIGION DE SAINT THOMAS. VAN RIET, GEORGES.
LE RESPONSABILITA KANTIANE. PESCE, LINO.
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MORAL EVIL AND THE EXISTENCE OF GOD: A REPLY. KONDOLEON, THEODORE J.
MORTE E ALIENAZIONE. DE FRANCO, RAFELLA.
MR CLARKE'S RESURRECTION ALSO. HICK, JOHN.
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NATURAL EXPLANATIONS AND RELIGIOUS EXPERIENCE. WAINWRIGHT, WILLIAM J.
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OMNIPOTENCE. GEACH, P T.
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REPLY TO HARRIS. WATT, A J.
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SANTAYANA'S LAY RELIGION. WHITTEMORE, ROBERT C.
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WHITEHEAD'S GOD: CATEGOREALLY DERIVED OR REFORMULATED AS A 'PERSON', OR NEITHER? MACCORMAC, EARL R.
WHY "GOD LOVES MANKIND" IS UNFALSIFIABLE. MILLER III, JOHN F.
ZIFF ON GOD. JENSEN, A D.

GODFREY-OF-FONTAINES
GODFREY OF FONTAINES AND THE ACT-POTENCY AXIOM. WIPPEL, JOHN F.

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GOLDMANN,L
GENESE ET STRUCTURE. TERTULIAN, NICOLAS.
GOLDMANN VIVANT. PALMIER, JEAN-MICHEL.

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EL INTELECTUALISMO ETICO DE SOCRATES. COLBERT JR, JAMES G.
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KANT'S CONCEPTION OF NONMORAL GOOD. WALHOUT, DONALD.
KATZ ON 'GOOD' AGAIN. STUBBINGS, R G.
MATERIA Y MAL EN LA FILOSOFIA DE PLOTINO. SANTA CRUZ DE PRUNES, MARIA ISABEL.
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GOODMAN,N
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A GRUESOME NOTE. WILKERSON, T E.
ARE PAINTINGS AND PHOTOGRAPHS INHERENTLY INTERPRETATIVE? HESTER, MARCUS B.
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ON A CRITERION OF DEFINITION. BURDICK, HOWARD.
ON A SUPPOSED ADVANTAGE OF REALISTIC SYSTEMS. POTTER, KARL H.
PROBABILISTIC CONFIRMATION THEORY AND THE GOODMAN PARADOX. ROSENKRANTZ, R D.
RUSSELL'S THEORY OF DEFINITE DESCRIPTION AS OPPOSED TO QUINE'S SINGULAR TERMS. WELDING, S O.
SECONDARY EXTENSIONS, MEANINGS AND ONO-NULL TERMS. HARRIS JR, JAMES F.
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PLANTINGA'S UNFORTUNATE GOD. WINDT, P Y.
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THE PROOF OF UTILITY AND EQUITY IN MILL'S UTILITARIANISM. MARSHALL, JOHN.
THEOPHANIC COSMIC ORDER IN SAINT BONAVENTURE. WOO, ESTHER.

GOROVITZ,S
MILL AND SOME CONTEMPORARY CRITICS ON 'CAUSE'. ROSENBERG, A.

GOVERNANCE
LOCKE ON MAJORITY-RULE AND THE LEGISLATIVE. TASSIM, ALDO.

GOVERNMENT(S)
AUTONOMY AND GOVERNMENT. COHEN, CARL.
DEMOCRATIC VIOLENCE. HONDERICH, TED.
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EGALITE ET VALEURS. PERELMAN, CH.
JEFFERSON ON LIBERTY. COOKE, J W.
LA CRISE DE L'EGALITARISME. FRIEDRICH, CARL J.
LA LOI, LA LIBERTE ET LA PREROGATIVE DANS LA PENSEE POLITIQUE DE JOHN LOCKE. VON LEYDEN, W.
LE PRINCIPLE D'UTILITE ET L'EGALITE: BENTHAM ET J S MILL. GRIFFIN-COLLART, E.
REASONS AND AUTHORITY. DWORKIN, GERALD B.
THE DEPERSONALIZATION OF VIOLENCE: REFLECTION ON THE FUTURE OF PERSONAL RESPONSIBILITY. BYRNE, EDMUND F.
THE JUSTIFICATION OF GOVERNMENTAL AUTHORITY. BAIER, KURT.
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GRACE
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EDMUND HUSSERL, "GRAMMAIRE GENERALE ET RAISONNEE" AND ANTON MARTY. KURODA, S Y.
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MCKEON'S PHILOSOPHY OF COMMUNICATION: THE ARCHITECTONIC AND INTERDISCIPLINARY ARTS. HAUSER, GERARD A AND CUSHMAN, DONALD P.
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OPEN CONCEPTS. WEITZ, MORRIS.
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SEVEN PRINCIPLES OF SURFACE STRUCTURE PARSING IN NATURAL LANGUAGE. KIMBALL, JOHN.
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THE COMITATIVE AND CASE GRAMMAR. BUCKINGHAM, HUGH W.
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GRAMSCI,A
LA COSCIENZA MONDANA. D'ARPA, VITO.

GRAVES,J
GRAVES ON THE PHILOSOPHY OF PHYSICS. STEIN, HOWARD.
SOME ASPECTS OF GENERAL RELATIVITY AND GEOMETRODYNAMICS. EARMAN, JOHN.

GRAVINA,G
L'UMANESIMO GIURIDICO. MONTANO, ROCCO.

GRAVITY
CHARLES S PEIRCE AS MATHEMATICAL GEODESIST. LENZEN, VICTOR F.

GREEK
ADDENDA PERIPATETICA. GOTTSCHALK, H B.
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THE THING IN ITSELF IN ENGLISH INTERPRETATIONS OF KANT. HOAGLUND, JOHN.

GREEN,G
THE LEXICAL EXPRESSION OF EMPHATIC CONJUNCTION: THEORETICAL IMPLICATIONS . GREEN, GEORGIA M.

GREEN,T
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A COMMENT ON 'THE EXTRAORDINARY CLAIM OF PRAEOLOGY'. BLOCK, WALTER.

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YOU CANNOT DERIVE "OUGHT" FROM "IS". SAMUELS, WARREN J.

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HEGELIANISM
A CASE OF ABORTIVE HEGELIANISM. KALIN, MARTIN G.
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HEGEL Y EL ENIGMA DEL TIEMPO. PUCCIARELLI, EUGENIO.
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KARMA - THE RIPENING FRUIT. NANAJIVAKO, BHIKKHU.
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LE NEANT ET L'ACTION. LOGSTRUP, K E.
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LIBERDADEN NAC LIVRE. SPLETT, JORG.
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THE POLITICS OF CONTEMPORARY PHILOSOPHY OF HISTORY: A REPLY TO HAYDEN WHITE. DRAY, W H.
THE PSYCHO-PHILOSOPHY OF HISTORY. HALL, ROBERT.
THE STRUCTURE OF HISTORICAL NARRATIVE. WHITE, HAYDEN V.
THE TRAGIC FARCE OF MARX, HEGEL, AND ENGELS: A NOTE. MAZLISH, BRUCE.
THE TRAIT-DOMINANCE THEORY OF HISTORICAL PERIODIZATION. ABEGG, EDMUND D.
THE TWILIGHT OF HISTORY: THE STANDPOINT OF COURNOT. ARENILLA, LOUIS.
THE UNIQUENESS OF MAN AND THE DIALECTIC OF HISTORY. LEWIS, JOHN.
THREE ANTAGONISTS OF HEGEL: FEUERBACH, KIERKEGAARD, MARX. MATRAI, L.
TOWARDS A MARXIST THEORY OF VALUE. HELLER, AGNES.
TRADIZIONE COME AUTOTRASMISSIONE TOTALE "DELL'UMANO". DI GIOVANNI, A.
TWO VARIETIES OF HISTORICAL WRITING. SEVCENKO, IHOR.
UN ANTIGUO ANTECEDENTE DEL CALCULO DE PROBABILIDADES. BOLZAN, J E.
UN MODO NUOVO DI FARE STORIA DELLA FILOSOFIA. CENACCHI, G.
WEBER'S THESIS AS AN HISTORICAL EXPLANATION. SPRINZAK, EHUD.
ZELLER ET FEUERBACH. CESA, CLAUDIO.

HIZ,H
WEAK AND STRONG COMPLETENESS IN SENTENTIAL LOGICS. CORCORAN, JOHN.

HOAGLAND,H
TOWARD A NEW HUMANIST MANIFESTO. KURTZ, PAUL AND WILSON, EDWIN H.

HOBBES
FORCE AND ITS POLITICAL USE IN HOBBES. POLIN, RAYMOND.
GAUTHIER ON HOBBES' MORAL AND POLITICAL PHILOSOPHY. MORRIS, BERTRAM.
HOBBES'S THEORY OF SIGNIFICATION. HUNGERLAND, ISABEL C.
IL MAGALOTTI E L'ATEISMO. CORSANO, ANTONIO.
IL VERUM-FACTUM VICHIANO. SEVERINO, GIULIO.

HOBBES
NOTAS SOBRE LA PRESENCIA DE HOBBES EN LA SOCIEDAD CONTEMPORANEA. VALLS, FRANCISCO JAVIER.
PARRY ON PERFORMATIVES AND OBLIGATION IN HOBBES. VON LEDEN, W.
PRE-EMPTIVE VIOLENCE: A REPLY TO GAUTHIER. MCNEILLY, F S.
THE LIMITS OF INDIVIDUALISM. TEITELMAN, MICHAEL.
THOMAS HOBBES ET LA DEFENSE DU POUVOIR "DE FACTO". SKINNER, Q.

HOBSON,J
J A HOBSON AS A NEW LIBERAL THEORIST: SOME ASPECTS OF THIS SOCIAL THOUGHT UNTIL 1914. FREEDEN, MICHAEL.

HOCKING,W
METAPHYSICAL ELEMENTS OF CREATIVITY IN THE PHILOSOPHY OF W E HOCKING: PART I. HOWIE, JOHN.
METAPHYSICAL ELEMENTS OF CREATIVITY IN THE PHILOSOPHY OF W E HOCKING, PART II. HOWIE, JOHN.

HODGSON,D
IS ACT-UTILITARIAN TRUTH-TELLING SELF-DEFEATING? HOERSTER, N.

HOELDER,O
HOELDER'S AND HUNTINGTON'S AXIOMATIZATIONS OF ABSOLUTE MAGNITUDES. BERKA, K.

HOELDERLIN
POESIE ET EXPERIENCE DU SOI. GARDET, L.

HOELSCHER,U
AMBIGUITY IN EMPEDOCLES B17,3-5: A SUGGESTION. MANSFELD, J.

HOFFMAN,R
MYSTICISM, CONTRADICTION, AND INEFFABILITY. PLETCHER, GALEN K.

HOFMEISTER,H
TRUTH AND TRUTHFULNESS: A REJOINDER. SCHWARZ, WOLFGANG.

HOGAN,D
WHITEHEAD'S GOD, ANALOGY, AND CONSISTENCY OF HIS METAPHYSICS. MILLER, VERONICA.

HOHFELD,N
LAW, LANGUAGE AND LOGIC: THE LEGAL PHILOSOPHY OF WESLEY NEWCOMB HOHFELD. BRADY, JAMES B.

HOLBOROW,L
REPLY TO MR HOLBOROW. MELLOR, D H.

HOLINESS
HOLINESS IN INDIAN AND WESTERN TRADITIONS. PULIGANDLA, R.

HOLLAND,R
SCEPTICISM AND MORALITY. CHERRY, CHRISTOPHER.

HOLY
LA "NOVITA" NELLA CONCEZIONE MORALE DI J BAPTIST VON HIRSCHER. BALESTRO, PIETRO.

HOMER
PSYCHE IN HERACLITUS, I. NUSSBAUM, MARTHA C.

HOMOSEXUALITY
SUR LA "REVOLUTION SEXUELLE". AXELOS, KOSTAS.

HOOK,S
A CRITIQUE OF SIDNEY HOOK'S JUSTIFICATION OF HUMAN RIGHTS. PENCE, GREGORY E.
PRESENCE DU PRAGMATISME. DELEDALLE, GERARD.
THE MARXISM OF SIDNEY HOOK. CAMPORESI, CRISTIANO.

HOOKE,R
MECHANISM, TELEOLOGY, AND 17TH CENTURY ENGLISH SCIENCE. CENTORE, F F.

HOPE
ERNESTO BLOCH. GONZALEZ-CAMINERO, NEMESIO.
HOPE AND WORLD SURVIVAL. WU, KUANG-MING.
INVISIBLE DOORWAY: HOPE AS A TECHNOLOGICAL VIRTUE. SHRIVER JR, DONALD W.
ONTOLOGIA TRIADICA E TRINITARIA. CENTIOLI, E.

HOPKINS,G
POESIE ET EXPERIENCE DU SOI. GARDET, L.

HORACE
FILOZOFICZNE REFLEKSJE I SWIADOMOSC RELIGIJNA HORACEGO. JEDRZYNSKI, E.

HORKHEIMER,M
HORKHEIMER: FUTURO DELLA DOCIETA E RELIGIONE. BAUSOLA, ADRIANO.
LA CRITICA DI MARCUSE AL FORMALISMO SCIENTIFICO. VERZILLO, ANNA.

HOSPERS,J
EGOISM AND RIGHTS. MACK, ERIC.
FACTS IN FICTION. MEW, PETER.
THE RELATION BETWEEN NORMATIVE ETHICS AND METAETHICS. FOULK, GARY J.

HOURANI,G
THRASYMACHUS--- OR PLATO? MAGUIRE, JOSEPH P.

HUET,F
PHILOSOPHIE, EXEGESE ET POLITIQUE SELON FRANCOIS HUET. DUMAS, J L.

HUI-YUAN
A TENTATIVE TREATISE ON THE BUDDHIST PHILOSOPHICAL THOUGHT OF HUI-YUAN. FANG, LI-T'EN.

HUMAN(S)
LA FILOSOFIA COMO EXPRESSION DE UN TIPO HUMANO. PUCCIARELLI, EUGENIO.

HUMAN-NATURE
A REPLY TO PROFESSOR FEIBLEMAN. MITIAS, MICHAEL H.
A REPLY TO PROFESSOR FEIBLEMAN. HELM, BERTRAND.
HUMAN NATURE AS RECENT SCIENCE SEES IT. FEIBLEMAN, JAMES K.
MACHT UND MENSCHLICHKEIT. SUTLIC, VANJA.

HUMANISM
AUTHENTISCHE UND PROBLEMATISCHE FORMEN DES SOZIALISTISCHEN HUMANISMUS. FLEISHCER, HELMUT.
CRISI DELLA SOCIETA, CRISI DELLA SCUOLA: VERITA E RIVELAZIONE. PURRINO, SALVATORE.
DEMOCRACY, "HIGH CULTURE," AND THE UNIVERSITIES. CLAFSON, FREDERICK A.
DIFFERENTIATING EVOLUTIONARY NATURALISM FROM HUMANISM. MORRIS, MAXWELL H.
DISCUSSION OF JACQUES DERRIDA, "THE ENDS OF MAN". ZANER, RICHARD M.
HEURISTIQUE ET METAPHYSIQUE. SECRETAN, PHILIBERT.
HUMANISM IN EDUCATION. BROUDY, HARRY S.
HUMANISM IN MODERN ART. SCHWARTZ, BARRY.
HUMANISMO JURIDICO Y DERECHOS DEL HOMBRE EN LA OBRA DE LUIS RECASENS SICHES. DE CASTRO CID, B.

HUMANISM
HUMANIST MANIFESTO II. KURTZ, PAUL.
INTERSOGGETTIVITA' DEL POTERE. PACI, ENZO.
ISSUES OF HUMAN WELFARE. BROWN, LESTER R.
L'ACTIVITE NEGATIVE. KRYGER, EDNA.
L'EDUCAZIONE MORALE DI PIETRO ABELARDO "ORTODOSSO RIBELLE". GNEO, P CORRADO.
LA NON-VIOLENCE CONSIDEREE COMME MODE DE VIE HUMAIN. KRESIC, ANDRIJA.
MARX UND DER ITALIENISCHE HUMANISMUS. GRASSI, ERNESTO.
MATHEMATICS AND HUMANISTIC THEMES: SUM CONSIDERATIONS. BROWN, STEPHEN.
MILL'S SECULAR RELIGION. RAUCH, LEO.
NIETZSCHE, HUMANISM, AND VIOLENCE. SEFLER, GEORGE F.
ON HUMANISTIC TRADITIONS: THE WHOLE MAN AND HIS ROLE IN HISTORY. SCHOECK, R J.
ORTEGA Y GASSET: PRAECEPTOR HISPANIAE. DWORKIN, MARTIN S.
PARADOXES OF POWER AND HUMANITY. KORAC, VELJKO.
PEIRCE AND SCHILLER AND THEIR CORRESPONDENCE. SCOTT, FREDERICK J D.
POUVOIR ET HUMANISME. GOLDMANN, LUCIEN.
RECONSTRUCTION IN FOUNDATIONS STUDIES. BUTTS, R FREEMAN.
RELIGIOUS HUMANISM ENOUGH? SCHILPP, PAUL A.
SCIENTIFIC AND TECHNICAL PROGRESS AND HUMANISM. KUVACIC, IVAN.
SOBRE EL AZAR Y LA NECESIDAD. DE ALEFANDRO, JOSE MARIA.
SOCIAL ENTAILMENTS OF THE THEORY OF SELF-ACTUALIZATION. NORTON, DAVID L.
SYSTEMS PHILOSOPHY AND HUMANISTIC VALUES. LASZLO, ERVIN.
THE AMERICAN SCHOLAR. CHANCELLOR, JOHN M.
THE KNOWLEDGE NOBODY WANTS: THE HUMANISTIC FOUNDATIONS IN TEACHER EDUCATION. ARNSTINE, DONALD.
THE SOCIAL CONCEPTS OF HUMANISM. TONNE, HERBERT A.
TOWARD A NEW HUMANIST MANIFESTO. KURTZ, PAUL AND WILSON, EDWIN H.
VARIETIES OF HUMANISM AND THE "NEW" SECULARISM. KALLEN, HORACE M.
WHAT IS HUMANISTIC ETHICS? KURTZ, PAUL.

HUMANITIES
MODERN CIVILIZATION AND HUMAN SURVIVAL. MULLER, HERBERT J.
ON MISUNDERSTANDING 'UNDERSTANDING'. MCCARTHY, THOMAS.
OUTLINE OF A GENERAL THEORY OF CULTURAL CHANGE. BERGER JR, HARRY.
THE A PRIORI OF COMMUNICATION AND THE FOUNDATION OF THE HUMANITIES. APEL, KARL-OTTO.

HUMANITY
CRISE VECUE ET PHILOSOPHIE CHEZ HEGEL. GOULIANE, C I.
HEGEL ET NOUS: A PROPOS PROBLEME DE L'HISTOIRE DE LA PHILOSOPHIE. LOMBARDI, FRANCO.
MACHT, GEWALT UND HUMANITAET. PETROVIC, GAJO.
OU VA LA PHILOSOPHIE DANS SON HISTOIRE? BELAVAL, M YVON.
PUDICIZIA DELL'ART: L'ARTE COME ESPRESSIONE DI UMANESIMO TOTALE. CIARDO, MANLIO.

HUMANNESS
ON A CERTAIN TENSION IN PLATO'S "REPUBLIC". STROLL, AVRUM.
THE DEHUMANIZATION OF ART. LYAS, COLIN.
THE ROOTS OF VISUAL EXPRESSION. STACY, D L.

HUMBOLDT
NOAM CHOMSKY ET LA LINGUISTIQUE CARTESIENNE. VOSS, JOSEF.
YOUNG WILHELM VON HUMBOLDT'S WRITINGS (1789-93) RECONSIDERED. SWEET, PAUL R.

HUME
A PROOF OF HUME'S SEPARATION THESIS BASED ON A FORMAL SYSTEM FOR DESCRIPTIVE AND NORMATIVE STATEMENTS. JOHANSON, ARNOLD A.
A REPLY TO BEAUCHAMP. KONRAD, A RICHARD.
ACTION THEORY AS THE FOUNDATION FOR THE SCIENCES OF MAN. YOLTON, JOHN W.

HUME
AN ERROR IN SELBY-BIGGE'S 'HUME'. STOVE, D C.
ARDAL ON THE MORAL SENTIMENTS IN HUME'S 'TREATISE'. HEARN JR, THOMAS K.
CHISHOLM AND HUME ON OBSERVING THE SELF. CLACK, R JEROLD.
CONJECTURAL KNOWLEDGE: MY SOLUTION OF THE PROBLEMS OF INDUCTION. POPPER, KARL R.
COSMIC EPOCHS AND THE SCOPE OF SCIENTIFIC LAWS. BEAUCHAMP, TOM L.
DAVID HUME AND CHARLES DARWIN. HUNTLEY, WILLIAM B.
ERNST MACH: NEUTRAL MONISM. BHATTACHARYA, MANJULEKHA.
FROM CONCEIVABILITY TO POSSIBILITY. WOOLHOUSE, R S.
HUME ON RELIGION. HUSSAIN, SHAHID.
HUME ON THE PROBLEM OF HISTORICAL AND SCIENTIFIC EXPLANATION. LIVINGSTON, DONALD W.
HUME ON TRAGEDY. PATON, MARGARET.
HUME, TREATISE, III, I, 1. HENZE, D F.
HUME'S ANALYSIS OF "CAUSE" AND THE 'TWO-DEFINITIONS' DISPUTE. LESHER, JAMES H.
HUME'S DISAVOWAL OF THE "TREATISE". CUMMINS, PHILLIP D.
HUME'S SCEPTICISM. ROBISON, WADE L.
HUME'S THEORIES OF DISPOSITIONAL PROPERTIES. BRICKE, JOHN.
HUME'S TROUBLESOME RELATIONS. GOTTERBARN, DONALD.
HUME'S TWO CONCEPTS OF GOD. JONES, PETER.
HUME'S USE OF THE GAME ANALOGY. WERTZ, SPENCER K.
IN DEFENCE OF NATURAL AGENTS. MADDEN, E H AND HARRE, R.
MIRACLES AND EPISTEMOLOGY. YOUNG, ROBERT.
NATURAL NECESSITY. HUMBER, JAMES AND MADDEN, EDWARD.
NATURAL POWERS AND POWERFUL NATURES. HARRE, R AND MADDEN, E H.
NEW SPOKESMEN IN AN OLD DIALOGUE. NORDGULEN, GEORGE.
NO 'FACT-VALUE GAP' FOR HUME: A REPLY TO KONRAD. BEAUCHAMP, TOM L.
ON WHEN THERE MUST BE A TIME-DIFFERENCE BETWEEN CAUSE AND EFFECT. HEDMAN, CARL G.
PAIN AND PAIN BEHAVIOUR. RADFORD, COLIN.
REFLECTIONS ON HUME'S AND THE BUDDHA'S IDEAS ABOUT THE SOUL. LITTLE, IVAN L.
RELIGIOUS REFLECTION AND MAN'S TRANSCENDENCE. FARRELLY, JOHN.
SCIENTIFIC EXPLANATIONS. MADDEN, EDWARD H.
SELF-INTEREST AND BENEVOLENCE IN HUME'S ACCOUNT OF MORAL OBLIGATION. HUFF, THOMAS.
SO WE HAVE A SHAFTENBUREAN SELF IN THE 'TREATISE'? CORCORAN, CLIVE M.
STERLING LAMPRECHT'S CRITIQUE OF CAUSALITY. COHEN, BARRY AND HUMBER, JAMES.
TESTIMONY AND OBSERVATION. CODDY, C A J.
THE CONTEMPORARY RELEVANCE OF HUME'S REMARKS ON LIBERTY AND NECESSITY. WALTON, DOUGLAS.
THERE IS NO "FACT-VALUE GAP" FOR HUME. KONRAD, A RICHARD.
TOWARDS A RELATIONAL METAPHYSICS. ZAIDI, SYED A R.
VERDAD Y ENMASCARAMIENTO. FRANCELLA, OSVALDO.

HUNTINGTON,E
HOELDER'S AND HUNTINGTON'S AXIOMATIZATIONS OF ABSOLUTE MAGNITUDES. BERKA, K.

HUSSERL
AN ESSAY ON 'PHENOMENOLOGY'. RAVAL, R K.
DISCUSSION OF JACQUES DERRIDA, "THE ENDS OF MAN". ZANER, RICHARD M.
EDMUND HUSSERL, "GRAMMAIRE GENERALE ET RAISONNEE" AND ANTON MARTY. KURODA, S Y.
EL LENGUAJE Y LO TRASCENDENTAL. WALTON, ROBERTO J.
EXPRESSION ET ARTICULATION. PARRET, HERMAN.
FENOMENOLOGIA COME FILOSOFIA DELLA CULTURA. BELCHRADSKY, VACLAV.
FENOMENOLOGIA E STORIA. FRANCHINI, RAFFAELLO.
FORSCHUNGSNOTIZEN UEBER HUSSERLS "ENTWURF EINER 'VORREDE' ZU DEN 'LOGISCHEN UNTERSUCHUNGEN'". SCHUHMANN, KARL.
GENESE ET STRUCTURE. TERTULIAN, NICOLAS.

HUSSERL
HISTORY AND EXISTENCE IN HUSSERL'S MANUSCRIPTS. PIANA, GIOVANNI.
HUSSERL ON PICTURES AND INTENTIONAL OBJECTS. KUNG, GUIDO.
HUSSERL ON SENSATION: NOTES ON THE THEORY OF HYLE. LARRABEE, MARY JEANNE.
HUSSERL'S CONCEPT OF THE HUMAN SCIENCES. STACK, GEORGE J.
HUSSERL'S CRITERION OF TRUTH. HEIN, K F.
HUSSERLIAN AND HEIDEGGERIAN PHENOMENOLOGY. SCHACHT, RICHARD L.
IL PROBLEMA DEL LINGUAGGIO IN MAURICE MERLEAU-PONTY. CAPRA, SILVIO.
INTENTIONALITY IN EDMUND HUSSERL AND BERNARD LONERGAN. RYAN, WILLIAM F J.
INTERPRETING HUSSERL AND HEIDEGGER: THE ROOT OF SARTRE'S THOUGHT. ARONSON, RONALD.
INTOLERABLE HUMAN RESPONSIBILITY. SCANLON, JOHN D.
INTUITION AND HORIZON IN THE PHILOSOPHY OF HUSSERL. PIETERSMA, HENRY.
KANT, HUSSERL ET L'HISTOIRE DE LA LOGIQUE. DANEK, JAROMIR.
LA COSCIENZA MONDANA. D'ARPA, VITO.
LA FENOMENOLOGIA DI G FUNKE TRA METAFISICA E METODO. PREITE, MARIA DELLO.
LA FILOSOFIA DE LA ARITMETICA DE HUSSERL. TORRETTI, ROBERTO.
LA SUPERACION DEL PROBLEMA DEL CONOCIMIENTO. ESTEVEZ, EMILIO DIAZ.
LIFE-WORLD CONSTITUTION OF PROPOSITIONAL LOGIC AND ELEMENTARY PREDICATE LOGIC. ELEY, LOTHAR.
LOGICA E FENOMENOLOGIA II. CERRI, STEFANO.
OMLIJNING VAN EEN NIEUW BEGRIP VAN TRANSCENDENTAALFILOSOFIE: EEN KRITIEK OP HUSSERLS REDUCTIE VAN DE FENOMENOLOGIE TOT EEN TRANSCENDENTALE. BOEHM, R.
ON BRACKETING THE 'EPOCHE'. VAN DE PITTE, M M.
ON OCCASIONAL EXPRESSIONS. KOTARBINSKA, JANINA.
ORTEGA: ACTION AND ONTOLOGY. DE L MEDINA, ANGEL.
PHENOMENOLOGIE ET ONTOLOGIE: HUSSERL ET HEIDEGGER. TREPANIER, EMMANUEL.
RELIGIOUS REFLECTION AND MAN'S TRANSCENDENCE. FARRELLY, JOHN.
REMARKS ON THE IDEA OF AUTHENTIC THINKING IN THE LOGICAL INVESTIGATIONS. SCHUWER, ANDRE.
SHIFTING FOCUS FROM SARTRE TO HUSSERL. STAMPS, ANN.
SUBSTANTIALITY AND PERCEPTUAL COHERENCE. GURWITSCH, ARON.
THE "FIFTH MEDITATION" AND HUSSERL'S CARTESIANISM. CARR, DAVID.
THE EGO AND THE CONSCIOUSNESS IN RIVAL PERSPECTIVES (A STUDY OF HUSSERL AND THE EARLY SARTRE) (IN HEBREW). SUKALE, MICHAEL.
THE EMERGENCE OF AN ABSOLUTE CONSCIOUSNESS IN HUSSERL'S EARLY WRITINGS ON TIME-CONSCIOUSNESS. BROUGH, JOHN.
THE EPOCHE AND PHENOMENOLOGICAL ANTHROPOLOGY. SCANLON, JOHN D.
THE HERMENEUTIC METASCIENCE OF PSYCHOANALYSIS. RAUHALA, LAURI.
THE LIFE-WORLD REVISITED. KERSTEN, FREDERICK.
THE PHENOMENOLOGICAL ATTITUDE IN THE SAMKARA VEDANTA. SINARI, RAMAKANT.
THE PHENOMENOLOGICAL CONCEPT OF EXPERIENCE. LANDGREBE, LUDWIG.
WHAT DOES THE PHENOMENOLOGY OF EDMUND HUSSERL WANT TO ACCOMPLISH? FINK, EUGEN.

HUXLEY
COMMENT ON J TRAVIS: "PROGRESSIVISM AND THE HUMAN SUPREMACY ARGUMENT". HEIN, HELDE.
PROGRESSIVISM AND THE HUMAN SUPREMACY ARGUMENT. TRAVIS, JANET L.

HUXLEY,A
BRAVE NEW WORLD AND THE LIBERAL CONCEPT OF FREEDOM. PHILLIPS, ROBERT L.

HUYGENS,C
DYNAMICAL SYSTEMS AND HUYGENS' PRINCIPLE. D'AMBROSIA, UBIRATAN.

HYPNOSIS
BETRACHTUNGEN UEBER SUGGESTION UND SUGGESTIBILITAET. GHEORGHIU, VL A.

HYPOTHESIS(-SES)
ASSUMPTION-SEEKING AS HYPOTHETIC INFERENCE. LEE, DONALD S.
CONCERNING RABBITS. REEVES, A.
CONTEXTUAL FALSIFICATION AND SCIENTIFIC METHODLOGY. LEPLIN, JARRETT.
EPIDEMICAL SPREAD OF SCIENTIFIC OBJECTS: AN ATTEMPT OF EMPIRICAL APPROACH TO SOME PROBLEMS OF META-SCIENCE. NOWAKOWSKA, MARIA.
EXPLANATORY POWER AND EXPLANATORY APPEAL OF THEORIES. RAPOPORT, ANATOL.
HISTORICAL INSTRUMENTALISM. MCCULLAGH, C B.
HYPOTHESE ET INFIRMATION EXPERIMENTALE: ETUDE D'UN PROBLEME DE GENETIQUE HUMAINE. LENNES, GEORGES.
HYPOTHESE ET CONFIRMATION EN HISTOIRE DE LA PHILOSOPHIE. ROBINET, ANDRE.
INFORMATION THEORETIC CONCEPTS IN TESTING HYPOTHESES. NEMETZ, T.
KEPLER'S THEORY OF HYPOTHESIS AND THE 'REALIST DILEMMA'. WESTMAN, ROBERT S.
L'HYPOTHESE ET SA VERIFICATION A LA NAISSANCE DE LA PHYSIQUE MATHEMATIQUE. NAMER, EMILE.
LES HYPOTHESE EN COSMOLOGIE. MERLEAU-PONTY, JACQUES.
POPPER, PLATO AND PLANS. OOSTHUIZEN, D C S.
RULE (R)--REJECTED. JONES, MICHAEL T.
STEGMULLER ON THE RELATIONSHIP BETWEEN THEORY AND EXPERIENCE. KOCKELMANS, JOSEPH J.
THE INDUCTIVE LOGIC OF PROGRESSIVE PROBLEM-SHIFTS. COHEN, L J.
THE PARADOXES OF CONFIRMATION. BATENS, DIDERIK.

HYPOTHETICAL(S)
HYPOTHETICALS: CONDITIONALS AND THETICALS. BAKER, JOHN A.
ON STEVENSON'S IF-IDULTIES. MARTIN, R M.
THE TREATISES "ON MODAL PROPOSITIONS" AND "ON HYPOTHETICAL PROPOSITIONS" BY RICHARD LAVENHAM. SPADE, PAUL VINCENT.

HYPOTHETICAL-IMPERATIVE
THE HYPOTHETICAL IMPERATIVE. HILL JR, THOMAS E.

HYPPOLITE,J
DIALECTICAL PHILOSOPHY BEFORE AND AFTER MARX. DUPRE, LOUIS.
HYPPOLITE AND THE HEGEL REVIVAL IN FRANCE. HECKMAN, JOHN.

HYSLOP,A
JUST WHAT IS WRONG WITH THE ARGUMENT FROM ANALOGY? LOCKE, DON.

I
AN EARLY PLAN TOWARDS MARTIN BUBER'S "I AND THOU" (IN HEBREW). HORWITZ, RIVKA.
DER STANDPUNKT DES EGOZENTRISMUS: ZUR PHILOSOPHIE DES ICH VON MAX STIRNER. SCHNEIDERS, WERNER.
THE DEVELOPMENT OF G H MEAD'S SOCIAL PSYCHOLOGY. COOK, GARY ALAN.
THE METAPHYSICAL SUBJECT. HARTNACK, JUSTUS.
YOU AND I. HAMBLIN, C L.
ZUR METAPHYSIK DES ICHS. PANOU, STAVROS.

IAMBLICHUS
IAMBLICHUS AND THE ORIGIN OF THE DOCTRINE OF HENADS. DILLON, JOHN M.

IBN-AL'ARABI
THE IDEA OF JUSTICE IN ISLAMIC PHILOSOPHY. KESSEM, HAMMOND.

IDEA(S)
A NOTE ON "BERKELEY'S LINGUISTIC CRITERION". KUPFER, JOSEPH.
A THOMIST LOOKS AT WILLIAM JAMES'S NOTION OF TRUTH. MAURER, ARMAND A.
BISHOP BERKELEY'S PETITIO. ALLISON, HENRY E.

IDEA(S)
CENTENARY OF A C LOVEJOY'S BIRTHDAY (OCTOBER 10, 1873). WIENER, PHILIP P.
DELACROIX AND VICTOR COUSIN: SOME PROBLEMS OF NINETEENTH-CENTURY THEORY. BRIGHTON, C R.
DESCARTES' INTENTIONS. RING, MERRILL.
ENSAYO DE UNA HISTORIA METAFISICAMENTE NEUTRAL DEL ESPIRITU EN EL MUNDO. BACCA, JUAN DAVID GARCIA.
FREGE AND THE PRIVATE LANGUAGE ARGUMENT. HACKER, PETER.
IDEAS AND ARCHETYPES: APPEARANCE AND REALITY IN BERKELEY'S PHILOSOPHY. LASCOLA, RUSSELL A.
IDEAS OF INDIVIDUALS IN PLOTINUS: A REPLY TO DR BLUMENTHAL. RIST, JOHN M.
INNATISMO DE IDEAS Y DE NO-IDEAS. XIRUA, RAMON.
IS THERE PROGRESS IN PHILOSOPHY? GERBER, WILLIAM.
JOHN SERGEANT'S CRITICISM OF LOCKE'S THEORY OF IDEAS. COONEY, BRIAN.
L'IDEA COME FORMA TRASCENDENTALE DI CONOSCENZA E LA TELEOLOGIA IN KANT. NEGRI, ANTIMO.
LA ARQUEOLOGIA DEL SABER. FOUCAULT, MICHEL.
LOCKE, GEACH, AND INDIVIDUAL'S ESSENCES. WOOLHOUSE, R S.
LOCKE'S LANGUAGE OF PROPER NAMES. ENGLEBRETSEN, GEORGE.
LOCKE'S THEORY OF IDEAS. NATHANSON, STEPHEN L.
MEANING AND UNDERSTANDING IN THE HISTORY OF IDEAS. SKINNER, QUENTIN.
PARA UMA ANALISE DA FILOSOFIA DE INACIO MONTEIRO. MARTINS, ANTONIO.
PHILOSOPHIE ET HISTOIRE DE LA PHILOSOPHIE. LAFRANCE, YVON.
PREDICATION AND FORMS OF OPPOSITES IN THE "PHAEDO". NEHAMAS, ALEXANDER.
REMARKS ON THE IDEA OF AUTHENTIC THINKING IN THE LOGICAL INVESTIGATIONS. SCHUWER, ANDRE.
SIGNIFICACION Y SENTIDO DEL PRAGMATISMO NORTEAMERICANO. DEL VALLE, AGUSTIN VASAVE FERNANDEZ.
SOME SIMILARITIES BETWEEN SPINOZA AND HEGEL ON SUBSTANCE. SHMUELI, EFRAIM.
SYNECHISM, SOCIALISM, AND CYBERNETICS. ESPOSITO, JOSEPH L.
THE ABSTRACTION OF LINGUISTIC IDEAS: A REVIEW. BRANSFORD, JOHN D.
THE AUTONOMY OF INTELLECTUAL HISTORY. KRIEGER, LEONARD.
THE HISTORY OF POLITICAL IDEAS: A CRITIQUE OF Q SKINNER'S METHODOLOGY. PAREKH, BHIKHU AND BERKI, R N.
THE IMPLICATION OF BERKELEY'S EARLIEST PHILOSOPHY CONCERNING THINGS. THOMAS, GEORGE H.

IDEAL(S)
LA SITUACION COMO CAMPO ETICO. HARTMAN, ROBERT S.
THE IDEAL SCIENTIFIC THEORY: A THOUGHT EXPERIMENT. LASZLO, ERVIN.

IDEAL-TYPE(S)
WEBER'S THESIS AS AN HISTORICAL EXPLANATION. SPRINZAK, EHUD.

IDEALISM
A TENTATIVE TREATISE ON THE BUDDHIST PHILOSOPHICAL THOUGHT OF HUI-YUAN. FANG, LI-T'EN.
APPUNTI SULLA FORTUNA DI J F FRIES. BIANCO, BRUNO.
BERKELEY AND THE PRINCIPLE OF INERTIA. SILVER, BRUCE.
BISHOP BERKELEY'S PETITIO. ALLISON, HENRY E.
COLERIDGE AND EMERSON: PROPHETS OF SILENCE, PROPHETS OF LANGUAGE. LENTRICCHIA, FRANK.
CONCEPTUAL IDEALISM. RESCHER, NICHOLAS.
FICHTE'S IDEALISM. LACHS, JOHN.
G E SCHULZE TRA LA "MORAL-THEOLOGIE" E LA SPECULAZIONE HEGELIANA. PUPI, ANGELO.
IDEALISM, EMPIRICISM, AND MATERIALISM. BROWN, HAROLD I.
J A HOBSON AS A NEW LIBERAL THEORIST: SOME ASPECTS OF THIS SOCIAL THOUGHT UNTIL 1914. FREEDEN, MICHAEL.
KANT'S CRITIQUE OF BERKELEY. ALLISON, HENRY E.
KNOWLEDGE AS THE POSIT OF THE PHYSICAL PSYCHE. WENKART, HENNY.

IDEALISM
L'HOMME, SIGNE DE L'ETRE DANS L'ANTHROPOLOGIE MORALE D'A ROSMINI. EVAIN, FRANCOIS.
LA NOUVELLE IMAGE DE L'IDEALISME ALLEMAND. TILLIETTE, XAVIER.
LA SUPERACION DEL PROBLEMA DEL CONOCIMIENTO. ESTEVEZ, EMILIO DIAZ.
OMLIJNING VAN EEN NIEUW BEGRIP VAN TRANSCENDENTAALFILOSOFIE: EEN KRITIEK OP HUSSERLS REDUCTIE VAN DE FENOMENOLOGIE TOT EEN TRANSCENDENTALE. BOEHM, R.
REALISM AND IDEALISM IN PEIRCE'S CATEGORIES. BLACHOWICZ, JAMES A.
SPECULATION IN PHYSICS: THE HISTORY AND PRACTICE OF "NATURPHILOSOPHIE". GOWER, BARRY.
THE "IDEALISM" IN WITTGENSTEIN. SPRINGER, WILLIAM C.
THE REFUTATION OF STAGE. ROHATYN, DENNIS A.

IDEALIZATION
IDEALIZATION LAWS AND EXPLANATION. NOWAK, L.

IDENTIFICATION
HOW NOT TO REIDENTIFY THE PARTHENON. DAUER, FRANCIS W.
STRAWSON AND SCEPTICISM. STUBBS, ANNE C.

IDENTITY
"THE ESSENTIAL SOURCE OF IDENTITY" IN WANG LUNG-CHI'I'S PHILOSOPHY. CHANG, CHUNG-YUAN.
A NOTE ON PARTS AND ENUMERATION. DUDMAN, V H.
A PREDICATE CALCULUS FOR INTENSIONAL LOGIC. WEINGARTNER, PAUL.
A REPLY TO PROFESSOR ABELSON. LOCKWOOD, MICHAEL.
ACCESS, INCORRIGIBILITY, AND IDENTITY. TORMEY, ALAN.
ARMSTRONG'S CONCEPT OF A MENTAL STATE. HILEY, DAVID R.
BIOLOGICAL FOUNDATIONS OF THE PSYCHONEURAL IDENTITY. GLOBUS, GORDON G.
COMMENT: FEYERABEND ON THE IDENTITY THEORY. MUCCIOLO, LAURENCE F.
CRITERIA AND PERSONAL IDENTITY. NELSON, JOHN O.
DID ARISTOTLE HAVE THE CONCEPT OF IDENTITY? MILLER JR, FRED D.
DISEMBODIED SURVIVAL. PURTILL, RICHARD L.
ENGAGEMENTS, WORLDS, AND IDENTITY. ERICKSON, STEPHEN A.
FURTHER REFLECTIONS ON MIND-BODY IDENTITY. ABELSON, RAZIEL.
HARTSHORNE ON PERSONAL IDENTITY: A PERSONALISTIC CRITIQUE. BERTOCCI, PETER A.
IDENTITE ET DIFFERENCE DANS LA PENSEE DE MARTIN HEIDEGGER: LE CHEMIN DE "L'EREIGNIS". GREISCH, J.
IDENTITY, INDISCERNIBILITY, AND BELIEF. SWARTZ, ROBERT J.
IL CONCETTO DI IDENTITA IN WITTGENSTEIN. SPISANI, FRANCO.
IS "GOOD" INDEFINABLE FOR THE SAME REASON THAT TERMS LIKE "YELLOW" OR "BITTER" OR "PLEASURE" ARE INDEFINABLE? KING, THOMAS W.
KRIPKE'S ARGUMENT AGAINST MATERIALISM. FELDMAN, FRED.
LA STRUCTURE DE LA NOTION D'EGALITE EN DROIT. VANQUICKENBORNE, MARC.
LINEAMENTI DI LOGICA PROUTTIVA. SPISANI, FRANCO.
LOCKE ON THE IDENTITY OF PERSONS. BRODY, BARUCH.
MEMORY AND PERSONAL IDENTITY. MIRI, MRINAL.
MULTIPLE IDENTITY. PUCCETTI, ROLAND.
NUMERICAL IDENTITY. DURRANT, MICHAEL.
O'CONNOR ON THE IDENTITY OF INDISCERNIBLES. GALE, RICHARD M.
OBJECTS AND EVENTS. BIGGER, CHARLES P.
ON THE ALLEGED INCOMPLETENESS OF CERTAIN IDENTITY CLAIMS. NELSON, J C.
PERSONAL IDENTITY FROM A TO Z. HARTSHORNE, CHARLES.
PERSONAL IDENTITY. AAGAARD-MOGENSEN, LARS.
PERSONAL IDENTITY IN AN ORGANIZED PARCEL. SMART, BRIAN.
PERSONS, THOUGHTS AND BRAINS. CLARKE, J J.
PERSONS, POLICIES, AND BODIES. RORTY, AMELIE OKSENBERG.
PLATO'S EUTHYPHRO 10A TO 11B. PAXSON, THOMAS D.
PSYCHOPHYSICAL AND THEORETICAL IDENTIFICATIONS. LEWIS, DAVID.
REMEMBERING THE PAST OF ANOTHER. PUCCETTI, ROLAND.
SAMENESS AND INDIVIDUATION. MORAVCSIK, J M AND GABBAY, D.

IDENTITY
SARTRE'S INTERPRETATION OF CONSCIOUSNESS AS SPONTANEOUS. CHRISTENSEN, WILLIAM.
SCIENZA E FILOSOFIA. SPIRITO, UGO.
SHOEMAKER AND PERSONAL IDENTITY. WALLACE, KYLE.
SMART ON CONDITIONS OF IDENTITY. DAVIS, LAWRENCE H.
SOME SIMILARITIES BETWEEN SPINOZA AND HEGEL ON SUBSTANCE. SHMUELI, EFRAIM.
SPINOZA'S IDENTITY THEORY AND MODERN BIOPHILOSOPHY. RENSCH, BERNHARD.
SUBJECTIVE BECOMING: AN UNWARRANTED ABSTRACTION? KIRKPATRICK, FRANK G.
THE CONCEPT OF IDENTITY IN WITTGENSTEIN. SPISANI, FRANCO.
THE METAPHYSICS OF MIND-BODY IDENTITY THEORIES. EPSTEIN, FANNY L.
THE MIND-BODY PROBLEM: A NONMATERIALISTIC IDENTITY THESIS. BUTLER, CLARK W.
THE TRANSFORMATIONS FOR PERSONS. RORTY, AMELIE OKSENBERG.
TWO ARGUMENTS AGAINST THE IDENTITY THEORY OF MIND. CLARKE, DESMOND M.
WHITEHEAD AND PERSONAL IDENTITY. BENNETT, JOHN B.

IDEOLOGY(-GIES)
A NOTE ON IMAGERY AS IDEOLOGY IN ZOLA'S 'GERMINAL'. BERG, WILLIAM.
CONCEPTS OF "CULTURAL PERSONALITY" IN THE IDEOLOGIES OF THE THIRD WORLD. ERASSOV, BORIS.
DIALECTICAL PHILOSOPHY BEFORE AND AFTER MARX. DUPRE, LOUIS.
DIREITOS DO HOMEM, POSITIVACAO DO DIREITO E PERVERSAO IDEOLOGICA. FERRAZ JR, TERCIO SAMPAIO.
ESTUDIO SOBRE LOS PROBLEMAS FILOSOFICOS QUE PLANTEA "EL AZAR Y LA NECESIDAD" DE JACQUES MONOD. GIRONELLA, JUAN ROIG.
IDEOLOGY, EXPRESSION, AND MEDIATION IN MARX, RAPHAEL AND LUKACS. TRUITT, WILLIS H.
IL MARXISMO FRA STORIA E STRUTTURA. COTRONEO, GIROLAMO.
IS EMPIRICISM AN IDEOLOGY? NIELSEN, KAI.
IS THE CONCEPT OF VIOLENCE COHERENT? PRIOR, ANDREW.
JUSTIFICATIONS OF INSTITUTIONAL RACISM. THALBERG, IRVING.
LA "TEORIA SOCIALE CRITICA" DI JUERGEN HABERMAS. MASSARI, TERESA.
MARXIST IDEOLOGY AND THE SOVIET ECONOMY. MCNALLY, PATRICK.
NOTES ON THE ANALYSIS OF STRUCTURE AND STRUCTURALIST IDEOLOGIES. MERCIER, ANDRE.
PHILOSOPHY AND IDEOLOGY. HARRIS, EROL E.
POLICY SCIENCE: ANALYSIS OR IDEOLOGY? TRIBE, LAURENCE H.
POLITICAL DISTORTION OF PHILOSOPHICAL CONCEPTS: A CASE HISTORY-NAZISM AND THE ROMANTIC MOVEMENT. KAMENETSKY, CHRISTA.
PSYCHOLOGY AND IDEOLOGY. CHOMSKY, NOAM.
RAYMOND ARON ET LE PROBLEME DE LA GUERRE. WERNER, E.
SOME PROBLEMS OF MEANING. MULLER, HERBERT J.
THE IDEA OF MANIPULATION AND MANIPULATION OF IDEAS. SUSNJIC, DURO.
THE NOVEL IN HISTORY: LUKACS AND ZOLA. SHOR, IRA NEIL.
THE ORIGIN OF CONFUCIUS'S IDEOLOGY OF "HARMONY BUT NOT EQUALITY" AND THEOLOGICAL GOAL OF HIS THEORY OF RECONCILING CONTRADICTIONS. CHAO, CHI-PIN.

IF
AUSTINIAN IFS. FOGELIN, ROBERT J.
ON STEVENSON'S IF-ICULTIES. MARTIN, R M.

IGNORANCE
CAMUS, MAN, AND EDUCATION. OLIVER, THOMAS.
DOCTRINA ARISTOTELICA DE AL IMPUTACION. MAYNEZ, EDUARDO GARCIA.
SKEPTICISM IN TWO ESSAYS BY MONTAIGNE AND SIR THOMAS BROWNE. GRUNDY, DOMINICK.
THE WAGES OF SCEPTICISM. UNGER, PETER.

ILLOCUTIONARY-ACT(S)
COHEN, AUSTIN AND MEANING. BURCH, ROBERT W.
FORCE AND MEANING. FRYE, MARILYN.
ILLOCUTIONS AND PERLOCUTIONS. COHEN, TED.
SEARLE'S USE OF 'OUGHT'. GENOVA, A C.
THE NON-EXISTENCE OF ILLOCUTIONARY FORCES: A REPLY TO MR BURCH. COHEN, L JONATHAN.

ILLUMINATION
LA FORMACION O ILUMINACION EN LA METAFISICA DE SAN AGUSTIN. PEGUEROLES, JUAN.

ILLUSION(S)
A PHENOMENOLOGY OF CINEMATIC TIME AND SPACE. OUSLEY, J DOUGLAS AND KOLKER, R P.
ELEMENTS OF IRRATIONALISM IN NIETZSCHE'S METAETHICS. WILCOX, JOHN T.
ESSAI DE COMPARAISON DE L'ERREUR ET DE L'ILLUSION DANS LA PHILOSOPHIE OCCIDENTALE. MARCHAND, N.
SOME USES OF 'APPEARANCE'. MCCLATCHEY, JOHN B.

IMAGE(S)
FILM ET REALITE. ARNHEIM, RUDOLF.
GASTON BACHELARD'S PHILOSOPHY OF IMAGINATION: AN INTRODUCTION. KAPLAN, EDWARD K.
L'ETUDE SEMIOLOGIQUE DU LANGAGE CINEMATOGRAPHIQUE: A QUELLE DISTANCE EN SOMMES-NOUS D'UNE POSSIBILITE REELLE DE FORMALISATION? METZ, CHRISTIAN.
LINE AND SURFACE. FLUSSER, VILEM.
MEMORIA Y CONOCIMIENTO EN SAN AGUSTIN. RODRIGUEZ NEIRA, TEOFILO.
MODELS, ANALOGIES, AND DEGREES OF CERTAINTY IN DESCARTES. BLIZMAN, JAMES.
PLATO'S THEORY OF LANGUAGE. PARTEE, MORRISS HENRY.
REFLECTIONS OF TIME. BARDEN, GARRETT.
SELLARS AND THE SCIENTIFIC IMAGE. ACKERMANN, ROBERT.
SYMBOL ACCORDING TO CASSIRER AND LANGER, PART II: LANGER'S THEORY OF ART. VAN ROO, WILLIAM A.
TO SEE A MENTAL IMAGE. HANNAY, ALASTAIR.

IMAGERY
A NOTE ON IMAGERY AS IDEOLOGY IN ZOLA'S 'GERMINAL'. BERG, WILLIAM.
PERIPHERAL VISION AND PAINTING: A NOTE ON THE WORK OF EVAN WALTERS (1894-1951). MEINEL, ERNA.
WINCKELMANN AND THE ABBE DU BOS. WOODFIELD, RICHARD.

IMAGINATION
"ETRE ET TEMPS" ET "TEMPS ET ETRE". PEGORARO, CLINTO.
COLERIDGE AND EMERSON: PROPHETS OF SILENCE, PROPHETS OF LANGUAGE. LENTRICCHIA, FRANK.
GASTON BACHELARD'S PHILOSOPHY OF IMAGINATION: AN INTRODUCTION. KAPLAN, EDWARD K.
IMAGINATION AND DESCRIPTION: COLLINGWOOD AND THE HISTORICAL CONSCIOUSNESS. WHITE, DAVID A.
LES DIFFERENTES FORMES DE LA COMPREHENSION DE LA BEAUTE CHEZ KANT. KOPPER, J.
MODELS, ANALOGIES, AND DEGREES OF CERTAINTY IN DESCARTES. BLIZMAN, JAMES.
MODELS, ANALOGIES, AND DEGREES OF CERTAINTY IN DESCARTES. BLIZMAN, JAMES.
PEIRCE'S CRITIQUE OF FOUNDATIONALISM. DELANEY, C F.
PICTURES AND MAKE-BELIEVE. WALTON, KENDALL L.
R G COLLINGWOOD: ART, CRAFT, AND HISTORY. TAYLOR, DONALD S.
VISUAL GEOMETRY. HOPKINS, JAMES.
WITTGENSTEIN'S IMAGINATION. MACCORMAC, EARL R.

IMITATION
THE CRISIS OF GREEK POETICS: A RE-INTERPRETATION. MURRAY, MICHAEL.
THE ICN: PLATC'S CHARACTERIZATICN CF ART. DCRTER, KENNETH.

IMMANENCE
AMBIVALENZA STRUTTURALE ED ISPIRAZICNE UNITARIA NE "L' ACTION (1893): LA CRITICA BLONDELLIANA FINC ALLA "LETTRE SUR L'APOLOGETIQUE". NICCLOSI, SALVATCRE.
LECTURE DE BLCNDEL. FCREST, AIME.

IMMANENTISM
CRISI DELLA SOCIETA, CRISI DELLA SCUOLA: VERITA E RIVELAZIONE. PURRINC, SALVATCRE.
INTERNC AL "PERCHE NCN SONO CRISTIANC" DI B RUSSELL. D'ORSI, DOMENICO.

IMMATERIAL
IN DEFENSE CF IMMATERIAL PERSONS. MCULDER, JAMES.

IMMEDIACY
L'ESPERIENZA MCRALE E IL CONCETTO DI ESPERIENZA. GIANNINI, GIORGIO.

IMMORTALITY
BEYOND THANATOLOGY: IMMORTALITY. VRASDONK, WILLIAM G.
BRIGHTMAN'S PHILOSCPHY OF IMMORTALITY. GIBBONS, JOSEPH P.
CRITICAL NOTICE OF T M ROBINSON, PLATC'S 'PSYCHOLCGY'. DYBIKOWSKI, J C.
EQUALITY, RECOLLECTION ANC PURIFICATICN. DCRTER, KENNETH.
IDEAL IMMORTALITY. SPRIGGE, TIMOTHY L.
IL PROBLEMA DELL'IMMORTALITA DELL'ANIMA UMANA NELLE OPERE DI TOMMASO D'AQUINO. BERTOLA, ERMENEGILDC.
LA "ANALOGY CF RELIGICN" DI JOSEPH BUTLER NELLA CRITICA D'OGGI. BABOLIN, ALBINO.
NCNSTANDARD MATHEMATICS ANC A DOCTRINE CF GCD. HENRY JR, GRANVILLE C.
PHYSICALISM AND IMMORTALITY. MCUTCN, DAVIC L.
SAINT PAUL AND A GREEK IDEA. SMITH, CONSTANCE I.
THE POSSIBILITY CF LIFE AFTER DEATH. OUSLEY, J DOUGLAS.

IMPERATIVES
CLARKE'S PRINCIPLE OF MOOD CONSTANCY. MORSCHER, EDGAR AND YAND ZECHA, GERHARD.
PERFORMATIVE ANTINOMIES. LAKOFF, GEORGE.
VALUE-JUDGEMENTS, PRESCRIPTIVE LANGUAGE, AND IMPERATIVES. NESBITT, WINSTON.
VALUES ANC THE HEART'S COMMAND. VAN FRAASSEN, BAS C.

IMPERIALISM
SOCIAL SCIENCE AND HARD DATA. NIELSEN, KAI.

IMPLICATION
A COMPLETENESS PROOF FOR C-CALCULUS. HIZ, H.
A SEMANTICAL THEORY OF ANALYTIC IMPLICATICN. URQUHART, ALASDAIR.
A THEORY CF CONTEXTUAL IMPLICATION. CORLISS, RICHARD L.
ALGEBRAIC ANALYSIS OF ENTAILMENT I. MEYER, R K AND ROUTLEY, R.
CONCEPTUAL STRUCTURE OF CLASSICAL LCGIC. CORCORAN, JOHN.
CONSERVATIVE EXTENSION IN RELEVANT IMPLICATION. MEYER, ROBERT K.
ESSAI DE CONSTRUCTION D'UNE LOGIQUE DE LA MATHEMATIQUE CONSTRUCTIVE. MARKOV, A A.
GEACH CN "KNCW" IN "IF" CLAUSES. ALTMANN, D R.
HYPOTHETICALS: CONDITIONALS ANC THETICALS. BAKER, JOHN A.
KNOWLEDGE AND IMPLICATION. TOMBERLIN, JAMES E.
MANY-VALUED LOGICS AND THE LEWIS PARADOXES. SCHUH, EDWARD.
MATERIAL IMPLICATION AND "IF. WIRECU, J E.
MEANING AND IMPLICATION: OTHER THOUGHTS. KEARNEY, R J.
MCORE'S PARADOX: ASSERTION AND IMPLICATION. RING, MERRILL.

IMPLICATION
ON 'IF' AND 'MATERIALLY IMPLIES' (TITLE EDITED). NORRIKLIT, L.
ON LOGICAL SYSTEMS WITH IMPLICATIONS AND THEORIES OF ALGEBRAS. KOTAS, JERZY.
ON THE REAL LOGICAL STRUCTURE OF LEWIS' 'INDEPENDENT PROOF'. WIREDU, J E.
REPLY TO MR LEAVITT. SPADONI, CARL.
RYLE'S "REDUCTIO AD ABSURDUM" ARGUMENT. ROUTLEY, R AND ROUTLEY, V.
STRICT AND MATERIAL IMPLICATION IN THE EARLY SIXTEENTH CENTURY. ASHWORTH, E J.
THE CONNECTION ARGUMENT. ISEMINGER, GARY.
THE THEORY OF CONSEQUENCE IN THE LATE FIFTEENTH AND EARLY SIXTEENTH CENTURIES. ASHWORTH, E J.
VREDENDUIN'S SYSTEM OF STRICT IMPLICATION. ROUTLEY, R.

IMPORTANCE
ARE HISTORICAL EVENTS INEVITABLE? STACK, GEORGE J.

INCARNATION
THE INCARNATION AS A CONTINGENT REALITY: A REPLY TO DR PAILIN. FORD, LEWIS S.

INCLINATION(S)
DUTY, INCLINATION AND MORALS. WILKERSON, T E.

INCOMPLETENESS
ON ALLEGED REFUTATIONS OF MECHANISM USING GOEDEL'S INCOMPLETENESS RESULTS. CHIHARA, CHARLES S.
REDUNDANCIES IN THE HILBERT-BERNAYS DERIVABILITY CONDITIONS FOR GOEDEL'S SECOND INCOMPLETENESS THEOREM. JEROSLOW, R G.

INCONSISTENCY
COGITO: PERFORMANCE OR EXISTENTIAL INCONSISTENCY? BOOTH, CURTIS S.
ON THE PERFORMATORY INTERPRETATION OF THE "COGITO". FELDMAN, FRED.

INCORRIGIBILITY
A NOTE ON STATEMENTS AND INCORRIGIBILITY. NOREN, STEPHEN J.
BASIC SENTENCES AND OBJECTIVITY: A PRIVATE LANGUAGE ARGUMENT. MACKENZIE, NOLLAIG.
IS THERE A GOOD ARGUMENT AGAINST THE INCORRIGIBILITY THESIS. JACKSON, FRANK.
ON DEFINING INCORRIGIBILITY. KROITER, EDWARD.
THE FORMS OF ARGUMENT OVER THE PRINCIPLE OF ACQUAINTANCE. HULL, RICHARD T.

INDEPENDENCE
ARISTOTLE AND THE INDEPENDENCE OF SUBSTANCES. ADDIS, LAIRD.
THE DISCOURSE ON INEQUALITY AND THE SOCIAL CONTRACT. MACADAM, J I.

INDETERMINACY
CONCERNING RABBITS. REEVES, A.
ELLIPSIS AS GRAMMATICAL INDETERMINACY. SHOPEN, TIM.
GRAMMAR, PSYCHOLOGY, AND INDETERMINACY. STICH, STEPHEN P.
HOW TO THINK ABOUT REFERENCE. LEEDS, STEPHEN.
INDETERMINACY OF TRANSLATION. SCHICK, KARL.
THEORY CHANGE AND THE INDETERMINANCY OF REFERENCE. FIELD, HARTRY.
UNDERDETERMINATION OF THEORY AND INDETERMINACY OF TRANSLATION. KIRK, R.
VISUAL GEOMETRY. HOPKINS, JAMES.

INDETERMINISM
A LA RECHERCHE D'UN MODELE: A PROPOS DE 'OF CLOUDS AND CLOCKS' DE K R POPPER. THYSSEN-RUTTEN, NICOLE.
L'ANTI-FINALISME DE JACQUES MONOD. VALCKE, LOUIS.
NOTE ON RESCHER'S FORMALIZATION OF ARISTOTELIAN INDETERMINISM. CHAPMAN, TOBIAS.

INDETERMINISM
SELF-DETERMINISM. FERRE, FREDERICK.
SPECIAL RELATIVITY AND INDETERMINISM. CHAPMAN, T.

INDEX(ES)
A PROPOS DE LA SEMANTIQUE DE LA METHODE. MARION, JEAN-LUC.
BEDEUTUNGSANALYE PHILOSOPHISCHER BEGRIFFE, EIN PROBLEM DES KANTINDEX. LENDERS, WINFRIED.
L'INDEX THOMISTICUS E L'INFORMATICA FILOSOFICA. BUSA, ROBERTO.
L'INFORMATISATION D'UNE REVUE PHILOSOPHIQUE CLASSIQUE L'INDEX DE LA "REVUE PHILOSOPHIQUE DE LOUVAIN". WENIN, CHRISTIAN.
MALEBRANCHE ET LEIBNIZ A L'ORDINATIUR: DE 'PIM 71 A MONADO 72'. ROBINET, ANDRE.

INDIAN
AMERICAN INDIAN ORAL HISTORY. FONTANA, BERNARD L.
BIBLIOGRAPHY OF INDIAN PHILOSOPHIES: FIRST SUPPLEMENT. POTTER, KARL H.
INDIAN THEISM AND PROCESS PHILOSOPHY. LANGBALER, DELMAR.
LES THEORIES PSYCHOLOGIQUES DE L'INDE. FILLIOZAT, M JEAN.
METAPHYSICAL BASIS OF INDIAN ETHICS. KHOSLA, SABHA.
MR RUEGG ON RATNAKIRTI. MCDERMOTT, A CHARLENE.
ON THE NOTION OF SIMILARITY IN INDIAN POETICS. DESHPANDE, MADHAV.
PHENOMENOLOGY AND EXISTENTIALISM: ENCOUNTER WITH INDIAN PHILOSOPHY. MOHANTY, JITENDRA N.
PHILOSOPHICAL FOUNDATION OF THE VAISNAVA SCHOOLS. PANDE, S N.
SOME UNIQUE INTERPRETATIONS OF RAMANUJA ON THE GITA. RANGACHAR, N S ANANTHA.
STRUCTURE AND FUNCTION: COMPLEMENTARITY IN THE PHENOMENON OF LIFE. MACFARLANE, MALCOLM.
THE FUNCTION OF DARSHANA SYSTEMS IN INDIAN PHILOSOPHY. SPIERS, JOHN.
THE GITA--A MANUAL OF YOGA PHILOSOPHY. BHADAURIA, R S.
THE IDEA OF GOD AND ETHICS IN THE GITA. BANERJEE, SUMITRO SANKER.
THE MEETING OF EAST AND WEST IN COOMARASWAMY AND RADHAKRISHNAN. STUNKEL, KENNETH R.
THE PHILOSOPHY OF SRI MADHVACHARYA. RAO, P NAGARAJA.
THE PHILOSOPHY OF SHAKTI WORSHIP. DUTT, K GURU.
THE PROBLEM OF THE ABSOLUTE IN THE MADHYAMAKA SCHOOL. DE JONG, J W.
THE RISE AND PROGRESS OF HINDU CULTURE, RELIGION AND PHILOSOPHY THROUGH THE AGES. MALLAPPA, T N.
THE SOCIAL AND RELIGIOUS PHILOSOPHY OF KESHUB CHUNDER SEN. BISHOP, DONALD H.
THE TASK OF RELEVANCE: AUROBINDO'S SYNTHESIS OF RELIGION AND POLITICS. JOHNSON, DAVID L.
THE UNITY AND INDIVISIBILITY OF THE SELF (BRAHMAN). DE NICOLAS, ANTONIO T.
VIJNANABHIKSU'S CONTRIBUTIONS TO THE SAMKHYA THOUGHT. KANSARA, N M.
VIJNANABHIKSU'S CONTRIBUTIONS TO THE SAMKHYA THOUGHT. KANSARA, N M.
WHAT IS THE GOOD? BISHOP, DONALD.

INDIFFERENCE
MORALLY INDIFFERENT ACTS? PATTANTYUS, JOHN E.

INDISCERNIBILITY
IDENTITY, INDISCERNIBILITY, AND BELIEF. SWARTZ, ROBERT J.

INDISCERNIBLES
O'CONNOR ON THE IDENTITY OF INDISCERNIBLES. GALE, RICHARD M.

INDIVIDUAL(S)
A CRITIQUE OF PURE ANARCHISM. BEAUCHAMP, TOM L AND WITKOWSKI, KEN.
A FINITE ARITHMETIC. SHEPARD, PHILIP T.
ARISTOTLE'S ASSUMPTION OF AN INTELLIGIBLE WORLD. ROMANO, JOSEPH J.
DESILUSION JURIDICA Y LIBERTAD. ANDREU, ANTONIO JARA.
FICHTE'S IDEALISM. LACHS, JOHN.

INDIVIDUAL(S)
GLI STUDI FEUERBACHIANI DI CARLO ASHCERI. RAMBALDI, E.
IDEAS OF INDIVIDUALS IN PLOTINUS: A REPLY TO DR BLUMENTHAL. RIST, JOHN M.
INDIVIDUALS IN ARISTOTLE'S CATEGORIES. JONES, BARRINGTON.
KIERKEGAARD: A SOLE POSSIBILITY FOR INDIVIDUAL UNITY. BERTMAN, MARTIN A.
LOCKE, GEACH, AND INDIVIDUAL'S ESSENCES. WOOLHOUSE, R S.
LOCKE'S LANGUAGE OF PROPER NAMES. ENGLEBRETSEN, GEORGE.
MARX AND THE HUMAN INDIVIDUAL. MITIAS, MICHAEL H.
PASCAL Y KIERKEGAARD. DEL VALLE, AUGUSTIN B F.
PERSONS AND THEIR BODIES. MIRI, MRINAL.
PROPER NAMES AND 'SUPPOSITIC PERSONALIS'. MILLER, BARRY.
REFLEXIONES SOBRE EL PENSAMIENTO CENTRAL DE HEGEL. VASSALLO, ANGEL.
SARTRE'S INDIVIDUALIST SOCIAL THEORY. ARONSON, RONALD.
SOCIAL MIND AND POLITICAL ORDER. LEE, HAROLD N.
THE TWO KIERKEGAARDS. MARSH, JAMES L.

INDIVIDUALISM
HOW COHERENT IS THE SOCIAL CONTRACT TRADITION? RILEY, PATRICK.
LA GENESIS DEL INDIVIDUALISMO MODERNO. ULLOA, JOSE RAMON.
MEAD'S THEORY OF REALITY AND THE KNOWER-KNOWN TRANSACTION. TIBBETTS, PAUL.
SOME PROBLEMS IN RAWLS' THEORY OF JUSTICE. DEMARCO, JOSEPH P.
THE LIMITS OF INDIVIDUALISM. TEITELMAN, MICHAEL.

INDIVIDUALITY
BEING AND BEING HUMAN: AN IMPASSE IN HEIDEGGER'S THOUGHT? VAN DE WATER, LAMBER.
HEGEL ET NOUS: A PROPOS PROBLEME DE L'HISTOIRE DE LA PHILOSOPHIE. LOMBARDI, FRANCO.
INDIVIDUAL PURPOSE. KUMAR, F L.
INDIVIDUAL AND COMMUNITY. HELLER, AGNES.
KANT AND THE RADICAL REGROUNDING OF THE NORMS OF POLITICS. GOEDECKE, ROBERT.
LAGNEAU ET L'IDEE DE PERSONNALITE. LE HUENEN, ROLAND J.
PEIRCE'S CONCEPT OF COMMUNITY: ANOTHER INTERPRETATION. MAHOWALD, MARY B.
PHENOMENOLOGIE, PENSEE FORMELLE ET SCIENCES DE L'HOMME. DE MONTPELLIER, GERARD.
REMEMBERING THE PAST OF ANOTHER. PUCCETTI, ROLAND.
SARTRE'S EXISTENTIALISM AND EDUCATION: THE MISSING FOUNDATIONS OF HUMAN RELATIONSHIPS. BENHAMIDA, KHEMAIS.
SELF AND THE REVOLT AGAINST METHOD. FOSS, DANIEL C.
SOME THOUGHTS ON BUDDHISM AND THE ETHICS OF ECOLOGY. ROBINSON, PETER.

INDIVIDUATION
ARISTOTLE AND THE PRINCIPLE OF INDIVIDUATION. CHARLTON, WILLIAM.
BASIC PARTICULARS. BROWNSTEIN, DONALD.
EL PRINCIPIO DE INDIVIDUACION EN LA ESCUELA TOMISTA. DERISI, OCTAVIO N.
INDIVIDUATION IN THE ONTOLOGY OF DUNS SCOTUS. CLAGGERBAUGH, KENNETH C.
INTUITION, SYNTHESIS, AND INDIVIDUATION IN THE "CRITIQUE OF PURE REASON" . POWELL, ROBERT.
OBJECTS AND EVENTS. BIGGER, CHARLES P.
SAMENESS AND INDIVIDUATION. MORAVCSIK, J M AND GABBAY, D.
WOLTERSTORFF ON BERGMANN'S PRINCIPIUM INDIVIDUATIONIS. GEELS, DONALD E.

INDOCTRINATION
EDUCATION AND THE PROBLEM OF INDOCTRINATION. PASKE, GERALD H.
INDOCTRINATION AND THE INDOCTRINATED SOCIETY. SNOOK, I A.

INDUCTION
A GENERALIZATION OF CARNAP'S INDUCTIVE LOGIC. KUIPERS, THEO A F.
A GRUESOME NOTE. WILKERSON, T E.
A NOTE ON INDUCTIVE LOGIC. COHEN, L JONATHAN.
A NOTE ON "TRANSITIVITY, SUPERTRANSITIVITY AND INDUCTION". BELDING, W RUSSELL AND POSS, RICHARD L.
ARE SCIENTIFIC INDUCTION AND METAPHYSICAL COHERENCE REALLY SEPARATE INFORMAL LOGICS? COX, L HUGHES.
BUTTS ON WHEWELL'S VIEW OF TRUE CAUSES. WILSON, DAVID B.
C S PEIRCE'S "ILLUSTRATIONS OF THE LOGIC OF SCIENCE" AND THE PRAGMATIC JUSTIFICATION OF INDUCTION. KOEHN, DONALD R.
CARNAP'S INDUCTIVE LOGIC. JEFFREY, RICHARD C.
CARNAP'S NEW SYSTEM OF INDUCTIVE LOGIC. HILPINEN, RISTO.
COMPARATIVE SOCIAL RESEARCH AND METHODOLOGICAL PROBLEMS OF SOCIOLOGICAL INDUCTION. NOWAK, STEFAN.
CONJECTURAL KNOWLEDGE: MY SOLUTION OF THE PROBLEMS OF INDUCTION. POPPER, KARL R.
FALSIFIABILITY AND PROBABILITY. BAILLIE, PATRICIA A.
FOR THE COMPLEAT LOGICAL EMPIRICIST: "NON-COGNITIVE" FOUNDATIONS FOR INDUCTIVE LOGIC. CREARY, LEWIS G.
HARRE AND NON-LOGICAL NECESSITY. COHEN, B AND MADDEN, E H.
INDUCTIVE SYSTEMATIZATION: DEFINITION AND A CRITICAL SURVEY. NIINILUOTO, ILKKA.
JUST WHAT IS WRONG WITH THE ARGUMENT FROM ANALOGY? LOCKE, DON.
L'ANALYSE LOGIQUE DU PROBLEME DES CONSEQUENCES NEGATIVES ET LA CLASSIFICATION DES METHODES DE SA RESOLUTION. OUEMOV, A I.
L'IDONEISME ET LA RECHERCHE EN BIOLOGIE. PILET, P E.
L'INDUZIONE MATEMATICA O RAGIONAMENTO RICORSIVO. AIMONETTO, ITALO.
L'OBJET DU SAVOIR THEORIQUE. GRIAZNOV, B S AND DYNINE, B S AND NIKITINE, E P.
LEWIS ON IMMODEST INDUCTIVE MODELS. SPIELMAN, STEPHEN.
LOGIQUE INDUCTIVE, MODALITES EPISTEMIQUES ET LOGIQUE DE LA PREFERENCE. APOSTEL, LEO.
MUST THE LOGICAL PROBABILITY OF LAWS BE ZERO? HOWSON, C.
NEWMAN'S DISPUTE WITH LOCKE. NAULTY, R A.
NOTES ON PROBABILITY AND INDUCTION. CARNAP, RUDOLF.
ON BARINDUCTION OF HIGHER TYPES FOR DECIDABLE PREDICATES. SCARPELLINI, B.
ON N-QUANTIFIER INDUCTION. PARSONS, CHARLES.
POPPER, PLATO AND PLANS. OOSTHUIZEN, D C S.
RANDOM VERSUS UNSYSTEMATIC OBSERVATIONS. AGASSI, JOSEPH.
RATIONALITY AND INDUCTION. ATKINSON, GARY.
REASONABLE ACCEPTANCE AND EXPLANATORY COHERENCE: WILFRID SELLARS ON INDUCTION. LEHRER, KEITH.
REPLY TO DAVID WILSON: WAS WHEWELL INTERESTED IN TRUE CAUSES? BUTTS, ROBERT E.
THE INDUCTIVE LOGIC OF PROGRESSIVE PROBLEM-SHIFTS. COHEN, L J.
THE LOGIC OF PROJECTIBILTY. POLLOCK, JOHN L.
THE LOGIC OF SUBJECTIVE PROBABILITY. ELLIS, B.
THE PARADOXES OF CONFIRMATION. BATENS, DIDERIK.
THE ROLE OF NEGATIVE ABSOLUTES IN MORAL THEOLOGY: A NOTE. DE ADDER, JAMES W.
UNFAIR TO FREQUENCIES. SKLAR, LAWRENCE.
VERISIMILITUDE VERSUS PROBABLE VERISIMILITUDE. JONES, K.

INDUSTRIALISM
D'OU VIENNENT LES IMAGES CLAIRES? FIHMAN, GUY.

INDUSTRIALIZATION
MARXIST IDEOLOGY AND THE SOVIET ECONOMY. MCNALLY, PATRICK.
THE PLURAL LOGICS OF PROGRESS. BERQUE, JACQUES.
THE POLITICAL ECONOMY OF KNOWLEDGE AND THE CHANGING POLITICS OF PHILOSOPHY OF SCIENCE. FERGUSON, THOMAS.

INERTIA
BERKELEY AND THE PRINCIPLE OF INERTIA. SILVER, BRUCE.
THE LOGIC OF MORAL PARALYSIS. ROHATYN, DENNIS A.

INEVITABILITY
ARE HISTORICAL EVENTS INEVITABLE? STACK, GEORGE J.

INEXPRESSIBLE
DEWEY'S STRUGGLE WITH THE INEFFABLE. GARRETT, ROLAND.

INFANTICIDE
ABORTION AND INFANTICIDE. TOOLEY, MICHAEL.

INFERENCE(S)
ACTIONS AND EVENTS. SELLARS, WILFRID.
ASSUMPTION-SEEKING AS HYPOTHETIC INFERENCE. LEE, DONALD S.
CLARKE'S PRINCIPLE OF MOOD CONSTANCY. MORSCHER, EDGAR AND YAND ZECHA, GERHARD.
CONCEPTUAL STRUCTURE OF CLASSICAL LOGIC. CORCORAN, JOHN.
CONOSCENZA METAFISICA E RICERCA DI DIO IN J MARITAIN. GNEMMI, ANGELO.
DEDUCIBILITY AND INFERABILITY. WIREDU, J E.
ON THE PROBLEMS OF INTERPRETING REASONING DATA: LOGICAL AND PSYCHOLOGICAL APPROACHES. EVANS, J ST B T.
THE ENTAILMENT-PRESUPPOSITION RELATIONSHIP. GINSBERG, MITCHELL.
TWO POINTS IN THE THEORY OF STATISTICAL INFERENCE. BARNARD, G A.

INFINITARY-LOGIC
BOOLEAN MODELS AND INFINITARY FIRST ORDER LANGUAGES. RESSAYRE, J P.
INFINITARY FORMULAS PRESERVED UNDER UNIONS OF MODELS. NEBRES, BIENVENIDO F.
L-OMEGA-ONE=OMEGA IS ENOUGH: A REDUCTION THEOREM FOR SOME INFINITARY LANGUAGES. REYES, GONZALO E.
SIGMA-1 COMPACTNESS AND ULTRAPRODUCTS. CUTLAND, NIGEL.
UNCOUNTABLE MODELS AND INFINITARY ELEMENTARY EXTENSIONS. GREGORY, JOHN.
WEAK DEFINABILITY IN INFINITARY LANGUAGES. SHELAH, S.

INFINITE
CHRYSIPPUS ON INFINITE DIVISIBILITY (DIOGENES LAERTIUS VII, 150). TODD, ROBERT B.
DEL "INDETERMINADO" GRIEGO AL "VERDADERO INFINITO" HEGELIANO: REFLEXIONES SOBRE LA RELACION FINITUD-INFINITUD. CASTRO, MANUEL CABADA.

INFINITY
COSMOLOGY AND INFINITY. HUBY, PAMELA M.
EPICURUS ON "UP" AND "DOWN". KONSTAN, DAVID.
HARTMAN: THREE CRITICISMS. GUNTER, P A Y.
INFINITE WORLDS: ROBERT BURTON'S COSMIC VOYAGE. BARLOW, RICHARD G.
LA TEOLOGIA RAZIONALE DI GIOVANNI BURIDANO. GHISALBERTI, A.
NICHOLAS OF CUSA AND THE FINITE UNIVERSE. LAI, TYRONE.
ON CURLEY'S INTERPRETATION OF SPINOZA. WILLIAMSON, R K.
REPLY TO WILLIAMSON. CURLEY, E M.
THE ARGUMENT OF THE 'PORPHRY TEXT'. FORRESTER, JAMES WILLIAM.
WHITEHEAD'S GOD, ANALOGY, AND CONSISTENCY OF HIS METAPHYSICS. MILLER, VERONICA.

INFLUENCE(S)
HYPOTHETICALS: CONDITIONALS AND THETICALS. BAKER, JOHN A.

INFORMATION
INFORMATION THEORETIC CONCEPTS IN TESTING HYPOTHESES. NEMETZ, T.
KANT ET LA LOGIQUE MODERNE. LARGEAULT, JEAN.
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SULLA CULTURA ITALIANA D'OGGI. ASSUNTO, ROSARIO.

INFORMATION
THE PROBLEM OF ASSIMILATION OF SCIENTIFIC INFORMATION. SUKHOTIN, A K.

INFORMATION-RETRIEVAL
THE PHILOSOPHER'S INFORMATION RETRIEVAL SYSTEM. LINEBACK, RICHARD H.

INFORMATION-THEORY
MEYER, MEANING, AND MUSIC. TITCHENER, JOHN M AND BROYLES, MICHAEL E.

INGARDEN,R
ROMAN INGARDEN AND HIS TIME. RIESER, MAX.
ROMAN INGARDEN AND THE AESTHETIC OBJECT. ISEMINGER, GARY.

INNATE-IDEA(S)
INNATISMO DE IDEAS Y DE NO-IDEAS. XIRUA, RAMON.
ON THE PHENOMENOLOGY OF THE UNCONSCIOUS. SCHWANKL, PETER.

INNATISM
DEL INNATISMO DE KATZ Y CHOMSKY AL CONSTRUCTIVISMO DE PIAGET. NINET, ANTONIO GARCIA.
REPLY. TOULMIN, STEPHEN.

INQUIRY
A METHODOLOGY OF EXPERIENCE: THE PROCESS OF INQUIRY. DOLL JR, WILLIAM E.
FALLIBILISM AND RATIONALITY. KEKES, JOHN.
L'INTERPRETAZIONE ATTIVISTICA DI JAMES NEGLI SCRITTI DI GIOVANNI PAPINI. MORI, MASSIMO.
LOGICA E FENOMENOLOGIA II. CERRI, STEFANO.
MAURICE BLONDEL E LA FILOSOFIA COME RICERCA APERTA. FABRIZIANI, ANNA.
PAPER DOUBT, FEIGNED HESITANCY, AND INQUIRY. JOHANSON, ARNOLD A.
PEIRCE ON TRUTH, REALITY, AND INQUIRY. BRODSKY, GARRY M.
PHILOSOPHIC INQUIRY VERSUS SCIENTIFIC INQUIRY. TRIPATHI, SRI RAMESH KUMAR.
THE STUDY OF EDUCATION. LEVIT, MARTIN.
WARRANTED ASSERTIBILITY AND THE UNIFORMITY OF NATURE. DICKER, GEORGES.

INSANITY
CRIMINAL INSANITY AND CRIMINAL RESPONSIBILITY. FINGARETT, HERBERT.
INSANITY AND CRIMINAL RESPONSIBILITY. GENDIN, SIDNEY.
PARANOIA ET SCHIZOPHRENIE. DEMOULIN, PIERRE.

INSIGHT
METHOD AND INSIGHT. HEPBURN, R W.
THE SHAPE OF LONERGAN'S ARGUMENT IN "INSIGHT". TEKIPPE, TERRY J.
TOWARDS A CERTAIN "CONTEXTUALISM": (FORESIGHT VS HINDSIGHT) VS INSIGHT. FANG, J.

INSPIRATION
THE CRISIS OF GREEK POETICS: A RE-INTERPRETATION. MURRAY, MICHAEL.

INSTINCT(S)
LA CONCEZIONE DEL DIRITTO DI NATURA IN CARLANTONIO PILATI. ARMELLINI, SERENELLA.
NATURE AS NURTURE: BEHAVIORISM AND THE INSTINCT DOCTRINE. HERRNSTEIN, R J.
O EROS E O LOGOS COMO AMBIVALENCIA DO INSTINTO DA ALTERIDADE. GOMES, F SOARES.
QUI EST LE SOCRATE DE NIETZSCHE? LE GAL, Y.

INSTITUTION(S)
DEMANDS. GUTTCHEN, ROBERT S.
DEWEY, SOCIAL RECONSTRUCTION, AND INSTITUTIONAL NEUTRALITY. GALLANT, THOMAS F.

INSTITUTION(S)
LA TEORIA INSTITUCIONAL DEL DERECHO. RODRIGUEZ-ARIAS BUSTAMANTE, LINO.
SEARLE ON INSTITUTIONAL OBLIGATION. RUBEN, DAVID-HILLEL.
THE TWILIGHT OF HISTORY: THE STANDPOINT OF COURNOT. ARENILLA, LOUIS.

INSTRUMENT(S)
OF WORDS, TOOLS, AND ACTIONS. PAGEE, SAMUEL.
PENSEE ET "REALITES" SCIENTIFIQUES: PART I. ROBERT, JEAN-DOMINIQUE.

INSTRUMENTALISM
CRAIG'S THEOREM, RAMSEY-SENTENCES, AND SCIENTIFIC INSTRUMENTALISM. CORNMAN, JAMES W.
DEWEY AND THE PHILOSOPHY OF SCIENCE. MOORE, HAROLD.
HISTORICAL INSTRUMENTALISM. MCCULLAGH, C B.
SIGNIFICACION Y SENTIDO DEL PRAGMATISMO NORTEAMERICANO. DEL VALLE, AGUSTIN VASAVE FERNANDEZ.
THEORETICAL PHENOMENALISM. CORNMAN, JAMES W.
THEORIES, THEIR FORMULATIONS, AND THE OPERATIONAL IMPERATIVE. SUPPE, FREDERICK.

INTEGRATION
ALIENATION, INTEGRATION, AND THE QUEST FOR MEANING. RHODES, SHELIA.
ALIENATION, INTEGRATION, AND THE QUEST FOR MEANING. RUTH, SHELIA.
THE PSYCHO-PHILOSOPHY OF HISTORY. HALL, ROBERT.

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A PARALLEL WITH 'DE ANIMA' III, 5. SPRAGUE, ROSAMOND K.
ABSTRACTION AND THE OBJECT OF THE HUMAN INTELLECT ACCORDING TO HENRY OF GHENT. BROWN, J V.
ARISTOTLE ON 'EUDAIMONIA'. NAGEL, THOMAS.
HISTORY, OBJECTIVITY, AND MORAL CONVERSION. SCHINDLER, DAVID L.
L'EDUCAZIONE MORALE DI PIETRO ABELARDO "ORTODOSSO RIBELLE". GNEO, P CORRADO.
MODELS, ANALOGIES, AND DEGREES OF CERTAINTY IN DESCARTES. BLIZMAN, JAMES.
NEOPLATONIC VALUATIONS OF NATURE, BODY AND INTELLECT. ARMSTRONG, A HILARY.
PLOTIN ET LA TRADITION HELLENIQUE. MOREAU, JOSEPH.
THE AUTONOMY OF INTELLECTUAL HISTORY. KRIEGER, LEONARD.
THE MEANING OF 'NOUS' IN THE POSTERIOR ANALYTICS. LESHER, JAMES H.

INTELLECTUALS
DER INTELLEKTUELLE UND DIE POLITISCHE MACHT. HOFMANN, WERNER.
LUCIFER AND THE LORD. BOJANOVIC, RADE.
ON SOME ATTEMPTED CRITICISM. HOLLAND, R F.
PROFESSORS AS WATCHDOGS: PAUL NOZAN'S THEORY OF THE INTELLECTUAL AND POLITICS. SCHALK, DAVID L.
SARTRE INTERVIEWS. GROSS, GEORGE.
THE INTELLECTUALS AND POWER: A DISCUSSION BETWEEN MICHEL FOUCAULT AND GILLES DELEUZE. SEEM, MARK.

INTELLIGENCE
DURACION Y TIEMPO EN BERGSON. CRISTIANI, ALDO HORACIO.
HOW TO TELL YOUR FRIENDS FROM MACHINES. ROBINSON, GUY.
LA TRASCENDENZA COME DIMENSIONE DELLA COSCIENZA UMANA IN B LONERGAN. SALA, GIOVANNI B.
O EROS E O LOGOS COMO AMBIVALENCIA DO INSTINTO DA ALTERIDADE. GOMES, F SOARES.
REDUCTIONISM AND THE NATURE OF PSYCHOLOGY. PUTNAM, H.
THE JENSEN UPROAR. FLEW, ANTONY.

INTELLIGENTIA
THE "STUDENT REVOLUTION" IN THE USA AND THE CRISIS OF BOURGEOIS VALUES. NOVINSKAIA, M I.

INTELLIGIBILITY
ARISTOTLE'S DOCTRINE OF THE UNMOVED MOVER. STEWART, DAVID.
ARISTOTLE'S ASSUMPTION OF AN INTELLIGIBLE WORLD. ROMANO, JOSEPH J.
HEGEL'S PHILOSOPHY OF NATURE AND THE STRUCTURE OF SCIENCE. BUCHDAHL, GERD.
LA METAPHYSIQUE COMME STRUCTURE HEURISTIQUE SELON BERNARD LONERGAN. SALA, GIOVANNI.
LECTURE DE BLONDEL. FOREST, AIME.
THE INTELLIGIBILITY OF WANTS. WATT, A J.
TRANSCENDENT KNOWLEDGE IN 'INSIGHT': A CLOSER LOOK. NILSON, JON.

INTENDING
ACTING AND TRYING. ARMSTRONG, D M.
INTENDING. AUDI, ROBERT.
TRYING (AS THE MENTAL "PINEAL GLAND"). O'SHAUGHNESSY, BRIAN.

INTENSION
INTENSION, EXTENSION, AND METAPHYSICS. PETERSON, JOHN.
LOGICAL FLAWS ON PHILOSOPHICAL PROBLEMS: ON RUSSELL'S PRINCIPIA MATHEMATICA. VUILLEMIN, J.
QUINE ET LA CRITIQUE DE LA PROPOSITION. MOULOUD, N.

INTENSIONAL-LOGIC
DI ALCUNI PROBLEMI DI FILOSOFIA DELLA LOGICA. PARRINI, P.

INTENSIONALITY
A DEFINITION OF TRUTH FOR THEORIES WITH INTENSIONAL DEFINITE DESCRIPTION OPERATORS. GRANDY, RICHARD.
A PREDICATE CALCULUS FOR INTENSIONAL LOGIC. WEINGARTNER, PAUL.
APPLICATIONS OF SCOTT'S NOTION OF CONSEQUENCE TO THE STUDY OF GENERAL BINARY INTENSIONAL CONNECTIVES AND ENTAILMENT. GABBAY, DOV.
IN DEFENCE OF A SIMPLE SOLUTION. REEVES, ALAN.
QUINE ON ANALYTICITY. SLEINIS, E E.
THE INTENSIONALITY OF ONTOLOGICAL COMMITMENT. JUBIEN, MICHAEL.
TWO TRENDS IN CONTEMPORARY AESTHETICS. BEARDSMORE, R W.

INTENTION(S)
ACTION: METAPHYSIC AND MODALITY. YOLTON, JOHN.
AUTHORIAL INTENTION. OLSEN, STEIN HAUGOM.
BELIEF AND SELF-DECEPTION. RORTY, AMELIE ODSENBERG.
BEYOND BEING AND NONBEING. CHISHOLM, RODERICK M.
CATEGORIES AND INTENTIONS. NATHAN, DANIEL O.
CHOICE, PERFORMANCE AND FREE WILL. ROHATYN, DENNIS A.
HISTORICITY, MEANING, AND REVISIONISM IN THE STUDY OF POLITICAL THOUGHT. TARLTON, CHARLES D.
HOBBES'S THEORY OF SIGNIFICATION. HUNGERLAND, ISABEL C.
INTENTIONS, MEANING, AND FORCE. TODD, WILLIAM L.
LEHRER ON THE ANALYSIS OF 'I CAN'. COOER, DAVID.
LOGIC, LANGUAGE, AND ALBERT THE GREAT. WASHELL, RICHARD F.
MEANING, SPEAKERS' INTENTIONS, AND SPEECH ACTS. MARGOLIS, JOSEPH.
ON GRICE'S STRAWSON'S, AND SEARLE'S CONCEPT OF MEANING. ITKONEN, ESA.
ON UNCONSCIOUS INTENTIONS. GUSTAFSON, DONALD.
PANOFSKY AND THE INTERPRETATION OF PICTURES. MANNING, DAVID.
PHENOMENOLOGY AND EXISTENTIALISM: ENCOUNTER WITH INDIAN PHILOSOPHY. MOHANTY, JITENDRA N.
POEMS VERSUS TREES: THE AESTHETICS OF MONROE BEARDSLEY. HANCHER, MICHAEL.
PROPENSITY THEORIES OF PROBABILITY UNSCATHED: A REPLY TO WHITE. SETTLE, TOM.
REPLY TO ARRIB AND GUNDERSON. DENNETT, D C.
RIGHTNESS AND THE FORMAL LEVELS OF ACTION. WREN, THOMAS E.

INTENTION(S)
THE NON-CAUSAL SELF-FULFILLMENT OF INTENTION. RANKIN, K W.
THE STRUCTURE OF INTENTIONS. BODEN, MARGARET A.

INTENTIONAL
LA PERSONNE ET L'AUTRE. DE FINANCE, J.

INTENTIONALISM
PHENOMENOLOGY AS FOUNDATION FOR A POST-MODERN PHILOSOPHY OF LITERARY INTERPRETATION. PALMER, RICHARD E.
THE HISTORY OF POLITICAL IDEAS: A CRITIQUE OF Q SKINNER'S METHODOLOGY. PAREKH, BHIKHU AND BERKI, R N.

INTENTIONALITY
ACCESS, INCORRIGIBILITY, AND IDENTITY. TORMEY, ALAN.
HEGEL ET NOUS: A PROPOS PROBLEME DE L'HISTOIRE DE LA PHILOSOPHIE. LOMBARDI, FRANCO.
HUSSERL ON PICTURES AND INTENTIONAL OBJECTS. KUNG, GUIDO.
INTENTIONALITY. YOUNG, JULIAN.
INTENTIONALITY IN EDMUND HUSSERL AND BERNARD LONERGAN. RYAN, WILLIAM F J.
INTENTIONALITY AND THE PUBLICITY OF PERCEPTUAL WORLD. KULTGEN, JOHN.
INTENTIONALITY IN THE INTRODUCTION TO BEING AND NOTHINGNESS. DINAN, STEPHEN A.
INTERPRETING HUSSERL AND HEIDEGGER: THE ROOT OF SARTRE'S THOUGHT. ARONSON, RONALD.
INTUITION AND HORIZON IN THE PHILOSOPHY OF HUSSERL. PIETERSMA, HENRY.
ORTEGA: ACTION AND ONTOLOGY. DE L MEDINA, ANGEL.
ROMAN INGARDEN AND HIS TIME. RIESER, MAX.
TALKING ABOUT THINKING. ROSENTHAL, DAVID M.
THE BASIC VIEWS OF C G JUNG IN THE LIGHT OF HERMENEUTIC E METASCIENCE. RAUHALA, LAURI.
THE EMERGENCE OF AN ABSOLUTE CONSCIOUSNESS IN HUSSERL'S EARLY WRITINGS ON TIME-CONSCIOUSNESS. BROUGH, JOHN.
THE FUNCTIONAL PREREQUISITES OF INTENTIONAL COMMUNICATIVE SYSTEMS. CAPPELLA, JOSEPH N.
THE INTENTIONALITY OF OBSERVATION. MARTIN JR, EDWIN.
THE NATURE OF CONSCIOUSNESS. ZEMACH, EDDY M.
TO SEE A MENTAL IMAGE. HANNAY, ALASTAIR.
WITTGENSTEIN AND CARTESIAN PRIVACY. SOLOMON, ROBERT C.

INTERACTIONISM
SYMBOLIC INTERACTIONISM: A "LEFT-MEADIAN" INTERPRETATION. CRONK, GEORGE FRANCIS.

INTERDISCIPLINARY
A SUGGESTION FOR AN INTERDISCIPLINARY APPROACH TO ETHICS. LEAVENWORTH, MAY.

INTEREST(S)
CRITICAL THEORY CRITICIZED: HABERMAS'S "KNOWLEDGE AND HUMAN INTERESTS" AND ITS AFTERMATH. DALLMAYR, FRED R.
INTEREST AND OBJECTIVITY. LOBKOWICZ, NIKOLAUS.
L'EMANCIPAZIONE ETICO-POLITICA DALLA RAZIONALITA POSITIVISTICA E TECNOCRATICA SECONDO J HABERMAS. POPPI, ANTONINO.
LA "TEORIA SOCIALE CRITICA" DI JUERGEN HABERMAS. MASSARI, TERESA.
LA CONCEZIONE DEL DIRITTO DI NATURA IN CARLANTONIO PILATI. ARMELLINI, SERENELLA.
VALOR, ESTRUCTURA Y SITUACION. FRONDIZI, RISIERI.

INTERIORITY
A WORD ON BEHALF OF 'METHOD IN THEOLOGY'. PETER, CARL J.

INTERNALISM
RELATIONS. BAHM, ARCHIE J.

INTERNATIONAL
INTERLINGUA: THE NEW INTERNATIONAL LANGUAGE. SEXTON, B C.

INTERNATIONAL-RELATION(S)
MODELES D'ORDER INTERNATIONAL: CONTRIBUTION AU MAINTIEN DE LA PAIZ MONDIALE. FETSCHER, IRING.

INTERPERSONAL
LOGICAL REDUCTION AND SOCIAL PSYCHOLOGY. CHADWICK-JONES, J K.

INTERPRETATION
ARCHITECTURAL AESTHETICS. SCRUTON, ROGER.
ARE PAINTINGS AND PHOTOGRAPHS INHERENTLY INTERPRETATIVE? HESTER, MARCUS B.
BIBLE INTERPRETATION AS PHILOSOPHICAL PRAXIS: A STUDY OF SPINOZA AND KANT. YOVEL, YIRMIAHU.
DEGREES OF INTERPRETATION. PHILLIPS, JOHN N.
EXTERIORITE ET TRANSCENDANCE. MOREAU, JOSEPH.
FEYERABEND AND GALILEO: THE INTERACTION OF THEORIES, AND THE REINTERPRETATION OF EXPERIENCE. MACHAMER, PETER K.
HA IL DIRITTO UNA "SUA" LOGICA? LUMIA, GIUSEPPE.
HISTORICAL INSTRUMENTALISM. MCCULLAGH, C B.
INTERPRETATION, REFLECT, INITIATION. CATESSON, JEAN.
INTERPRETATION AND THE DIALECTIC OF ACTION. OLAFSON, FREDERICK A.
INTERPRETATION AND NARRATIVE UNDERSTANDING. MINK, LOUIS O.
OBJECTS AND EVENTS. BIGGER, CHARLES P.
OLAFSON, ACTION, AND HISTORY. MARTIN, JANE R.
PANOFSKY AND THE INTERPRETATION OF PICTURES. MANNING, DAVID.
PROPENSITY THEORIES OF PROBABILITY UNSCATHED: A REPLY TO WHITE. SETTLE, TOM.
REALIST FOUNDATIONS OF MEASUREMENT. BYERLY, HENRY C AND LAZARA, VINCENT A.
RECIPROCITY IN THE UNCERTAINTY RELATIONS. KIRSCHENMANN, PETER.
THE CRISIS OF GREEK POETICS: A RE-INTERPRETATION. MURRAY, MICHAEL.
THINKING. BLAKE, A G E.
WHAT'S WRONG WITH THE RECEIVED VIEW ON THE STRUCTURE OF SCIENTIFIC THEORIES. SUPPE, FREDERICK R.

INTERROGATIVES
S-P INTERROGATIVES. BELNAP, NUEL D.

INTERSUBJECTIVITY
EPISTEMOLOGICAL ENLIGHTENMENT. WISDOM, JOHN.
GRUENBAUM ON TEMPORAL BECOMING: A CRITIQUE. FERRE, FREDERICK.
IL PROBLEMA DEL LINGUAGGIO IN MAURICE MERLEAU-PONTY. CAPRA, SILVIO.
OBJECTIVITY AS "INTERSUBJECTIVE AGREEMENT". FREEMAN, EUGENE.
ON NOT DEFINING "RHETORIC". SCOTT, ROBERT L.
SYMBOLIC INTERACTIONISM: A "LEFT-MEADIAN" INTERPRETATION. CRONK, GEORGE FRANCIS.

INTRINSIC
INTRINSIC VALUES AND THE EXPLANATION OF BEHAVIOUR. GREENSTEIN, HAROLD.

INTRINSIC-VALUE(S)
G E MOORE AND INTRINSIC VALUE. BATES, STANLEY.

INTROSPECTION
CONTRIBUTIONS THEORIQUES AU FONDEMENT DE L'INTROSPECTION EN TANT QUE METHODE PSYCHOLOGIQUE DE RECHERCHE. MORARU, ION.
EXPERIENCE ET RAISON DANS LA PSYCHOLOGIE DE CHRISTIAN WOLFF. VITADELLO, ANNA MARIA.

INTUITION
"MATHESIS UNIVERSALIS" E MATAFISICA NEL METODO CARTESIANO. PERINI, ROBERTO.
CARNAP'S INDUCTIVE LOGIC. JEFFREY, RICHARD C.
CONOSCENZA METAFISICA E RICERCA DI DIO IN J MARITAIN. GNEMMI, ANGELO.
CROCE, CREATIVITY AND CONTEMPORARY PHILOSOPHY. DYKEMAN, KING J.
DESCARTES' NATURAL LIGHT. MORRIS, JOHN.
DISCOURSE AND INTUITION IN SUSANNE LANGER'S AESTHETICS OF LITERATURE. SCHOLZ, BERHARD F.
DURACION Y TIEMPO EN BERGSON. CRISTIANI, ALDO HORACIO.
EMPIRICAL MEANINGFULNESS AND INTUITIONISTIC LOGIC. MYHILL, JOHN.
INTENTIONALITY IN EDMUND HUSSERL AND BERNARD LONERGAN. RYAN, WILLIAM F J.
INTUITION AND HORIZON IN THE PHILOSOPHY OF HUSSERL. PIETERSMA, HENRY.
INTUITION, SYNTHESIS, AND INDIVIDUATION IN THE "CRITIQUE OF PURE REASON" . HOWELL, ROBERT.
KANTIAN INTUITIONS. HINTIKKA, JAAKKO.
L'IDONEISME ET LA RECHERCHE EN BIOLOGIE. PILET, P E.
LA MATEMATICA E ANCORA VERA? VIGANO, MARIO.
LECTURE DE BLONDEL. FOREST, AIME.
LECTURES DE NIETZSCHE. DELHOMME, JEANNE.
O INTUICJI INTELEKTUALNJ U J MARITAINA. MORAWIEC, E.
OCKHAM ON INTUITIVE COGNITION. BOLER, JOHN F.
PHILOSOPHIES DE L'EXPERIENCE: L'OUVERTURE A L'EXPERIENCE DE FERDINAND GONSETH ET LE SPIRITUALISME IDEO-EXISTENTIEL DE RENE LE SENNE. GEX, MAURICE.
SINGULAR TERMS AND INTUITIONS IN KANT'S EPISTEMOLOGY. THOMPSON, MANLEY.
THE AESTHETICS OF ANTONIO CASO. HADDOX, JOHN H.
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THE MEANING OF 'NOUS' IN THE POSTERIOR ANALYTICS. LESHER, JAMES H.
THE PSYCHO-PHILOSOPHY OF HISTORY. HALL, ROBERT.
THINGS, STUFFS, AND KANT'S AESTHETIC. WILDERSON, T E.
UN RECENTE STUDIO DI G N G ORSINI SUI RAPPORTI DI S T COLERIDGE CON IL PENSIERO TEDESCO CONTEMPORANEO. PUPI, ANGELO.

INTUITIONISM
APPLICATIONS OF SCOTT'S NOTION OF CONSEQUENCE TO THE STUDY OF GENERAL BINARY INTENSIONAL CONNECTIVES AND ENTAILMENT. GABBAY, DOV.
DECIDABILITY OF SOME INTUITIONISTIC PREDICATE THEORIES. GABBAY, DOV M.
DUTY AND OBLIGATION IN THE NON-IDEAL WORLD. FEINBERG, JOEL.
ELEMENTARY INTUITIONISTIC THEORIES. SMORYNSKI, C.
FORMALLY DEFINED OPERATIONS IN KRIPKE MODELS. SANCHIS, LUIS E.
IS INTUITIONISM THE EPISTEMICALLY SERIOUS FOUNDATION FOR MATHEMATICS? EDGAR, W J.
NON-CLASSICAL LOGICS AND THE INDEPENDENCE RESULTS OF SET THEORY. FITTING, MELVIN.
NORMATIVE KNOWLEDGE. EMMONS, DONALD C.
ON BARINDUCTION OF HIGHER TYPES FOR DECIDABLE PREDICATES. SCARPELLINI, B.
ON THE INTUITIONISTIC EQUIVALENTIAL CALCULUS. TAX, ROBERT E.
RAWLS ON JUSTICE. NAGEL, THOMAS.
RULES VERSUS THEOREMS: A NEW APPROACH FOR MEDIATION BETWEEN INTUITIONISTIC AND TWO-VALUED LOGIC. LORENZ, KUNO.
SEMI-INTUITIONISTIC SET THEORY. POZSGAY, LAWRENCE J.
THE CONSISTENCY OF CLASSICAL SET THEORY RELATIVE TO A SET THEORY WITH INTUITIONISTIC LOGIC. FRIEDMAN, HARVEY.
THE FAITHFULNESS OF THE INTERPRETATION OF ARITHMETIC IN THE THEORY OF CONSTRUCTIONS. GOODMAN, NICOLAS D.
THE UNDECIDABILITY OF INTUITIONISTIC THEORIES OF ALGEBRAICALLY CLOSED FIELDS AND REAL CLOSED FIELDS. GABBAY, DOV M.

INVENTION
CREATIVITY AND THE COMMONPLACE. MCKEON, RICHARD.

INVERTIBILITY
INVERTIBILITY REVISITED. EGGERMAN, RICHARD W.

INVOLVEMENT
HUMAN ECONOMY AND JUDGMENTAL PROCESS. LIPMAN, MATTHEW.

INWARDNESS
ATMAN AS UNIQUE INWARDNESS AN EXISTENTIAL INTERPRETATION. KUMAR, FREDERICK L.

IQ
THE TWISTING OF THE I Q TEST. AGASSI, JOSEPH.

IRISH
PHILOSOPHY IN TRINITY COLLEGE 1866-. FURLONG, E J.

IRRATIONALISM
ELEMENTS OF IRRATIONALISM IN NIETZSCHE'S METAETHICS. WILCOX, JOHN T.
THE GROWTH OF IRRATIONALISM AND EDUCATIONAL VALUES. HARDIE, C D.

IS
FROM 'IS' TO 'OUGHT' VIA 'KNOWING'. MORSCHER, EDGAR.
HUME, TREATISE, III, I, 1. HENZE, D F.
ON THE CONCEPTUAL AUTONOMY OF MORALITY. CASTANEDA, HECTOR-NERI.
PARMENIDES' "THE WAY OF TRUTH". JONES, BARRINGTON.
PERFORMATIVES AND THE GAP BETWEEN 'IS' AND 'OUGHT'. NESBITT, WINSTON.
SEARLE'S USE OF 'OUGHT'. GENOVA, A C.
THE FUNCTIONS OF TENSES. MCGILVRAY, JAMES.
THE TRIVIALITY OF THE DEBATE OVER "IS-OUGHT" AND THE DEFINITION OF "MORAL". SINGER, PETER.
TWO DOGMAS OF ETHICAL PHILOSOPHY. PULIGANDLA, R.
YOU CANNOT DERIVE "OUGHT" FROM "IS". SAMUELS, WARREN J.

ISHIGURO,H
TO SEE A MENTAL IMAGE. HANNAY, ALASTAIR.

ISLAM
CONCEPT OF VALUE IN ISLAMIC THOUGHT. SIDDIQUI, B H.
LOGIC, LANGUAGE, AND ALBERT THE GREAT. WASHELL, RICHARD F.
PHILOSOPHY OF SCIENCE. HUSSAIN, ANWAR.
SAYYID AHMAD KHAN ON PROPHETIC REVELATION. KHALIQ, ABDUL.
SELF-UNDERSTANDING OF WORLD RELIGIONS AS RELIGION. DHAVAMONY, MARIASUSAI.
THE IDEA OF JUSTICE IN ISLAMIC PHILOSOPHY. KESSEM, HAMMOND.
THE PLURAL LOGICS OF PROGRESS. BERQUE, JACQUES.

ISOCRATES
ISOCRATES, "AGAINST THE SOPHISTS", 16. SCHLATTER, FREDERIC W.

ISOLS
A NOTE ON FRAME EXTENSIONS. HAY, LOUISE.
A STRONGER DEFINITION OF A RECURSIVELY INFINITE SET. APPLEBAUM, CHARLES H.
AN ALGEBRAIC DIFFERENCE BETWEEN ISOLS AND COSIMPLE ISOLS. ELLENTUCK, ERIK.
DEGREES OF ISOLIC THEORIES. ELLENTUCK, ERIK.
INFINITE SERIES OF T-REGRESSIVE ISOLS. GERSTING, JUDITH L.

ISOMORPHISM
EL METODO DE LOS MODELOS. VERZ, ARMANDO ASTI.

ISRAELI
SELF-UNDERSTANDING OF WORLD RELIGIONS AS RELIGION. DHAVAMONY, MARIASUSAI.

ITALIAN
CINEMA ABSTRAIT, MUSIQUE CHROMATIQUE (1912). CORRADINI, BRUNO.
LA CINEMATOGRAPHIE FUTURISTE. MARINETTI, F T AND OTHERS.
LA TEORIA INSTITUCIONAL DEL DERECHO. RODRIGUEZ-ARIAS BUSTAMANTE, LINO.
MARX UND DER ITALIENISCHE HUMANISMUS. GRASSI, ERNESTO.
NOTAS SOBRE LA ALTERIDAD DEL DERECHO EN LA FILOSOFIA JURIDICA ITALANA ACTUAL. BALLESTEROSM, JESUS.
RISPOSTE ALLA "LETTERA APERTISSIMA A M F SCIACCA" DI A NEGRI. RASCHINI, MARIA ADELAIDE AND OTHERS.

IVES,C
THE MUSICAL THINKING OF CHARLES IVES. ISHAM, HOWARD.

JACKENDOFF,R
'PRONOMINAL EPITHETS' AND SIMILAR ITEMS. POSTAL, PAUL M.
ON SUBJECTLESS GERUNDS IN ENGLISH. THOMPSON, SANDRA A.
THE GHOST OF TIMES PAST. ANDERSON, JOHN.

JAINISM
JAINAS' SYADVADA AND BRADLEY'S VIEW OF JUDGMENT. PRASAD, BRIJ KISHORE.

JAKOBSON,R
STRUCTURE AND DEVELOPMENT. GARDNER, HOWARD.

JAMES
A THOMIST LOOKS AT WILLIAM JAMES'S NOTION OF TRUTH. MAURER, ARMAND A.
FACTS AND FAITH. GINI, A R.
JOHN DEWEY'S CONCEPT OF A FUNCTIONAL SELF. BOURDEAUX, ROBERT M.
L'INTERPRETAZIONE ATTIVISTICA DI JAMES NEGLI SCRITTI DI GIOVANNI PAPINI. MORI, MASSIMO.
ON WITTGENSTEIN AND JAMES. WERTZ, SPENCER K.
PEIRCE AND SCHILLER AND THEIR CORRESPONDENCE. SCOTT, FREDERICK J D.
SIGNIFICACION Y SENTIDO DEL PRAGMATISMO NORTEAMERICANO. DEL VALLE, AGUSTIN VASAVE FERNANDEZ.
THE NATURE OF BELIEF: THE PROPER CONTEXT FOR JAMES' "THE WILL TO BELIEVE". DOOLEY, PATRICK K.
THE THEORETICAL CONTENT OF LANGUAGE. HALLETT, GARTH.
WILLIAM JAMES: FACTS, FAITH, AND PROMISE. GINI, A R.
WISHFUL THINKING AND "THE WILL TO BELIEVE". DAVIS, STEPHEN T.

JANET,P
PIERRE JANET PHILOSOPHE. ELLENBERGER, H F.
POUR UNE DEFINITION DU SURREALISME. ROBERT, BERNARD.

JANOVSKAJA,S
S A JANOVSKAJA. BOCHENSKI, J M.

JAPANESE
REPORT ON THE PANEL DISCUSSION: WANG YANG-MING AND JAPANESE CULTURE. MOORE, RONALD.
SCIENCE IN RETROSPECT AND FORECAST. VLACHY, J.
SEMANTICS OF JAPANESE CAUSATIVIZATION. SHIBATANI, MASAYOSHI.
THE CATEGORICAL AND THE THETIC JUDGMENT: EVIDENCE FROM JAPANESE SYNTAX. KURODA, S Y.
THE CHU HSI AND WANG YANG-MING SCHOOLS AT THE END OF THE MING AND TOKUGAWA PERIODS. OKADA, TAKEHIKO.

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JASPERS' PHILOSOPHY OF EXISTENCE AS A MODEL FOR THEOLOGICAL REFLECTION. LONG, EUGENE T.
MORTE E ALIENAZIONE. DE FRANCO, RAFELLA.
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TEODICEA Y NIHILISMO. ROSADO, JUAN JOSE RODRIGUEZ.

JAURES,J
JEAN JAURES ET LA PHILOSOPHIE DE L'HISTOIRE. DUMAS, JEAN-LOUIS.

JEFFERSON
JEFFERSON ON LIBERTY. COOKE, J W.

JENSEN,A
THE JENSEN UPROAR. FLEW, ANTONY.

JENSEN,C
THE TWISTING OF THE I Q TEST. AGASSI, JOSEPH.

JESSOP,T
IDEAS AND ARCHETYPES: APPEARANCE AND REALITY IN BERKELEY'S PHILOSOPHY. LASCOLA, RUSSELL A.

JEWISH
THE NATURE OF CONTEMPORARY PHILOSOPHY OF JEWISH EDUCATION. CHAZAN, BARRY.

JHERING,R
DI UNA RIEDIZIONE DI JHERING, OSSIA DELLE PROFEZIE DEL GIA AVVENUTO. COTTA, SERGIO.

JOB(S)
PREFERENTIAL HIRING. THOMSON, JUDITH JARVIS.

JOHN-OF-THE-CROSS
GOD AND WORLD IN JOHN OF THE CROSS. BENDICK, JOHANNES.
THE OPTICS OF NOTHINGNESS. CLARK, ORVILLE.

JOHNSON-LAIRD,P
ON THE PROBLEMS OF INTERPRETING REASONING DATA: LOGICAL AND PSYCHOLOGICAL APPROACHES. EVANS, J ST B T.

JOHNSON,S
A NOTE ON STATEMENTS AND INCORRIGIBILITY. NOREN, STEPHEN J.

JOLAS,B
VOIX ET MUSIQUE. JOLAS, BETSY.

JOLIF,J
A PROPOSITO DEL "TELOS" E DEL FONDAMENTO METAFISICO NELL "ETICA NICOMACHEA". ZANATTA, MARCELLO.

JOURDAIN,P
RUSSELL AND PHILIP JOURDAIN. GRATTAN-GUINNESS, I.

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L'INFORMATISATION D'UNE REVUE PHILOSOPHIQUE CLASSIQUE L'INDEX DE LA "REVUE PHILOSOPHIQUE DE LOUVAIN". WENIN, CHRISTIAN.

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JOWETT,B
PLATO AND PATER: FIN-DE-SIECLE AESTHETICS. SMALL, I C.

JOYCE
FILM AS INTERPRETATION: A CASE STUDY OF ULYSSES. VON ABELE, RUDOLPH.
FLORA LETTORE DELL'"ULISSE". ORSINI, LANFRANCO.

JUDAISM
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SHMUEL HUGO BERGMAN'S "THE HISTORY OF PHILOSOPHY FROM NICHOLAUS CUSANUS TO THE AGE OF ENLIGHTMENT" (IN HEBREW). BEN-SHLOMO, JOSEPH.
THE TALMUDIC VIEW OF EPICUREANISM. BASTOMSKY, S J.

JUDGE(S)
IL RUOLO DEL GIUDICE E LA SUA CRISI. TOMEO, VINCENZO.

JUDGING
HUMAN ECONOMY AND JUDGMENTAL PROCESS. LIPMAN, MATTHEW.
POLANYI'S MODEL OF MENTAL ACTS. INNIS, ROBERT E.

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A DEFENSE OF NATURALISM: A REPLY TO PAUL KURTZ. WALTER, EDWARD F.
AESTHETIC JUDGEMENTS AND NON-AESTHETIC CONDITIONS. ISEMINGER, GARY.
AN INTRODUCTION TO HEIDEGGER'S WHAT IS A THING? BARTON JR, W B.
CONTEMPLATION VERSUS REASON: AN INQUIRY INTO HUMAN KNOWLEDGE IN THE LIGHT OF THEORY OF VALUES. MERCIER, ANDRE.
CROCE AND WHITEHEAD ON CONCRESCENCE. ALLAN, GEORGE.
ETHICS AND THE PSYCHOLOGY OF MORAL. BACHMEYER, T J.
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HARE ET L'UNIVERSALISATION DES JUGEMENTS MORAUX. PANACCIO, CLAUDE.
HISTORY, OBJECTIVITY, AND MORAL CONVERSION. SCHINDLER, DAVID L.
JAINAS' SYADVADA AND BRADLEY'S VIEW OF JUDGMENT. PRASAD, BRIJ KISHORE.
KANT'S ARGUMENT IN THE "ANALYTIC OF THE BEAUTIFUL". ROBINSON, FRANKLIN E.
L'OGGETTIVITA DELLA SCIENZA E TRASPONIBILE NELL'ARTE E NELLA MORALE? MERCIER, ANDRE.
LA POSIBILIDAD DE UNA REINTERPRETACION DE LA TEORIA DE JUEGOS COMO PRAXIS RACIONAL DE LA DECISION COLECTIVA. MEDINA, MANUEL.
LES DIFFERENTES FORMES DE LA COMPREHENSION DE LA BEAUTE CHEZ KANT. KOPPER, J.
LONERGAN'S 'METHOD IN THEOLOGY' AND OBJECTIVITY IN MORAL THEOLOGY. BOYLE, JOHN P.
NATURALISM: OVERSIMPLIFIED OR MODIFIED? KURTZ, PAUL.
O DEFINIOWANIU SADOW, ZASAD I KODEKSOW MORALNYCH. FRANKENA, WILLIAM K.
RUSSELL'S THEORY OF JUDGMENT IN LOGICAL ATOMISM. STOCK, GUY.
SAD MORALNY. HARE, RICHARD M.
SENSUOUS JUDGMENTS. CLARK, ROMANE.
SOBRE LOS JUICIOS ANALITICOS Y SINTETICOS Y LA POSIBILIDAD DE LA METAFISICA. CASAUBON, JUAN ALFREDO.
THE CATEGORICAL AND THE THETIC JUDGMENT: EVIDENCE FROM JAPANESE SYNTAX. KURODA, S Y.
THE ETHICAL LANGUAGE GAME. DUSKA, RONALD.
THE LOGIC OF AESTHETIC JUDGEMENTS. WALHOLT, DONALD.
THE PRACTICALITY OF MORAL JUDGMENTS. BOATRIGHT, JOHN R.

JULIAN
THE DEVELOPMENT OF THE IDEA OF HABIT IN THE THOUGHT OF SAINT AUGUSTINE. PRENDIVILLE, JOHN G.

JUNG
O EROS E O LOGOS COMO AMBIVALENCIA DO INSTINTO DA ALTERIDADE. GOMES, F SOARES.
THE BASIC VIEWS OF C G JUNG IN THE LIGHT OF HERMENEUTIC E METASCIENCE. RAUHALA, LAURI.
THE ROAD TO BYZANTIUM: ARCHETYPAL CRITICISM AND YEATS. ALLEN, JAMES LOVIC.

JURISPRUDENCE
AN UNPUBLISHED MS OF LEIBNIZ ON THE ALLEGIANCE DUE TO SOVEREIGN POWERS. RILEY, PATRICK.
ANALOGY IN LEGAL REASONING. BECKER, LAWRENCE C.
CRIMINAL INSANITY AND CRIMINAL RESPONSIBILITY. FINGARETT, HERBERT.
I "DIFETTI DELLA GIURISPRUDENZA" DI L A MURATORI. PATTARO, ENRICO.
JUSTICE IN A TRAIL. LEAHY, MICHAEL.
RESPONSIBILITY FOR CRIMES OF WAR. LEVINSON, SANFORD.
SENTIDO ACTUAL DE LA FILOSOFIA DEL DERECHO. KAUFMANN, ARTHUR.
THE INTUITIVE BACKGROUND OF NORMATIVE LEGAL DISCOURSE AND ITS FORMALIZATION. ALCHOURRON, CARLOS E.

JURKOV,S
A SOVIET DEFENSE MECHANISM. TANG, PETER S H.

JUSTICE
A CRITIQUE OF JOHN RAWLS'S PRINCIPLES OF JUSTICE. CHOPTIANY, LEONARD.
A MARXIAN VIEW OF CRIME. WEINROTH, JAY.
A PUZZLE CONCERNING THE 'MENO' AND THE 'PROTAGORAS'. COHN, STEVEN M.
A REASONABLE SELF-PREDICATION PREMISE FOR THE THIRD MAN ARGUMENT. PETERSON, SANDRA.
AESTHETICS, CHARITY, UTILITY, AND DISTRIBUTIVE JUSTICE. NARVESON, JAN.
AN UNPUBLISHED MS OF LEIBNIZ ON THE ALLEGIANCE DUE TO SOVEREIGN POWERS. RILEY, PATRICK.
DESERT, CONSENT, AND JUSTICE. SLOTE, MICHAEL A.
DISOBEYING THE LAW: A CRITIQUE OF A CRITIQUE. SCHWARZ, ROBERT.
DUTY AND OBLIGATION IN THE NON-IDEAL WORLD. FEINBERG, JOEL.
EGALITARIANISM AND JUSTICE IN THE "REPUBLIC". HALL, R W.
EGALITE ET VALEURS. PERELMAN, CH.
EQUAL TREATMENT AND COMPENSATORY DISCRIMINATION. NAGEL, THOMAS.
ERASMUS ON THE JUST WAR. FERNANDEZ-SANTAMARIA, JOSE A.
FORMAL JUSTICE AND RULE-CHANGE. CAMPBELL, T D.
HOW COHERENT IS THE SOCIAL CONTRACT TRADITION? RILEY, PATRICK.
HOW TO JUSTIFY AN INJUSTICE. PATTERSON, J.
I "DIFETTI DELLA GIURISPRUDENZA" DI L A MURATORI. PATTARO, ENRICO.
INDIVIDUALS, GROUPS AND INVERSE DISCRIMINATION. SHINER, ROGER A.
INJUSTICE. WOOZLEY, A D.
JOHN RAWLS AND THE PRIORITY OF LIBERTY. BARRY, BRIAN.
JUSTICE IN A TRAIL. LEAHY, MICHAEL.
JUSTICE. LUCAS, J R.
JUSTICE, REASONABLENESS, AND THE SIMILAR HANDLING OF SIMILAR CASES. MONTAGUE, PHILLIP.
L'UMANESIMO GIURIDICO. MONTANO, ROCCO.
LA FENOMENOLOGIA DELL'UOMO GIUSTO: UN PARALLELO TRA KIERKEGAARD E PLATONE. D'AGOSTINO, FRANCESCO.
LA FILOSOFIA DEL DERCHO DE CORADO MONTERO. VALLS, FRANCISCO J.
LA NOTION D'EGALITE DANS LES PRINCIPES GENERAUX DU DROIT. BUCH, HENIR.
LA STRUCTURE DE LA NOTION D'EGALITE EN DROIT. VANQUICKENBORNE, MARC.
LAW AND JUSTICE IN PLATO'S "CRITO". ALLEN, R E.
LE PRINCIPLE D'UTILITE ET L'EGALITE: BENTHAM ET J S MILL. GRIFFIN-COLLART, E.
MARX'S VIEW OF JUSTICE. VAN DE VEER, DONALD.
MIA MONON PANTACHOU KATA PHUSIN HE ARISTE. MULHERN, J J.
MORAL NEUTRALITY AND PRIMARY GOODS. SCHWARTZ, ADINA.
NORMENLOGIK ANDWENDBAR IM RECHT. WEINBERGER, OTA.

JUSTICE
ON A CERTAIN TENSION IN PLATO'S "REPUBLIC". STROLL, AVRUM.
ON THE NATURE OF JUSTICE IN A TRIAL. ANSCOMBE, G E M AND FELDMAN, J.
PACIFISM: A COMMENT ON BEEHLER'S NOTE. NARVESON, JAN.
PREFERENTIAL HIRING. THOMSON, JUDITH JARVIS.
PRESUMPTIONS OF REASON AND PRESUMPTIONS OF JUSTICE. KATZNER, LOUIS I.
PUNISHMENT. MARGOLIS, JOSEPH.
RAWLS ON JUSTICE. NAGEL, THOMAS.
RAWLS VERSUS UTILITARIANISM. LYONS, DAVID.
RAWLS' THEORY OF JUSTICE: PART II. HARE, R M.
RAWLS': A THEORY OF JUSTICE-I. HARE, R M.
RAWLS'S DIFFERENCE PRINCIPLE. ALTHAM, J E J.
REASONABLE PROGRESS AND SELF-RESPECT. HELD, VIRGINIA.
REPARATIONS TO WRONGED GROUPS. BAYLES, MICHAEL D.
RETRIBUTIVE PENAL LIABILITY. CARD, CLAUDIA.
REVERSE DESCRIMINATION AND COMPENSATORY JUSTICE. TAYLOR, PAUL W.
REVERSE DISCRIMINATION AS UNJUSTIFIED. NEWTON, LISA H.
SOME ORDINALIST-UTILITARIAN NOTES ON RAWLS'S THEORY OF JUSTICE. ARROW, KENNETH J.
SOME PROBLEMS IN RAWLS' THEORY OF JUSTICE. DEMARCO, JOSEPH P.
THE COMMON GOOD AS REASON FOR POLITICAL ACTION. DIGGS, B J.
THE IDEA OF JUSTICE IN ISLAMIC PHILOSOPHY. KESSEM, HAMMOND.
THE JUST STATE AS A ROUND SQUARE. JAGGAR, ALISON.
THE LIMITS OF INDIVIDUALISM. TEITELMAN, MICHAEL.
THE MEANING OF 'JUSTICE' AND THE THEORY OF FORMS. KAHN, CHARLES H.
THRASYMACHUS--- OR PLATO? MAGUIRE, JOSEPH P.
WHY SHOULD OTHER PEOPLE BE TREATED AS EQUAL? WILSON, J.

JUSTIFICATION
A REPLY TO BEAUCHAMP. KONRAD, A RICHARD.
ALTERNATIVE STRATEGIES FOR THE ANALYSIS OF KNOWLEDGE. MARGOLIS, JOSEPH.
COMMITMENT AND JUSTIFICATION: A NEW LOOK AT THE ONTOLOGICAL ARGUMENT. CHUBB, JEHANGIR N.
DEMANDS. GUTTCHEN, ROBERT S.
DIALECTICS VERSUS CRITICAL RATIONALISM. KEUTH, HERBERT.
IN DEFENSE OF THE PRINCIPLE FOR DEDUCIBILITY OF JUSTIFICATION. HOOKER, MICHAEL K.
KNOWLEDGE WITHOUT PARADOX. MEYERS, ROBERT G.
KNOWLEDGE AS JUSTIFIED PRESUMPTION. MORRIS, WILLIAM EDWARD.
O DEFINIOWANIU SADOW, ZASAD I KODEKSOW MORALNYCH. FRANKENA, WILLIAM K.
RAWLS'S DIFFERENCE PRINCIPLE. ALTHAM, J E J.
REMARKS ON ENJOYMENT AND JUSTIFICATION: A REPLY TO PERRY. SMITH, JAMES M.
REMARKS ON ARGUMENT BY CHISHOLM. AUNE, BRUCE.
SOME PROBLEMS IN THE STANDARD ANALYSIS OF KNOWLEDGE. JOHNSON, OLIVER A.
TESTI TEOLOGICO-FILOSOFICI LOCKIANI; DAL MS LOCKE C 27 DELLA LOVELACE COLLECTION. SINA, MARIO.
THALBERG'S CHALLENGE TO JUSTIFICATION VIA DEDUCTION. SAUNDERS, JOHN T.
THE JUSTIFICATION OF GOVERNMENTAL AUTHORITY. BAIER, KURT.
THE JUSTIFICATION OF LIBERALISM. THOMAS, D A LLOYD.
USPRAWIEDLIWIENIE NORM. PERELMAN, CHAIM.
VIETNAM AND THE CALCULATION OF ATROCITIES. WELLS, DONALD.

KADING,D
IS PROMISE-KEEPING A MORAL MATTER? DYCHE, ROY.

KALIN,J
ETHICAL EGOISM RECONSIDERED. CARLSON, GEORGE R.
ETHICAL EGOISM AND INTERPERSONAL COMPATIBILITY. BAIER, KURT.

KALMAR,L
AN ARGUMENT AGAINST CHURCH'S THESIS. BOWIE, G LEE.

KAMENKA,E
NUOVI STUDI SU FEUERBACH. CASINI, LEONARDO.

KANDINSKY,W
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KANT
"---THIS I OR HE OR IT (THE THING) WHICH THINKS---". SELLARS, WILFRID.
"L'ENESIDEMO" DI G E SCHULZE. ROVIGHI, S VANNI.
"NISI CREDIDERO NON INTELLIGAM": THE NEO-ANSELMIAN THEORY OF CATEGORIES IN S KOERNER AND THE LATER COLLINGWOOD. HOLMES, STEPHEN.
A CASE OF ABORTIVE HEGELIANISM. KALIN, MARTIN G.
A RE-EXAMINATION OF THE CONTRADICTIONS IN KANT'S EXAMPLES. HOCHBERG, GARY M.
ACTION AND REASON. BUBNER, RUDIGER.
ADIEU A KANT. TATARKIEWICZ, WLADYLAW.
AN INTRODUCTION TO HEIDEGGER'S WHAT IS A THING? BARTON JR, W B.
ANALYTIC AND SYNTHETIC CONCEPTS ACCORDING TO KANT'S LOGIK. WERKMEISTER, W H.
ANTHROPOLOGY AND SENSIBILITY. ROTENSTREICH, NATHAN.
ARISTOTLE'S, KANT'S AND HEGEL'S LOGIC. O'FARRELL, FRANCIS.
BEDEUTUNGSANALYE PHILOSOPHISCHER BEGRIFFE, EIN PROBLEM DES KANTINDEX. LENDERS, WINFRIED.
BEING PRUDENT AND ACTING PRUDENTLY. DAVIE, WILLIAM E.
BERGSON ON SCIENCE AND PHILOSOPHY. DELANEY, C F.
BETWEEN AUTONOMY AND SOCIALITY. RASMUSSEN, DAVID M.
BIBLE INTERPRETATION AS PHILOSOPHICAL PRAXIS: A STUDY OF SPINOZA AND KANT. YOVEL, YIRMIAHU.
CHEMINS ET ETAPES D'UNAMUNO. MOREAU, JOSEPH.
CIENCIA, CENCIAS Y FILOSOFIA EN HEGEL. DE TEJADA, E.
CONCEPTUAL IDEALISM. RESCHER, NICHOLAS.
CRISE DA METAFISICA, CRISE DO HOMEM. PIRES, CELESTINO.
DIALECTIC AND SCIENTIFIC METHOD. HARRIS, ERROL E.
DIMENSIONI DEL FATTO RELIGIOSO. CORSANO, ANTONIO.
DUTY, INCLINATION AND MORALS. WILKERSON, T E.
EDUCAZIONE ESTETICA ED UMANESIMO INTEGRALE. BERALDI, PIERO.
EL LENGUAJE Y LO TRASCENDENTAL. WALTON, ROBERTO J.
FOREIGN BOOKS ON GREEK PHILOSOPHERS: SOCRATES AND PLATO. SWEENEY, LEO.
FREEDOM AS A CAUSE AND AS A SITUATION. ROTENSTREICH, NATHAN.
FREEDOM, REFLECTION AND FINITUDE. ROTENSTREICH, NATHAN.
G E SCHULZE TRA LA "MORAL-THEOLOGIE" E LA SPECULAZIONE HEGELIANA. PUPI, ANGELO.
GOD, NECESSARY EXEMPLIFICATION, AND THE SYNTHETIC/ANALYTIC. LAURA, RONALD S.
HANDS, KNEES, AND ABSOLUTE SPACE. NERLICH, G C.
HEGEL Y EL ENIGMA DEL TIEMPO. PUCCIARELLI, EUGENIO.
HEGEL'S AMERICA. KELLY, GEORGE A.
HEGEL'S CRITIQUE OF KANT. SMITH, JOHN E.
HEGEL'S PHILOSOPHY OF NATURE AND THE STRUCTURE OF SCIENCE. BUCHDAHL, GERD.
HEGEL'S TRIADIC DOCTRINE OF COGNITIVE MIND. GREENE, MURRAY.
HOW COHERENT IS THE SOCIAL CONTRACT TRADITION? RILEY, PATRICK.
INTRODUZIONE A UNA NUOVA STORIA DELLA FILOSOFIA. GENTILE, MARINO.
INTUITION, SYNTHESIS, AND INDIVIDUATION IN THE "CRITIQUE OF PURE REASON" . HOWELL, ROBERT.
IS INTUITIONISM THE EPISTEMICALLY SERIOUS FOUNDATION FOR MATHEMATICS? EDGAR, W J.
ITINERARIO. GUZZO, AUGUSTO.

KANT
KANT AND JESUS. CARMICHAEL, PETER A.
KANT AND MARITAIN ON THE NATURE OF ART. DAVENPORT, MANUEL M.
KANT AND THE CHRISTIAN COMMAND. KOUTSOUVILIS, A P.
KANT AND THE RADICAL REGROUNDING OF THE NORMS OF POLITICS. GOEDECKE, ROBERT.
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KANT, HUSSERL ET L'HISTOIRE DE LA LOGIQUE. DANEK, JAROMIR.
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KANT'S CONCEPTION OF NONMORAL GOOD. WALHOUT, DONALD.
KANT'S CRITIQUE OF BERKELEY. ALLISON, HENRY E.
KANT'S DISTINCTION BETWEEN PHENOMENA AND NOUMENA. QAYUM, ABDUL.
KANT'S FORMULATION OF THE LAWS OF MOTION. PALTER, ROBERT.
KANT'S LIMITATIONS ON INDIVIDUAL FREEDOM. ANSBRO, JOHN J.
KANT'S RESCUE OF REASON: CONTRA M HEIM AND J R PARKS. SKOUSGAARD, STEPHEN.
KANTIAN INTUITIONS. HINTIKKA, JAAKKO.
KIERKEGAARD'S CRITIQUE OF ETHICS. KING, JAMES T.
KONSEKWENCJE KANTOWSKIEGO ROZDZIELENIA SFER ROZUMU TEORETYCZNEGO I ROZUMU PRAKTYCZNEGO W FILOZOFII PRAWA. SZYSKOWSKA, M.
L'IDEA COME FORMA TRASCENDENTALE DI CONOSCENZA E LA TELEOLOGIA IN KANT. NEGRI, ANTIMO.
LA NOUVELLE IMAGE DE L'IDEALISME ALLEMAND. TILLIETTE, XAVIER.
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LA SUPERACION DEL PROBLEMA DEL CONOCIMIENTO. ESTEVEZ, EMILIO DIAZ.
LANGUAGE AND ETHICS: "WHAT'S HECUBA TO HIM, OR HE TO HECUBA? VEATCH, HENRY B.
LE RESPONSABILITA KANTIANE. PESCE, LINO.
LES DIFFERENTES FORMES DE LA COMPREHENSION DE LA BEAUTE CHEZ KANT. KOPPER, J.
LINEAMENTI DI UNA CRITICA DELLA FILOSOFIA DEL CROCE E DEL GENTILE. PIRRONE, MANLIO.
MARXISM AND RETRIBUTION. MURPHY, JEFFRIE G.
MATHEMATIQUE ET METAPHYSIQUE DANS LA PHILOSOPHIE DE LA NATURE AUX XVII ET XVIII SIECLES. MOREAU, JOSEPH.
METAPHYSIQUE ET PROPOSITIONS MATHEMATIQUES CHEZ KANT. YOVEL, YIRMIAHU.
MOSES MENDELSSOHN SULL'ILLUMINISMO. PASQUALUCCI, PAOLO.
OBJECTS AND EVENTS. BIGGER, CHARLES P.
ON THAT WHICH EXISTS NECESSARILY (IN HEBREW). BAR-ON, ZVI A.
REASON-GIVING AND ACTION-GUIDING IN MORALITY. BURCH, ROBERT W.
RELIGIOUS REFLECTION AND MAN'S TRANSCENDENCE. FARRELLY, JOHN.
SCIENZA E FILOSOFIA IN CASSIRER. VIRGILLO, DOMENICO.
SERVILITY AND SELF-RESPECT. HILL JR, THOMAS E.
SINGULAR TERMS AND INTUITIONS IN KANT'S EPISTEMOLOGY. THOMPSON, MANLEY.
SOBRE LOS JUICIOS ANALITICOS Y SINTETICOS Y LA POSIBILIDAD DE LA METAFISICA. CASAUBON, JUAN ALFREDO.
SOCRATES' WISDOM AND KANT'S VIRTUE. JORDAN, JAMES N.
SOME REFLECTIONS ON "ACTION AND REASON". WILSON, FRANCIS E.
SOURCES OF KANT'S MODEL OF THE STELLAR SYSTEM. HETHERINGTON, N S.
SPAZIO E TEMPO NELLA TEORIA DARWINIANA. PANCALDI, G.
STRAWSON AND SCEPTICISM. STUBBS, ANNE C.
SUBLIMITY AND TERROR. ROTENSTREICH, NATHAN.
THE CLAIM TO MORAL ADEQUACY OF HIGHEST STAGE OF MORAL JUDGEMENT. KOHLBERG, LAWRENCE.
THE COMMANDABILITY OF PATHOLOGICAL LOVE. BRUCH, ROBERT W.
THE CONCEPT OF BEASTLINESS: PHILOSOPHY, ETHICS AND ANIMAL BEHAVIOUR. MIDGLEY, MARY.
THE COSMOLOGICAL ARGUMENT AFTER KANT. DUPRE, LOUIS.

KANT
THE CRITICAL PHILOSOPHY AND THE ROYCE-BRADLEY DIALOGUE. HELM, BERTRAND P.
THE DETERMINIST PRINCIPLE AS SYNTHETIC AND A PRICRI. BURKHOLDER, L.
THE EXISTENCE OF GOD AND ETHICS. BRUENING, WILLIAM.
THE HISTORICAL AND CONCEPTUAL RELATICNS BETWEEN KANT'S METAPHYSICS OF SPACE AND PHILOSOPHY OF GEOMETRY. HUMPHREY, TED B.
THE HYPOTHETICAL IMPERATIVE. HILL JR, THOMAS E.
THE METAPHYSICAL STATUS OF REGULATIVE MAXIMS IN LEIBNIZ AND KANT. LOEMKER, LEROY E.
THE MORAL ARGUMENT, THE RELIGICUS EXPERIENCE, AND THE BASIC MEANING OF THE ONTOLOGICAL ARGUMENT. DUPRE, LOUIS.
THE PREMISE OF THE TRANSCENDENTAL ANALYTIC. MIJUSKOVIC, BEN.
THE PROMISED LAND. MOORE, ASHER.
THE THING IN ITSELF IN ENGLISH INTERPRETATIONS OF KANT. HOAGLUND, JOHN.
THE WORLD WELL LOST. RORTY, RICHARD.
THINGS IN THEMSELVES. CHIPMAN, LAUCHLAN.
THINGS, STUFFS, AND KANT'S AESTHETIC. WILDERSON, T E.
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TRUTH AND TRUTHFULNESS: A REJOINDER. SCHWARZ, WOLFGANG.
UN RECENTE STUDIO DI G N G ORSINI SUI RAPPORTI DI S T COLERIDGE CON IL PENSIERO TEDESCO CONTEMPORANEO. PUPI, ANGELO.
VISUAL GEOMETRY. HOPKINS, JAMES.
ZUR METAPHYSIK DES ICHS. PANOU, STAVROS.

KANTIANISM
ADIEU A KANT. TATARKIEWICZ, WLADYLAW.
REPLY TO MARTIN AND RUF. SILVERSTEIN, HARRY S.
SILVERSTEIN'S DEFENSE OF CORNMAN. MARTIN, MICHAEL AND RUF, HENRY.
WSPOLZALEZNOSC ANALIZY ETYCZNEJ I ETYKI. LADO, JOHN.

KAPLAN,D
LOGICAL FORM. HARMAN, GILBERT.

KARMA
KARMA - THE RIPENING FRUIT. NANAJIVAKO, BHIKKHU.
SELF-RESPONSIBILITY IN EXISTENTIALISM AND BUDDHISM. TEO, WESLEY K H.
SOME THOUGHTS ON BUDDHISM AND THE ETHICS OF ECOLOGY. ROBINSON, PETER.
THE GITA--A MANUAL OF YOGA PHILOSOPHY. BHADAURIA, R S.
WHAT IS THE GOOD? BISHOP, DONALD.

KARTTUNEN,L
CROSSING COREFERENCE AGAIN. DIK, SIMON C.
MORE MIGS AND PILOTS. WASOW, THOMAS.

KASANIN,J
SOBRE UN MODELO DE APREDIZAJE LINGUISTICO. SEOANE, JULIO.

KATZ,J
DEL INNATISMO DE KATZ Y CHOMSKY AL CONSTRUCTIVISMO DE PIAGET. NINET, ANTONIO GARCIA.
KATZ ON 'GOOD' AGAIN. STUBBINGS, R G.
SEMANTICS REVISITED, OR HOW NOT TO TALK ABOUT ROBOT CATS AND BLUE LEMONS. MUCCIOLO, LAURENCE F.
TEORIA DEL LENGUAJE, TECNICA Y FILOSOFIA. POCHTAR, RICARDO.

KAUFMAN,A
LIBERALISM AND LIBERATION. EDDINS, BERKELY B.

KEARNS,T
REPLY TO KEARNS. MILLER, BRUCE L.

KEDOURIE,E
'IDEAS' AND 'STRUCTURE' IN THE FORMATION OF INDEPENDENCE IDEALS. SMITH, A D.

KELSEN,H
LAW AND POLITICS: CONSTITUTIONAL REFORM AND TREATY CHANGE. FRIEDRICH, CARL J.
MODELOS FORMALES Y GENERATIVOS DE ENUNCIADOS NORMATIVOS. VERNENGO, ROBERTO JOSE.

KEMBER,O
PARMENIDES' SEXUAL THEORIES: A REPLY TO MER KEMBER. LLOYD, G E R.

KENNICK,W
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KENNY,A
MALCOLM ON THE ONTOLOGICAL ARGUMENT. TOMBERLIN, JAMES E.
THE COSMOLOGICAL ARGUMENT: A REAPPRAISAL. WALLACE, WILLIAM A.

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KEPLER'S THEORY OF HYPOTHESIS AND THE 'REALIST DILEMMA'. WESTMAN, ROBERT S.
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METHODOLOGICAL ASPECTS OF KEPLER'S THEORY OF REFRACTION. BUCHDAHL, GERD.
PLATONIC NATURAL SCIENCE IN THE COURSE OF HISTORY. VON WEIZSAECKER, CARL F.

KERFORD,G
THRASYMACHUS--- OR PLATO? MAGUIRE, JOSEPH P.

KESLER,A
ANDREAS KESLER AND THE LATER THEORY OF CONSEQUENCE. ASHWORTH, E J.

KHAN,S
SAYYID AHMAD KHAN ON PROPHETIC REVELATION. KHALIQ, ABDUL.

KIERKEGAARD
ABRAHAM'S FAITH. CHRYSSIDES, GEORGE D.
BETWEEN AUTONOMY AND SOCIALITY. RASMUSSEN, DAVID M.
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COMMENT LES PHILOSOPHIES DE L'ESISTENCE SE SONT-ELLES APPROPRIE LA PENSEE KIERKEGAARDIENE. HUBER, G.
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FURTHER REMARKS ON KIERKEGAARD AND POSSIBILITY. KING, JAMES.
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KIERKEGAARD'S CRITIQUE OF ETHICS. KING, JAMES T.
KIERKEGAARD INTERPRETE DE NIETZSCHE. ASSAAD-MIKHAIL, F.
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KIERKEGAARD: THE SELF AS ETHICAL POSSIBILITY. STACK, GEORGE J.
KIERKEGAARD ON SUFFERING: PROMISE AND LACK OF FULFILLMENT IN LIFE'S STAGES. DEWEY, BRADLEY R.
KIERKEGAARD ON 'TRUTH IS SUBJECTIVITY' AND 'THE LEAP OF FAITH'. SCHACHT, RICHARD.
KIERKEGAARD: A SOLE POSSIBILITY FOR INDIVIDUAL UNITY. BERTMAN, MARTIN A.
KIERKEGAARD, EL CABALLERO DE LA FE. VAZQUEZ, MARIA CRISTINA CASSINI DE.
KIERKEGAARD'S REMARKS ON PHILOSOPHY. MCKINNON, ALASTAIR.
KIERKEGAARD AND THE EDUCATIONAL CRISIS. NAESS, A.

KIERKEGAARD
KIERKEGAARD AUJOURD'HUI. LOMBARDI, F.
LA FENOMENOLOGIA DELL'UOMO GIUSTO: UN PARALLELO TRA KIERKEGAARD E PLATONE. D'AGOSTINO, FRANCESCO.
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LE NEANT ET L'ACTION. LOGSTRUP, K E.
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REFLEXIONES SOBRE EL PENSAMIENTO CENTRAL DE HEGEL. VASSALLO, ANGEL.
SELF-RESPONSIBILITY IN EXISTENTIALISM AND BUDDHISM. TEO, WESLEY K H.
TEODICEA Y NIHILISMO. ROSADO, JUAN JOSE RODRIGUEZ.
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THE LANGUAGE-GAME VIEW OF RELIGION AND RELIGIOUS CERTAINTY. KELLENBERGER, JAMES.
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THERAPY FOR AN ENVIOUS AGE: THE ART OF FAITHLESSNESS. SPAHR, CHARMANE.
THREE ANTAGONISTS OF HEGEL: FEUERBACH, KIERKEGAARD, MARX. MATRAI, L.

KILLING
ABORTION AND THE SANCTITY OF HUMAN LIFE. BRODY, B A.
ON THE INTRINSIC WRONGNESS OF KILLING INNOCENT PEOPLE. GEDDES, LEONARD.
PLATO ON KILLING IN ANGER: A REPLY TO PROFESSOR WOOZLEY. SAUNDERS, T J.
VIETNAM AND THE CALCULATION OF ATROCITIES. WELLS, DONALD.

KING(S)
DER KOENIG: EIN PLATONISCHES SCHLUESSELWORT, VON PLOTIN MIT NEUEM SINN ERFUELLT. DOERRIE, H.

KING,M
MARTIN LUTHER KING'S PERSONALISM AND NON-VIOLENCE. STEINKRAUS, WARREN E.

KINTGEN,E
REPLY TO KINTGEN. LEVIN, SAMUEL R.

KIPARSKY,P
HOW ABSTRACT IS FRENCH PHONOLOGY? SELKIRK, ELISABETH O AND VERGNAUD, JEAN-ROGER.

KIRK,J
ON MYTH AND ITS RELATIONSHIP TO HERMENEUTICS. KOCKELMANS, JOSEPH J.

KIRKENDALL,L
TOWARD A NEW HUMANIST MANIFESTO. KURTZ, PAUL AND WILSON, EDWIN H.

KLAUS,G
LA POSIBILIDAD DE UNA REINTERPRETACION DE LA TEORIA DE JUEGOS COMO PRAXIS RACIONAL DE LA DECISION COLECTIVA. MEDINA, MANUEL.
OVER ANTI-TECHNIEK EN TOTALE TECHNOCRATIE. SCHUURMAN, IR E.

KLEUTGEN,J
J KLEUTGEN Y LA CERTEZA LIBRE: APORTACION TERMINOLOGICA Y DOCTRINAL. PETRIRENA, JAVIER.

KNEALE,W
COSMIC EPOCHS AND THE SCOPE OF SCIENTIFIC LAWS. BEAUCHAMP, TOM L.
FROM CONCEIVABILITY TO POSSIBILITY. WOOLHOUSE, R S.
MATERIALISM, SENTIENCE AND ONTOLOGY. NOREN, STEPHEN J.

KNOWING
"NONE IN PARTICULAR". WOODS, JOHN.
ARISTOTLE'S, KANT'S AND HEGEL'S LOGIC. O'FARRELL, FRANCIS.
CENTENARY OF A O LOVEJOY'S BIRTHDAY (OCTOBER 10, 1873). WIENER, PHILIP P.
CONTRA THE CAUSAL THEORY OF KNOWING. COLLIER, KENNETH W.
EL CONOCIMIENTO SEGUN SANTO TOMAS DE AQUINO. PALLARES, FERNANDO SODI.
EMERGENT PROBABILITY AND THE METHOD OF AN EVOLUTIONARY WORLD VIEW. O'DONOVAN, LEO J.
HISTORY, OBJECTIVITY, AND MORAL CONVERSION. SCHINDLER, DAVID L.
IL VERUM-FACTUM VICHIANO. SEVERINO, GIULIO.
KNOWING AND CLAIMING. CARL, WOLFGANG AND HORSTMANN, ROLF P.
KNOWING AND COMING-TO-KNOW IN JOHN DEWEY'S THEORY OF KNOWLEDGE. DICKER, GEORGES.
L'HOMME A LA CAMERA: DE LA MAGIE A L'ESPISTEMOLOGIE. MICHELSON, ANNETTE.
MEYER, MEANING, AND MUSIC. TITCHENER, JOHN M AND BROYLES, MICHAEL E.
NONSTANDARD MATHEMATICS AND A DOCTRINE OF GOD. HENRY JR, GRANVILLE C.
ON CLAIMING TO KNOW AND FEELING SURE. ZVARA, ANDREW A.
ON THE PHENOMENOLOGY OF THE UNCONSCIOUS. SCHWANKL, PETER.
POLANYI'S MODEL OF MENTAL ACTS. INNIS, ROBERT E.
REFLEXIONES SOBRE LA DOCTRINA AGUSTINIANA ACERCA DE LA VOLUNTAD. GALINDO RODRIGO, JOSE A.
SCEPTICISM AND MODAL LOGIC. POSPESEL, HOWARD.
SENSATIONS AND BODILY POSITION: A CONCLUSIVE ARGUMENT? CONWAY, DAVID A.
SOME CONCLUSIVE REASONS AGAINST 'CONCLUSIVE REASONS'. PAPPAS, GEORGE S AND SWAIN, MARSHALL.
THE "IDEALISM" IN WITTGENSTEIN. SPRINGER, WILLIAM C.
THE STOIC THEORY OF PERCEIVING AND KNOWING. ANDRIOPOULOS, D Z.
TRANSPARENT KNOWLEDGE ONCE AGAIN. HINTIKKA, JAAKKO.

KNOWLEDGE
'HOS EPISTEME OUSA': A PASSAGE OF SOME ELEGANCE IN THE 'THEAETETUS'. WHITE, F C.
A CONTRIBUTION TOWARDS THE DEVELOPMENT OF THE CAUSAL THEORY OF KNOWLEDGE . GOLDSTICK, D.
A NOTE ON STRAWSON TRUTH AND KNOWLEDGE. REID, CHARLES L.
A POSTSCRIPT TO 'KNOWLEDGE AND HUMAN INTERESTS'. HABERMAS, JURGEN.
A REPLY TO DAVID BOLD. DWYER, WILLIAM.
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A REPLY TO JULIAN WOLFE'S CRITICISM. PEARL, LEON.
ACTUALITIES AND POSSIBILITIES ONCE AGAIN. OAKES, ROBERT A.
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ARS CHARACTERISTICA UND NATUERLICHE SPRACHE BEI LEIBNIZ. HEINEKAMP, A.
BEING AND STRUCTURE. KRUSOWSKI, IGOR.
BELIEF, CONFIDENCE AND FAITH. LACKS, JOHN.
BERGSON ON SCIENCE AND PHILOSOPHY. DELANEY, C F.
BUTTS ON WHEWELL'S VIEW OF TRUE CAUSES. WILSON, DAVID B.
CAMUS, MAN, AND EDUCATION. OLIVER, THOMAS.
COMPREHENSIVELY CRITICAL RATIONALISM AND COMMITMENT. WIEBE, DON.

KNOWLEDGE
CONDICIONES PARA SABER. PADILLA, HUGO.
CONHECIMENTO E EXPERIENCIA NO EMPIRISMO DE RUSSELL. MARTINS, ANTONIO MANUEL.
CONJECTURAL KNOWLEDGE: MY SOLUTION OF THE PROBLEMS OF INDUCTION. POPPER, KARL R.
CONTEMPORARY EMPIRICISM. MCINTYRE, JANE.
CRITICAL THEORY CRITICIZED: HABERMAS'S "KNOWLEDGE AND HUMAN INTERESTS" AND ITS AFTERMATH. DALLMAYR, FRED R.
CROCE, CREATIVITY AND CONTEMPORARY PHILOSOPHY. DYKEMAN, KING J.
DANTE ET L'INTENTION D'AMOUR. AMARGIER, P A.
DARE TO BE WISE (IN HEBREW). TAYLOR, RICHARD.
DAVID HUME AND CHARLES DARWIN. HUNTLEY, WILLIAM B.
DEWEY'S THEORY OF KNOWLEDGE. STINE, WILLIAM D.
DOES PRICHARD'S MORAL PHILOSOPHY REST ON A CONFUSION? SIEVERT, DONALD.
DOXASTIC AND EPISTEMIC FALLIBILITY: A DEFENSE OF GETTIER. PARKER, S H.
EL FUNDAMENTO DEL CONOCIMIENTO DE LA VERDAD, EN SAN AGUSTIN: LA "MEMORIA DEI". PEGUEROLES, JUAN.
EL INTELECTUALISMO ETICO DE SOCRATES. COLBERT JR, JAMES G.
ERUDIZIONE E ATEISMO NELLA CULTURA DEL SEICENTO IL THEOPHRASTUS REDIVIVUS. GREGORY, TULLIO.
ETHICS AND MORAL ACTIVISM. GOLIGHTLY, CORNELIUS L.
EVOLUCAO FILOSOFICA DE B RUSSELL. GAMA, JOSE.
EXISTENTIAL EXPERIENCE AND LIMITING QUESTIONS AND ANSWERS. EDWARDS, REM B.
EXPLANATION AND UNDERSTANDING: RECENT MODELS FOR INTERPRETING ACTION. MOORE, HAROLD F.
FORMS OF KNOWLEDGE OR THE UNITY OF KNOWLEDGE. SICHEL, BETTY A.
GEACH ON "KNOW" IN "IF" CLAUSES. ALTMANN, D R.
GESUNDER MENSCHENVERSTAND UND METAPHYSIK: ANALYTISCHE BEMERKUNGENZUR ANTIKEN PHILOSOPHIE. MARKIS, DIMITRIOS K.
GRAMMATICAL KNOWLEDGE AND STATES OF MIND. GRANDY, RICHARD E.
HEGEL UND DIE RELIGION IN DER GESTALT DES DENKENS. ULRICH, FERDINAND.
HEGEL'S CRITIQUE OF KANT. SMITH, JOHN E.
I'M FREE BECAUSE I KNOW THAT I DON'T YET KNOW WHAT I'M GOING TO DO? MCDERMOTT, JOHN.
INDOCTRINATION AND THE INDOCTRINATED SOCIETY. SNOOK, I A.
J KLEUTGEN Y LA CERTEZA LIBRE: APORTACION TERMINOLOGICA Y DOCTRINAL. PETRIRENA, JAVIER.
JOHN DEWEY ON THE OBJECT OF KNOWLEDGE. DICKER, GEORGES.
KARL MANNHEIM: THE QUEST FOR OBJECTIVITY. BARAK, JIM A.
KIERKEGAARD: THE SELF AND ETHICAL EXISTENCE. STACK, GEORGE J.
KIERKEGAARD'S METAPHYSICAL CROTCHET. NIELSEN, HARRY.
KNOWLEDGE AND CAUSATION. BARKER, JOHN A.
KNOWLEDGE AND DEFEASIBILITY. ANNIS, DAVID.
KNOWLEDGE AND IMPLICATION. TOMBERLIN, JAMES E.
KNOWLEDGE AND ACCEPTANCE, AND THE EXPERIENCE OF LITERATURE. SILVERMAN, STUART.
KNOWLEDGE AND TRUE BELIEF IN HINTIKKA'S EPISTEMIC LOGIC. BYRD, MICHAEL E.
KNOWLEDGE, BELIEF AND THOUGHT. MARGOLIS, J.
KNOWLEDGE AS THE POSIT OF THE PHYSICAL PSYCHE. WENKART, HENNY.
KNOWLEDGE OF THE UNIVERSAL AND KNOWLEDGE OF THE PARTICULAR IN ARISTOTLE. LESZL, WALTER.
KNOWLEDGE AS JUSTIFIED PRESUMPTION. MORRIS, WILLIAM EDWARD.
KNOWLEDGE WITHOUT PARADOX. MEYERS, ROBERT G.
KRITIEKE BEPERKINGEN EN BEPERKTE KRITIEK: DE DISCUSSIE TUSSEN JURGEN HABERMAS EN HANS ALBERT. HOUSSEN, G M AND KEE, B.
L'ARCHEOLOGIE DU SAVOIR DE MICHEL FOUCAULT. RUSSO, FRANCOIS.
L'EMANCIPAZIONE ETICO-POLITICA DALLA RAZIONALITA POSITIVISTICA E TECNOCRATICA SECONDO J HABERMAS. POPPI, ANTONINO.
L'OBJET DU SAVOIR THEORIQUE. GRIAZNOV, B S AND DYNINE, B S AND NIKITINE, E P.

KNOWLEDGE
L'OGGETTIVITA DELLA SCIENZA E TRASPONIBILE NELL'ARTE E NELLA MORALE? MERCIER, ANDRE.
LA "TEORIA SOCIALE CRITICA" DI JUERGEN HABERMAS. MASSARI, TERESA.
LA ARQUEOLOGIA DEL SABER. FOUCAULT, MICHEL.
LA FORMATION DES CONNAISSANCES ET LA THEORIE DIDACTIQUE. MORF, A.
LA LOGIQUE DE LA SCIENCE ET LES VOIES DE SON DEVELOPPEMENT. KOPNINE, P V.
LA METAPHYSIQUE COMME STRUCTURE HEURISTIQUE SELON BERNARD LONERGAN. SALA, GIOVANNI.
LA SUPERACION DEL PROBLEMA DEL CONOCIMIENTO. ESTEVEZ, EMILIO DIAZ.
LA TOLERANCE. VUILLEMIN, J.
LE POEME DE PARMENIDE, DOCTRINE DU SAVOIR ET PREMIER ETAT D'UNE DOCTRINE DE L'ETRE. DUBARLE, D.
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LES DEGRES DE LA PENSEE PRODUCTIVE (I P G). KEDROV, B M.
LOCKE ON FAITH AND KNOWLEDGE. HELM, PAUL.
MAURICE BLONDEL E LA FILOSOFIA COME RICERCA APERTA. FABRIZIANI, ANNA.
MEAD'S THEORY OF REALITY AND THE KNOWER-KNOWN TRANSACTION. TIBBETTS, PAUL.
MEMORIA Y CONOCIMIENTO EN SAN AGUSTIN. RODRIGUEZ NEIRA, TEOFILO.
MERGING HORIZONS: SYSTEM, COMMON SENSE, SCHOLARSHIP. LONERGAN, BERNARD.
METAPHORS, CONCEPTS AND A LIBERAL EDUCATION. BROWN, L M.
MIEJSCE WIEDZY EMPIRYCZNEJ W ETYCE. EDEL, ABRAHAM.
MODERN CIVILIZATION AND SCIENTIFIC KNOWLEDGE. SACHSSE, HANS.
MODERN CIVILIZATION AND SCIENTIFIC KNOWLEDGE. GENOVA, A C.
MODERN CIVILIZATION AND SCIENTIFIC KNOWLEDGE. HOGBEN, LANCELOT.
MON ITINERAIRE PHILOSOPHIQUE. GONSETH, F.
NATURAL EXPLANATIONS AND RELIGIOUS EXPERIENCE. WAINWRIGHT, WILLIAM J.
NATURALISM: OVERSIMPLIFIED OR MODIFIED? KURTZ, PAUL.
NIRVIKALPA JNANA AND BRADLEY'S SENTIENCE. PRASAD, BRIJ KISHORE.
NORMATIVE KNOWLEDGE. EMMONS, DONALD C.
NOTA SUL CONCETTO DEL "CONOSCERE FONDANTE". LA VIA, VINCENZO.
O INTUICJI INTELEKTUALNJ U J MARITAINA. MORAWIEC, E.
ON HINTIKKA'S DEFENSE OF (CKK*) AND (CBB*). WU, KATHLEEN JOHNSON.
ON KNOWING ONE IS AWAKE. WOLFE, JULIAN.
ON LEARNING FROM OUR MISTAKES. CHALMERS, A F.
ON REFUTING C I LEWIS'S FALLIBILISM. PAILTHROP, CHARLES.
ON THE EVIDENCE OF ONE'S "MEMORIES". NAYLOR, ANDREW.
ON THE PROBLEM OF THE HISTORY AND THEORY OF SCIENTIFIC THOUGHT. PAVLOV, TODOR.
ONTOLOGIA E TEORIA DELLA VITA QUOTIDIANA NELLA RICERCA FILOSOFICA DELLA 'SCUOLA DI BUDAPEST'. BOELLA, LAURA.
PEIRCE'S CRITIQUE OF FOUNDATIONALISM. DELANEY, C F.
PENELHUM AND PROCESS THEISM. FORD, LEWIS S.
PENSEE ET "REALITES" SCIENTIFIQUES: PART I. ROBERT, JEAN-DOMINIQUE.
PHILOSOPHIES DE L'EXPERIENCE: L'OUVERTURE A L'EXPERIENCE DE FERDINAND GONSETH ET LE SPIRITUALISME IDEO-EXISTENTIEL DE RENE LE SENNE. GEX, MAURICE.
PLATO ON KNOWLEDGE. KAISER, NOLAN.
PLATO'S THEORY OF LANGUAGE. PARTEE, MORRISS HENRY.
PLATONISM AND THE CAUSAL THEORY OF KNOWLEDGE. STEINER, MARK.
POPPER Y PIAGET: DOS PERSPECTIVAS PARA LA TEORIA DE LA CIENCIA. QUINTANILLA, MIGUEL A.
POPPER, PLATO AND PLANS. OOSTHUIZEN, D C S.
PRECISIONES SOBRE LA DOCTRINA DE LA ABSTRACCION SEGUN SANTO TOMAS. DE ZAN, JULIO.
PROBLEME DER GEGENWARTIGKEIT PLATONS, L DIE GESCHECHTLICHKEIT DER METHODE (IN GREEK). PAPOULIA, BASILIKE.
PROCESS OR AGENT: MODELS FOR SELF AND GOD. KIRKPATRICK, FRANK G.
PROLEGOMENA TO AN UNDERSTANDING OF PLAY. SHOTTER, JOHN.
QUI EST LE SOCRATE DE NIETZSCHE? LE GAL, Y.
REASON AND EMANCIPATION: NOTES ON HABERMAS. DALLMAYR, FRED R.

KNOWLEDGE
REFLECTIONS ON HUME'S AND THE BUDDHA'S IDEAS ABOUT THE SOUL. LITTLE, IVAN L.
RELIGIOUS REFLECTION AND MAN'S TRANSCENDENCE. FARRELLY, JOHN.
RELIGIOUS KNOWLEDGE. ROSS, JAMES F.
REMEMBERING, KNOWLEDGE, AND MEMORY TRACES. SHOFE, ROBERT K.
REPLY TO DAVID WILSON: WAS WHEWELL INTERESTED IN TRUE CASES? BUTTS, ROBERT E.
RESEARCH AS AN EXAMPLE OF AN INNOVATIVE SYSTEM. TORNEBOHM, H.
REVOLUTIONARY PRAXIS AND COMPARATIVE PHILOSOPHY. LARSON, GERALD JAMES.
RUDOLF CARNAP, LOGICAL EMPIRICIST. HEMPEL, CARL G.
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SKEPTICISM IN TWO ESSAYS BY MONTAIGNE AND SIR THOMAS BROWNE. GRUNDY, DOMINICK.
SOBRE LA FUNCION Y EL OBJETO DE LOS SENTIDOS EN LA GNOSEOLOGIA PLATONICA . NAVARRO, BERNABE.
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SOCRATES' WISDOM AND KANT'S VIRTUE. JORDAN, JAMES N.
SOME ELUCIDATIONS AND COGNITIVITY PROBLEMS OF RELIGIOUS DISCOURSE. LAURA, RONALD S.
SOME PROBLEMS IN EPISTEMIC LOGIC: TWO COMMENTS. HINTIKKA, JAAKKO.
SOME PROBLEMS IN THE STANDARD ANALYSIS OF KNOWLEDGE. JOHNSON, OLIVER A.
SOPHROSYNE AND SELBSTBEWUSSTSEIN. ROSEN, STANLEY.
SYMBOL ACCORDING TO CASSIRER AND LANGER, PART I: CASSIRER'S PHILOSOPHY OF SYMBOLIC FORMS. VAN ROO, WILLIAM A.
T F GREEN ON KNOWLEDGE AND BELIEF. STRIKE, KENNETH A.
TACIT KNOWLEDGE. GRAVES, CHRISTIAN AND OTHERS.
TEORIA DEL LENGUAJE, TECNICA Y FILOSOFIA. POCHTAR, RICARDO.
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THE ADAPTATION THEORY OF SCIENCE. BLACKWELL, RICHARD J.
THE CONCEPTION OF BRAHMAN, PARAMATMA AND BHAGAVAN. BON MAHARAJ, B H.
THE DISTINCTION BETWEEN DERIVATIVE AND NON-DERIVATIVE KNOWLEDGE. MEERBOTE, RALF.
THE DISUNITY OF PLATO'S THOUGHT. EAMBROUGH, RENFORD.
THE EXTENT OF DOUBT IN DESCARTES' "MEDITATIONS". SCHOULS, PETER A.
THE GROWTH OF IRRATIONALISM AND EDUCATIONAL VALUES. HARDIE, C D.
THE MEANING OF TIME IN HEGEL'S PHENOMENOLOGY OF MIND. RASMUSSEN, PAUL C.
THE PARADOX OF DETERMINISM. SNYDER, A AARON.
THE PARADOX OF HISTORICAL KNOWLEDGE. KUZMINSKI, ADRIAN.
THE PHENOMENOLOGICAL ATTITUDE IN THE SAMKARA VEDANTA. SINARI, RAMAKANT.
THE PHYSICS OF THINKING: A MECHANISTIC MODEL OF KNOWLEDGE. SOULES, JACK A.
THE PROBLEM OF ASSIMILATION OF SCIENTIFIC INFORMATION. SUKHOTIN, A K.
THE SHAPE OF LONERGAN'S ARGUMENT IN "INSIGHT". TEKIPPE, TERRY J.
THE WAGES OF SCEPTICISM. UNGER, PETER.
THE WAY THINGS ARE. WARD, ANDREW.
THEORIES OF KNOWLEDGE AND EDUCATION. BHATT, S R.
THEORIES OF KNOWLEDGE AND EDUCATION. BHATT, S R.
TORNEY ON ACCESS AND INCORRIGIBILITY. FELDMAN, FRED AND HEIDELBERGER, HERBERT.
TRANSCENDENT KNOWLEDGE IN 'INSIGHT': A CLOSER LOOK. NILSON, JON.
TWO THEORIES OF SCIENTIFIC KNOWLEDGE. AUNE, BRUCE.
WARRANTED ASSERTIBILITY AND THE UNIFORMITY OF NATURE. DICKER, GEORGES.
WILLIAM JAMES: FACTS, FAITH, AND PROMISE. GINI, A R.
WISHFUL THINKING AND SELF-DECEPTION. SZABADOS, BELA.
WITTGENSTEIN AND MANNHEIM ON THE SOCIOLOGY OF MATHEMATICS. BLOOR, DAVID.

KNOWLEDGE
WOULD MARTIN BUBER ENDORSE THE BUBER MODEL? GORDON, HAIM.

KOERNER,J
THE KNOWLEDGE NOBODY WANTS: THE HUMANISTIC FOUNDATIONS IN TEACHER EDUCATION. ARNSTINE, DONALD.

KOESTLER,A
ON EXPLAINING THE TRIAL OF GALILEO. AGASSI, JOSEPH.

KOJEVE,A
DIALECTICAL PHILOSOPHY BEFORE AND AFTER MARX. DUPRE, LOUIS.

KOLMAN,A
ARNOST KOLMAN: PORTRAIT OF A MARXIST-LENINIST PHILOSOPHER. KOVALY, PAVEL.

KONRAD,A
NO 'FACT-VALUE GAP' FOR HUME: A REPLY TO KONRAD. BEAUCHAMP, TOM L.

KORNER,S
"NISI CREDIDERO NON INTELLIGAM": THE NEO-ANSELMIAN THEORY OF CATEGORIES IN S KOERNER AND THE LATER COLLINGWOOD. HOLMES, STEPHEN.
ARE MATHEMATICAL EXISTENCE PROPOSITIONS UNIQUE? LEHMAN, HUGH.

KORSCH,K
DIALECTICAL PHILOSOPHY BEFORE AND AFTER MARX. DUPRE, LOUIS.
KARL KORSCH AND THE WESTERN SCHOOL OF MARXISM. ZAHAVI, URI.

KOSLOWSKI,R
BRONISLAW F TRENTOWSKI (1808-1869). GRZEGORCZYK, CHRISTOPHE.

KOSMAN,L
MODALITY AND QUANTIFICATION IN ARISTOTLE. BROGAN, A P.

KRANTZ,D
CONDITIONAL EXPECTED, EXTENSIVE UTILITY. LUCE, R DUNCAN.

KRAUSE,K
APORTACION A UNA BIBLIOGRAFIA DEL DRAUSISMO ESPANOL. MARESCA, MARIANO.
BASE DEL PENSAMIENTO JURIDICO DE JOAQUIN COSTA. CALERA, NICOLAS M L.
EL DERECHO EN ADOLFO POSADA. NAVARRETE, JOSE F LORCA.
EL PENSAMIENTO JURIDICO ESPANOL DEL SIGLO XIX: FRANCISCO GINER DE LOS RIOS. CREMADES, JUAN JOSE GIL.
LA FILOSOFIA DEL DERCHO DE EDRADO MONTERO. VALLS, FRANCISCO J.

KRIPKE,S
KRIPKE'S ARGUMENT AGAINST MATERIALISM. FELDMAN, FRED.
MODERN MATERIALISM AND ESSENTIALISM. CARNEY, JAMES D AND VON BRETZEL, PHILIP.

KRISHA
SOME UNIQUE INTERPRETATIONS OF RAMANUJA ON THE GITA. RANGACHAR, N S ANANTHA.

KROPOTKIN
LA MORAL DEL APOYO MUTUO ANARQUISTA. DIAZ, CARLOS.
LIBERTAD Y DEMOPEDIA ANARQUISTA. DIAZ, CARLOS.

KRSNA
STRUCTURE AND FUNCTION: COMPLEMENTARITY IN THE PHENOMENON OF LIFE. MACFARLANE, MALCOLM.

KRUSZEWSKI,N
LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI. RIGOTTI, EDDC.

KUHN,T
A METHODOLOGY OF EXPERIENCE: THE PROCESS OF INQUIRY. DOLL JR, WILLIAM E.
ARE SCIENTIFIC INDUCTION AND METAPHYSICAL COHERENCE REALLY SEPARATE INFORMAL LOGICS? COX, L HUGHES.
FALLIBILISM AND RATIONALITY. KEKES, JOHN.
IS MATHEMATICS AN "ANOMALY" IN THE THEORY OF "SCIENTIFIC REVOLUTIONS"? FANG, J.
ISSUES IN THEORY CHANGE. LUIZZI, VINCENT.
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ON BEING UNREASONABLE. SCHAGRIN, MORTON L.
REASON, TRADITION, AND THE PROGRESSIVENESS OF SCIENCE. KING, M D.
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KURODA,S
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KURTZ,P
A DEFENSE OF NATURALISM: A REPLY TO PAUL KURTZ. WALTER, EDWARD F.

KYBURG,H
BUT FAIR TO CHANCE. LEVI, ISAAC.

LABOR
"ANIMAL LABORANS" AND "HOMO FABER": REFLECTIONS ON A THEOLOGY OF WORK. MAY, WILLIAM E.
ADAM SMITH'S CONCEPT OF LABOR. MCNULTY, PAUL J.
L'ACTIVITE NEGATIVE. KRYGER, EDNA.
MARX ON ALIENATION AND PRIVATE PROPERTY. RESTUCCIA, PAUL.
SCALE AND NATION. GELLNER, ERNEST.
WHATEVER HAPPENED TO VAUDEVILLE: A REPLY TO PROFESSOR CHOMSKY. HERRNSTEIN, R J.

LABRECQUE,R
RESPONSE TO PROFESSOR RICHARD LABRECQUE. ENGEL, DAVID E.

LACAN,J
LA PSICOLINGUISTICA FREUDIANA SECONDO LACAN. FRANCIONI, MARIO.
SCIENCE, NESCIENCE, CONSCIENCE. GRENT, PAUL B.

LACEY,A
THE PARADOX OF THE PREFACE AGAIN. HUFFMAN, ROBERT.

LACHELIER
LACHELIER, CRITIQUE DE COUSIN. BOUCHARD, ROCH.

LACHMANN
SU ALCUNI PROBLEMI DI METODO NELLE TECNICHE DI CRITICA TESTUALE. ZARRI, GIAN PIERO.

LACOMBE,O
LES THEORIES PSYCHOLOGIQUES DE L'INDE. FILLIOZAT, M JEAN.

LAFRANCE,Y
RESPONSE A M LAFRANCE. VALCKE, L.

LAGNEAU,J
LAGNEAU ET L'IDEE DE PERSONNALITE. LE HUENEN, ROLAND J.

LAHATOS,I
TOWARDS A 'PRAXIOLOGICAL' THEORY OF RESEARCH. RADNITZKY, G.

LAKATOS,I
ON BEING UNREASONABLE. SCHAGRIN, MORTON L.
THE INDUCTIVE LOGIC OF PROGRESSIVE PROBLEM-SHIFTS. COHEN, L J.

LAMB,J
KNOWLEDGE AS JUSTIFIED PRESUMPTION. MORRIS, WILLIAM EDWARD.

LAMBERT,J
DE LA VERDAD A LA VALIDEZ EN GEOMETRIA. DOU, ALBERTO.

LAMONT,C
TOWARD A NEW HUMANIST MANIFESTO. KURTZ, PAUL AND WILSON, EDWIN H.

LAMPRECHT,S
"NORMAL MADNESS". LYON, RICHARD C.
STERLING LAMPRECHT'S CRITIQUE OF CAUSALITY. COHEN, BARRY AND HUMBER, JAMES.

LANDGREBE,L
FENOMENOLOGIA E STORIA. FRANCHINI, RAFFAELLO.

LANDSBERG,P
FREE WILL IN A MECHANISTIC UNIVERSE: AN EXTENSION. EVANS, D A AND LANDSBERG, P T.

LANG
DE "MABUSE" A "M": LE TRAVAIL DE FRITZ LANG. BURCH, NOEL.

LANGACHER,R
PRONOUNS, PRIMACY AND FALSIFICATION IN LINGUISTICS. KING-FARLOW, JOHN.

LANGER,S
DISCOURSE AND INTUITION IN SUSANNE LANGER'S AESTHETICS OF LITERATURE. SCHOLZ, BERHARD F.
LANGER, HILDEBRAND, AND SPACE IN ART. AGARWAL, BIPIN K.
SYMBOL ACCORDING TO CASSIRER AND LANGER, PART II: LANGER'S THEORY OF ART. VAN ROO, WILLIAM A.
SYMBOL ACCORDING TO CASSIRER AND LANGER, PART I: CASSIRER'S PHILOSOPHY OF SYMBOLIC FORMS. VAN ROO, WILLIAM A.
THE ADEQUACY OF VERBAL ARTICULATION OF EMOTIONS. HANSEN, FOREST.

LANGUAGE
(PART I): WHAT CAN WE LEARN FROM THE PARADOXES? MACKIE, J L.
'EXISTS'. REDMON, R B.
'PRONOMINAL EPITHETS' AND SIMILAR ITEMS. POSTAL, PAUL M.
"PREDICABLE OF" IN ARISTOTLE'S ANALYTICS. COHEN, SHELDON MARC.
A CASE OF ABORTIVE HEGELIANISM. KALIN, MARTIN G.
A FALSE LEAD IN THE PHILOSOPHY OF LANGUAGE. GANDHI, RAMCHANDRA.
A LA RECHERCHE DU SIGNIFIANT ICONIQUE. GOVIN, MICHEL.
A NOTE ON SO-CALLED 'DISCOVERY PROCEDURES'. MILLER, J.
A NOTE ON "BERKELEY'S LINGUISTIC CRITERION". KUPFER, JOSEPH.
A NOTE ON 'CRITERIA'. TODD, D D.
A NOTE ON EMOTION STATEMENTS. LYONS, WILLIAM.
A NOTE ON DOUGHERTY'S ANAPORNIA. MACCOLL, SAN.
A PROOF OF HUME'S SEPARATION THESIS BASED ON A FORMAL SYSTEM FOR DESCRIPTIVE AND NORMATIVE STATEMENTS. JOHANSON, ARNOLD A.
A SEMANTIC THEORY OF SORTAL INCORRECTNESS. THOMASON, R H.
A THEORY OF CONTEXTUAL IMPLICATION. CORLISS, RICHARD L.

LANGUAGE
A THEORY OF COMMUNICATIVE COMPETENCE. MCCATHY, T A.
ABOUT 'ABOUT'. OOSTHUIZEN, D C S.
ACHINSTEIN ON SEMANTIC RELEVANCE. MARTIN, MICHAEL.
ACTS AND ACTION. WARE, ROBERT.
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APUNTES PARA UN ANALISIS DEL HECHO FILMICO. DE LA CALLE, ROMAN.
ARE ALL SPEECH-ACTS SELF-INVOLVING? CAMPBELL, GORDON.
ARE EXPLICATION STATEMENTS EMPIRICAL? VORSTEG, ROBERT H.
ARS CHARACTERISTICA UND NATUERLICHE SPRACHE BEI LEIBNIZ. HEINEKAMP, A.
ATTRIBUTIVES AND THEIR MODIFIERS. WHEELER, SAMUEL C.
BASIC SENTENCES AND OBJECTIVITY: A PRIVATE LANGUAGE ARGUMENT. MACKENZIE, NOLLAIG.
BELIEF, FALSIFICATION, AND WITTGENSTEIN. HIGH, DALLAS M.
BERKELEY'S ARGUMENT FOR A DIVINE VISUAL LANGUAGE. CREERY, WALTER E.
C I LEWIS AND THE SIMILETIC USE OF LANGUAGE. HERMAN, A L.
CARL HEMPEL: EXPLANATIONS BY REASONS. PATTEN, STEVEN C.
CARNAP'S SEMANTICS IN RETROSPECT. HINTIKKA, JAAKKO.
CASTANEDA ON THE PRIVATE-LANGUAGE ARGUMENT: A REFUTATION OF A REFUTATION . SHIRLEY, EDWARD S.
CAUSATIVES. KASTOVSKY, DIETER.
CHAPPELL ON STUFF AND THINGS. CARTWRIGHT, HELEN MORRIS.
CHOMSKY'S FORMAL ANALYSIS OF NATURAL LANGUAGES: A BEHAVIORAL TRANSLATION . CATANIA, A CHARLES.
COGITO: PERFORMANCE OR EXISTENTIAL INCONSISTENCY? BOOTH, CURTIS S.
COHEN, AUSTIN AND MEANING. BURCH, ROBERT W.
COMPLEMENT NOUN PHRASES AND PREPOSITIONAL PHRASES, ADJECTIVES AND VERBS. ALLAN, KEITH.
CONCERNING RABBITS. REEVES, A.
CONSCIOUSNESS: THE SECONDARY ROLE OF LANGUAGE. ARRIB, MICHAEL A.
CREATIVITY IN LANGUAGE. RICOEUR, PAUL.
CROSSING COREFERENCE AGAIN. DIK, SIMON C.
DA LUTERO A HEGEL. GENZONE, ELVIRA PERA.
DEL INNATISMO DE KATZ Y CHOMSKY AL CONSTRUCTIVISMO DE PIAGET. NINET, ANTONIO GARCIA.
DESCRIBING. RUNCIMAN, W G.
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DESCRIPTIONS AND REFERENCE. MATES, BENSON.
DID MEINONG PLANT A JUNGLE? CAMPBELL, RICHARD.
DIE HEUTIGE EINSCHAETZUNG DER METAPHER IN DER PHILOSOPHIE. BUCHER, TH.
DIFFICOLTA DI UNA SEMANTICA PURAMENTE ESTENSIONALE DEI SISTEMI FORMALI. GALVAN, S.
DO GENERIC DESCRIPTIONS DENOTE? BACON, J.
DO ORDINARY SPATIAL AND TEMPORAL EXPRESSIONS DESIGNATE RELATIONS? KHATCHADOURIAN, HAIG.
EDMUND HUSSERL, "GRAMMAIRE GENERALE ET RAISONNEE" AND ANTON MARTY. KURODA, S Y.
EL LEGLAJE ORDINARIO EN EL 'TRACTATUS'. BLASCO, JOSEP L.
EL LENGUAJE Y LO TRASCENDENTAL. WALTON, ROBERTO J.
ELLIPSIS AS GRAMMATICAL INDETERMINACY. SHOPEN, TIM.
ENTHYMEMES: BODY AND SOUL. MILLER, ARTHUR B.
ES EL LENGUAJE DEL 'TRACTATUS' UN LENGUAJE PRIVADO? SUAREZ, ALFONSO GARCIA.
ESSAI DE CONSTRUCTION D'UNE LOGIQUE DE LA MATHEMATIQUE CONSTRUCTIVE. MARKOV, A A.
ESTUDIO SOBRE LOS PROBLEMAS FILOSOFICOS QUE PLANTEA "EL AZAR Y LA NECESIDAD" DE JACQUES MONOD. GIRONELLA, JUAN ROIG.
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EXISTENCE, REFERENCE, AND MEANING. ZEMACH, EDDY M.

LANGUAGE
EXPRESSION ET ARTICULATION. PARRET, HERMAN.
FACTS OF LANGUAGE. HERTZBERG, LARS.
FELDWEG E HOLZWEGE HEIDEGGERIANI. BENINCASA, CARMINE.
FICTION AND SEMANTICS. POLLARD, D E B.
FILOSOFIA Y LENGUAJE. LOPEZ QUINTAS, ALFONSO.
FORCE AND MEANING. FRYE, MARILYN.
FREGE AND THE PRIVATE LANGUAGE ARGUMENT. HACKER, PETER.
FREGE'S CONCEPTION OF SENSE AND REFERENCE RELATED TO RUSSELL'S THEORY OF DEFINITE DESCRIPTIONS. WELDING, S O.
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GENERIC CONSTRAINTS AND THE RHETORICAL SITUATION. JAMIESON, KATHLEEN M.
GENRE: PHILOSOPHIQUE: ESSAI DE QUELQUES FONCTIONS ET DE LEURS VARIATIONS . LORAUX, PATRICE.
GLI "ENTRETIENS" DI CAMBRIDGE SU L'AZIONE. GUZZO, AUGUSTO.
GRAMMAR, PSYCHOLOGY, AND INDETERMINACY. STICH, STEPHEN P.
GRAMMATICAL KNOWLEDGE AND STATES OF MIND. GRANDY, RICHARD E.
HEIDEGGER ET LE LANGAGE DE LA METAPHYSIQUE. GADAMER, HANS-GEORG.
HINDI "APNAA": A PROBLEM IN REFERENCE ASSIGNMENT. COHEN, DAVID.
HISTORICITY, MEANING, AND REVISIONISM IN THE STUDY OF POLITICAL THOUGHT. TARLTON, CHARLES D.
HOBBES'S THEORY OF SIGNIFICATION. HUNGERLAND, ISABEL C.
HOW ABSTRACT IS FRENCH PHONOLOGY? SELKIRK, ELISABETH O AND VERGNAUD, JEAN-ROGER.
HOW LANGUAGE REFERS. DEELY, JOHN N.
HOW TO THINK ABOUT REFERENCE. LEEDS, STEPHEN.
HYPOTHETICAL PROMISING AND JOHN R SEARLE. BARKER, DONALD R.
HYPOTHETICALS: CONDITIONALS AND THETICALS. BAKER, JOHN A.
IL CONCETTO DI IDENTITA IN WITTGENSTEIN. SPISANI, FRANCO.
IL PROBLEMA DEL LINGUAGGIO IN MAURICE MERLEAU-PONTY. CAPRA, SILVIO.
ILLOCUTIONS AND PERLOCUTIONS. COHEN, TED.
IN DEFENCE OF A SIMPLE SOLUTION. REEVES, ALAN.
IN REAL LIFE NEGATIVES ARE FALSE. WASON, P C.
INDETERMINACY OF TRANSLATION. SCHICK, KARL.
INNATISMO DE IDEAS Y DE NO-IDEAS. XIRUA, RAMON.
INTELECCION Y LENGUAJE EN SAN AGUSTIN. NEIRA, RODRIGUEZ.
INTENDING. AUDI, ROBERT.
INTENTIONALITY. YOUNG, JULIAN.
INTERLINGUA: THE NEW INTERNATIONAL LANGUAGE. SEXTON, B C.
INTERPRETIVE SEMANTICS MEETS THE ZOMBIES: A DISCUSSION OF THE CONTROVERSY ABOUT DEEP STRUCTURE. KATZ, JERROLD J.
IS "HETEROLOGICAL" HETEROLOGICAL? SLATER, B H.
IS THERE A PICTURE THEORY OF 'LANGUAGE' IN THE 'TRACTATUS'? HALLETT, GARTH.
ITINERARIO ESTETICO. GUZZO, AUGUSTO.
KANT ET LA LOGIQUE MODERNE. LARGEAULT, JEAN.
L'ETUDE SEMIOLOGIQUE DU LANGAGE CINEMATOGRAPHIQUE: A QUELLE DISTANCE EN SOMMES-NOUS D'UNE POSSIBILITE REELLE DE FORMALISATION? METZ, CHRISTIAN.
L'HOMME ET L'ABSOLU. LABARRIERE, PIERRE-JEAN.
LA 'METALINGUISTICA' COME CRITICA DELLA RAGIONE. NOVIELLI, VALERIA.
LA FILOSOFIA DEL LENGUAJE Y EL NIVEL ULTIMO "CONSIGNIFICADO". GIRONELLA, JUAN ROIG.
LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI, PART III. RIGOTTI, EDDO.
LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI. RIGOTTI, EDDO.
LA PROBLEMATICA DEL SIGNIFICATO NELL'ULTIMO WITTGENSTEIN. NOVIELLE, VALERIA.
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LANGAGE VERBAL ET ELEMENTS NON-VERBAUX DANS LE MESSAGE FILMICO-TELEVISUEL. GARRONI, EMILIO.
LANGUAGE AND THE INTERPRETATION OF MYSTICAL EXPERIENCE. GARSIDE, BRUCE.

LANGUAGE
LANGUAGE AND UNDERSTANDING IN MORALITY. WARD, KEITH.
LANGUAGE AND ETHICS: "WHAT'S HECUBA TO HIM, OR HE TO HECUBA? VEATCH, HENRY B.
LANGUAGE AND THE ABSURD. HALLCRAN, STEPHEN M.
LANGUAGE, PURPOSE AND MORALITY. COOPER, NEIL.
LAW, LANGUAGE AND LOGIC: THE LEGAL PHILOSOPHY OF WESLEY NEWCOMB HOHFELD. BRADY, JAMES B.
LEARNING AND THE EXPRESSION OF EMOTION. SCHRAG, FRANCIS.
LEHRER ON THE ANALYSIS OF 'I CAN'. CODER, DAVID.
LES MOTS ET LES ROSES: LA METAPHORE CHEZ MARTIN HEIDEGGER. GREISCH, J.
LINGUISTIC METHOD. RISKA, AUGUSTIN.
LITERARY AND LINGUISTIC MEANING. WALSH, DOROTHY.
LO ANALITICO Y LO SINTETICO: DUALISMO ADMISIBLE. MOULINES, ULISES.
LOCKE'S LANGUAGE OF PROPER NAMES. ENGLEBRETSEN, GEORGE.
LOGIC, LANGUAGE, AND ALBERT THE GREAT. WASHELL, RICHARD F.
LOGIC, LANGUAGE AND MATHEMATICS (IN GREEK). VASSILIOU, PHILON.
LOGICAL STRUCTURE IN NATURAL LANGUAGES. PARTEE, BARBARA HALL.
MCKEON'S PHILOSOPHY OF COMMUNICATION: THE ARCHITECTONIC AND INTERDISCIPLINARY ARTS. HAUSER, GERARD A AND CUSHMAN, DONALD P.
MEANING AND FEELING. PERKINS, MORELAND.
MEANING AND SAYING. SHWAYDER, D S.
MEANING AND SAYING. FACIONE, PETER A.
MEANING, SPEAKERS' INTENTIONS, AND SPEECH ACTS. MARGOLIS, JOSEPH.
METAPHORES DE LA VIE ET VIE DES METAPHORES. PIRE, FRANCOIS.
MODELS AND QUALIFIERS. HARRIS JR, JAMES F.
MONISM, NATURALISM AND NOMINALISM: CAN AN ATHEIST'S WORLD VIEW BE LOGICALLY EXPRESSED? KING-FARLOW, JOHN.
MORE MIGS AND PILOTS. WASOW, THOMAS.
MORE ON WHAT THERE ISN'T. SLATTERY, MICHAEL P.
NARRATIVE STYLE AND THE GRAMMAR OF DIRECT AND INDIRECT SPEECH. BANFIELD, ANN.
NATURAL DEDUCTION RULES FOR ENGLISH. FITCH, FREDERIC B.
NIETZSCHE: CONCEPTS WITHOUT SHRINES. WEST, ELINOR J.
NOAM CHOMSKY ET LA LINGUISTIQUE CARTESIENNE. VOSS, JOSEF.
NON-SYNTACTIC CONSTRAINTS ON LISU NOUN PHRASE ORDER. HOPE, EDWARD R.
NONRECOVERABLE DELETION AND COMPRESSION IN POETRY. KINTGEN, EUGENE R.
NONSENSE NONSENSE. MONRO, HECTOR.
NOTES SUR LE LANGAGE CHEZ CROCE. OLIVIER, PAUL.
OF WORDS, TOOLS, AND ACTIONS. PAGEE, SAMUEL.
ON A CRITERION OF DEFINITION. BURDICK, HOWARD.
ON ARGUMENTS AGAINST THE EMPIRICAL ADEQUACY OF FINITE STATE GRAMMAR. DALY, RICHARD.
ON ARGUMENTS FROM ASTERISKS. HOUSEHOLDER, F W.
ON EDGE, IN PART. ROSS, JOHN ROBERT.
ON EXISTENCE AND THE PERFECT. ANDERSON, JOHN.
ON GRICE'S STRAWSON'S, AND SEARLE'S CONCEPT OF MEANING. ITKONEN, ESA.
ON NOT DEFINING "RHETORIC". SCOTT, ROBERT L.
ON OCCASIONAL EXPRESSIONS. KOTARBINSKA, JANINA.
ON SACRAMENTAL MAN: I. BRINKMAN, B R.
ON SELLARS' LINGUISTIC THEORY OF CONCEPTUAL ACTIVITY. MARRAS, A.
ON SENSE AND NONSENSE. KADIR, KAZI A.
ON SUBJECTLESS GERUNDS IN ENGLISH. THOMPSON, SANDRA A.
ON THE EXTENT OF JOHN'S HEIGHT. BOROWSKI, E J.
OPERATIONALISM AND ORDINARY LANGUAGE REVISITED. CHIHARA, CHARLES.
ORDINARY LANGUAGE TAKEN SERIOUSLY. HUME, BONNIE.
PARA UMA ANALISE DA FILOSOFIA DE INACIO MONTEIRO. MARTINS, ANTONIO.
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PENSEE ET "REALITES" SCIENTIFIQUES: PART I. ROBERT, JEAN-DOMINIQUE.
PERFORMATIVE ANTINOMIES. LAKOFF, GEORGE.
PHENOMENOLOGY AND THE SCIENCES OF LANGUAGE. BOURGEOIS, PATRICK L.
PLATO'S THEORY OF LANGUAGE. PARTEE, MORRISS HENRY.
POESIE ET EXPERIENCE DU SOI. GARDET, L.

LANGUAGE
POSITIVE, COMPARATIVE, SUPERLATIVE. WALLACE, JOHN.
POSITIVISM AND PHILOSOPHY OF RELIGION. LAURA, RONALD S.
POUR UNE LINGUISTIQUE DES LANGUES. MARTINET, ANDRE.
PRESUPPOSITION OF EXISTENCE OF THEME FOR VERBS OF CHANGE (IN KOREAN AND ENGLISH). LEE, CHUNGMIN.
PRESUPPOSING, EXISTENCE, AND "THE LANGUAGE OF FICTION". STROLL, AVRUM.
PRESUPPOSITION, TRUTH AND EXISTENCE. ENGLEBRETSEN, GEORGE.
PROFESSOR AYER ON THE POSSIBILITY OF A PRIVATE LANGUAGE. WADIA, PHEROZE S.
PRONOUNS, PRIMACY AND FALSIFICATION IN LINGUISTICS. KING-FARLOW, JOHN.
PROPER NAMES AND NECESSARY PROPERTIES. CORRADO, MICHAEL.
Q-BINDING AND CONJUNCTIVE QUESTIONS. ROSS, JOHN ROBERT.
QUE SANS DISCOURS APPARAISSENT LES FILMS. EIZYKMAN, CLAUDINE.
QUESTIONS IN MONTAGUE ENGLISH. HAMBLIN, C L.
QUINE AND THE INSCRUTABILITY OF REFERENCE. THOMPSON, MANLEY.
QUINE ET LA CRITIQUE DE LA PROPOSITION. MOULOUD, N.
QUINE ON ANALYTICITY. SLEINIS, F E.
REFERENCE, MEANING, AND BELIEF. GRANDY, RICHARD.
REFERENCE AND PROPER NAMES. BURGE, TYLER.
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RELATIONS. BAHM, ARCHIE J.
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RELIGIOUS BELIEF AND PHILOSOPHICAL ANALYSIS. MCDOUGALL, D A.
RELIGIOUS LANGUAGE AFTER J L AUSTIN. SMITH, JAMES M.
REMARKS ON OPERATORS AND MODALITIES. RIVERO, MARIA-LUISA.
REPLY TO MARRAS. SELLARS, WILFRID.
REPLY TO SELLARS. MARRAS, A.
REPLY TO KINTGEN. LEVIN, SAMUEL R.
REPLY. TOULMIN, STEPHEN.
RHETORIC AS SEDUCTION. KELLEY JR, WILLIAM G.
RORTY ON LANGUAGE AND THE WORLD. AUNE, BRUCE.
RUDOLF CARNAP, LOGICAL EMPIRICIST. HEMPEL, CARL G.
RUSSIAN FORMALISM. ERLICH, VICTOR.
SELF-PREDICATION AND LINGUISTIC REFERENCE IN PLATO'S THEORY OF THE FORMS . CLEGG, JERRY S.
SELLARS ON THOUGHT AND LANGUAGE. MARRAS, AUSONIO.
SELLARS ON TRUTH AND PICTURING. BONJOUR, LAWRENCE A.
SEMANTICA DE LAS ORACIONES NO DECLARATIVAS. FIERRO, J.
SEMANTICA CARTESIANA. LLEDO, EMILIO.
SEMANTICS REVISITED, OR HOW NOT TO TALK ABOUT ROBOT CATS AND BLUE LEMONS. MUCCIOLO, LAURENCE F.
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SIGNIFICADO Y OBJETO. MOLINER, FERNANDO M.
SOBRE ALGUNAS PREMISAS COMUNES A SAUSSURE Y SUS CONTEMPORANEOS. SAZEON, JOSE.
SOBRE LA FENOMENOLOGICA DEL YO. CASTANEDA, HECTOR-NERI.
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SOME CONCLUSIVE REASONS AGAINST 'CONCLUSIVE REASONS'. PAPPAS, GEORGE S AND SWAIN, MARSHALL.
SOME ELUCIDATIONS AND COGNITIVITY PROBLEMS OF RELIGIOUS DISCOURSE. LAURA, RONALD S.
SOME REFLECTIONS ON RHETORIC AND NEWNESS. KALLEN, HORACE M.
SOME REFLECTIONS ON L S VYGOTSKY'S 'THOUGHT AND LANGUAGE'. FODOR, JERRY.
STABILITY AND CHANGE IN A LEGAL ORDER: THE IMPACT OF AMBIGUITY. ROTHMAN, TOZANN.

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TACIT KNOWLEDGE. GRAVES, CHRISTIAN AND OTHERS.
TALKING ABOUT THINKING. ROSENTHAL, DAVID M.
TEORIA DEL LENGUAJE, TECNICA Y FILOSOFIA. POCHTAR, RICARDO.
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THE CONCEPT OF A PRACTICE. MORAWETZ, THOMAS.
THE ETHICAL LANGUAGE GAME. DUSKA, RONALD.
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THE FUNCTIONS OF TENSES. MCGILVRAY, JAMES.
THE GHOST OF TIMES PAST. ANDERSON, JOHN.
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THE LANGUAGE-GAME VIEW OF RELIGION AND RELIGIOUS CERTAINTY. KELLENBERGER, JAMES.
THE LANGUAGE MACHINE AND METAPHOR. MACCORMAC, EARL R.
THE LANGUAGE OF POSSIBILITY AND EXISTENTIAL POSSIBILITY. STACK, GEORGE J.
THE LEXICAL EXPRESSION OF EMPHATIC CONJUNCTION: THEORETICAL IMPLICATIONS . GREEN, GEORGIA M.
THE LOGICAL STRUCTURE OF RECIPROCAL SENTENCES IN ENGLISH. FIENGO, ROBERT AND LASNIK, HOWARD.
THE LOGIC OF NEGATIVE THEOLOGY. ENGLEBRESTSEN, GEORGE.
THE LOGIC OF RELIGIOUS LANGUAGE. COHEN, CYNTHIA B.
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THE MEANING-NOMINALIST STRATEGY. BENNETT, JONATHAN.
THE METAPHYSICAL SUBJECT. HARTNACK, JUSTUS.
THE MORALITY OF ABORTION. BRANDT, R B.
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THE ONTOLOGY OF THE 'TRACTATUS'. PEARS, DAVID.
THE PARADOX OF THE PREFACE AGAIN. HUFFMAN, ROBERT.
THE PARADOX OF HISTORICAL KNOWLEDGE. KUZMINSKI, ADRIAN.
THE PRESENT PROGRESSIVE PERIPHRASIS AND THE METAPHYSICS OF ARISTOTLE. COBB, R ALLAN.
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THE SACRED IN THE SECULAR WORLD. ELIADE, MIRCEA.
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THE THEORETICAL CONTENT OF LANGUAGE. HALLETT, GARTH.
THE THIRD DOGMA OF EMPIRICISM. DREHER, JOHN.
THE VERBAL PRESENCE: AN AESTHETICS OF LITERARY PERFORMANCE. BERLEANT, ARNOLD.
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TRADUCCION AL NIVEL HUMANO DEL TECNICISMO DE LA CIENCIA Y FILOSOFIA. GIRONELLA, JUAN ROIG.
TRANSPARENT KNOWLEDGE ONCE AGAIN. HINTIKKA, JAAKKO.
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TRUTH AND SENTENCE MEANING. VAN STRAATEN, ZAK R.
TRYING (AS THE MENTAL "PINEAL GLAND"). O'SHAUGHNESSY, BRIAN.
TWO LOGICS, OR ONE, OR NONE? VEATCH, HENRY.
UNDERDETERMINATION OF THEORY AND INDETERMINACY OF TRANSLATION. KIRK, R.
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UNGER'S DEFENSE OF SKEPTICISM. BARNES, GERALD W.
UNTRUISMS. BARNES, JONATHAN AND ROBINSON, RICHARD.
WHAT EXACTLY IS ENGLISH? WILSON, N L.
WHAT IS PITCH: A NOTE ON THE DISSOCIATION OF LANGUAGE AND NATURE. ASCHENBRENNER, KARL.
WITTGENSTEIN'S PHILOSOPHY: OLD AND NEW. HEADLEE, MARK B.
WITTGENSTEIN'S BLUE AND BROWN BOOKS. WIENPAHL, PAUL.
WITTGENSTEIN AND CARTESIAN PRIVACY. SOLOMON, ROBERT C.
WITTGENSTEIN'S BLUE AND BROWN BOOKS: PART I. WIENPAHL, PAUL.
WITTGENSTEIN'S IMAGINATION. MACCORMAC, EARL R.
WITTGENSTEIN'S EARLY THEORY OF THE WILL: AN ANALYSIS. WALKER, JEREMY.
WITTGENSTEIN AND ZEN BUDDHISM. HUDSON, H.
ZERO-OUTPUT RULES. SEUREN, PIETER A M.
ZIFF ON GOD. JENSEN, A D.

LANGUAGE-GAME(S)
ON NOT DEFINING "RHETORIC". SCOTT, ROBERT L.
OPEN CONCEPTS. WEITZ, MORRIS.
THE LANGUAGE-GAME VIEW OF RELIGION AND RELIGIOUS CERTAINTY. KELLENBERGER, JAMES.

LATIN
A NOTE ON AGANAFAT'S THESAURUS PHILOSOPHORUM. DE RIJK, L M.

LATIN-AMERICAN
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LATTICE-THEORY
THE CENTER OF AN ORTHOLOGIC. JEFFCOTT, BARBARA.

LAUGHTER
LAUGHTER AND THE THEORY OF ACTION. CLAIBORNE, JOHN H.

LAURENT,A
CHLORINE SUBSTITUTION AND THE FUTURE OF ORGANIC CHEMISTRY: METHODOLOGICAL ISSUES IN THE LAURENT-BERZELIUS CORRESPONDENCE (1843-1844). BROOKE, JOHN HEDLEY.

LAVELLE,L
DOS ACTITIDES FRENTE AL TIEMPO. PUCCIARELLI, EUGENIO.
EL TIEMPO Y LA ETERNIDAD EN LOUIS LAVELLE. BOLLINI, MARIA TERESA.

LAVENHAM,R
THE TREATISES "ON MODAL PROPOSITIONS" AND "ON HYPOTHETICAL PROPOSITIONS" BY RICHARD LAVENHAM. SPADE, PAUL VINCENT.

LAW
"PHILOSOPHIA PRACTICA" Y "PHILOSOPHIE DES RECHTS". CREMADES, J J GIL.
"SYSTEMTHEORIE": FILOSOFIA DEL DERECHO O SOCIOLOGIA JURIDICA? OLLERO, ANDRES.

LAW
ABORTION AND THE PRINCIPLES OF LEGISLATION. MICALLEF, PAUL J.
APORTACION A UNA BIBLIOGRAFIA DEL KRAUSISMO ESPANOL. MARESCA, MARIANO.
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DA LUTERO A HEGEL. GENZONE, ELVIRA PERA.
DESILUSION JURIDICA Y LIBERTAD. ANDREU, ANTONIO JARA.
DI UNA RIEDIZIONE DI JHERING, OSSIA DELLE PROFEZIE DEL GIA AVVENUTO. COTTA, SERGIO.
DIE BEDEUTUNG DES PRAEZEDENZFALLES FUER DIE JURISTISCHE BEWEISFUERHRUNG UND DIE THEORIE DES RECHTSSTAATES. BONDY, OTTO.
DIREITOS DO HOMEM, POSITIVACAO DO DIREITO E PERVERSAO IDEOLOGICA. FERRAZ JR, TERCIO SAMPAIO.
DIRITTO ROMANO E DIRITTO GERMANICO, TEORIA E PRATICA, E IL DESTINO PERSONALE DI JACOB GRIMM. MARINI, GIULIANO.
EL DERECHO EN ADOLFO POSADA. NAVARRETE, JOSE F LORCA.
EL PENSAMIENTO JURIDICO DE JOAQUIN COSTA. BALLESTEROS, MANUEL-A.
EL PENSAMIENTO JURIDICO ESPANOL DEL SIGLO XIX: FRANCISCO GINER DE LOS RIOS. CREMADES, JUAN JOSE GIL.
EN MARGE DE "LA PHARMACIE DE PLATON" DE J DERRIDA. BRAGUE, REMI.
ETHICS AND ECOLOGY. BLACKSTONE, WILLIAM T.
FLAWS IN LAWS. MAUTNER, THOMAS.
GENESIS LEGALIDAD Y LEGITMIDAD DEL ESTADO SOCIAL DE DERECHO. MEDEL, JESUS LOPEZ.
HA IL DIRITTO UNA "SUA" LOGICA? LUMIA, GIUSEPPE.
HUMANISMO JURIDICO Y DERECHOS DEL HOMBRE EN LA OBRA DE LUIS RECASENS SICHES. DE CASTRO CID, B.
I "DIFETTI DELLA GIURISPRUDENZA" DI L A MURATORI. PATTARO, ENRICO.
I PENSIERI DI MONTAIGNE SUL DIRITTO. MENGONI, LUIGI.
IL DIRITTO NELLA SOCIETA INDUSTRIALE. DI ROBILANT, ENRICO.
IL PROBLEMA DELLA LEGGE GIURIDICA NATURALE IN PASCAL. BENAVENTE, JAIME WILLIAMS.
IL VERUM-FACTUM VICHIANO. SEVERINO, GIULIO.
INSANITY AND CRIMINAL RESPONSIBILITY. GENDIN, SIDNEY.
JUSTICE. LUCAS, J R.
JUSTICE, REASONABLENESS, AND THE SIMILAR HANDLING OF SIMILAR CASES. MONTAGUE, PHILLIP.
L'UMANESIMO GIURIDICO. MONTANO, ROCCO.
LA FILOSOFIA DEL DERCHO DE DORADO MONTERO. VALLS, FRANCISCO J.
LA HISTORICIDAD DE LOS DERECHOS HUMANOS. LLOMPART, JOSE.
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LA RACIONALIZACION SOCIAL DEL DERECHO. CALERA, NICOLAS MARIA LOPEZ.
LA SIGNIFICATION DU CONTRAT DANS LA "DOCTRINE DU DROIT" DE KANT. GOYARD-FABRE, S.
LA TEORIA INSTITUCIONAL DEL DERECHO. RODRIGUEZ-ARIAS BUSTAMANTE, LINO.
LANGUAGE AND UNDERSTANDING IN MORALITY. WARD, KEITH.
LAW AND JUSTICE IN PLATO'S "CRITO". ALLEN, R E.
LAW AND LOGIC. KANGER, STIG.
LAW AND POLITICS: CONSTITUTIONAL REFORM AND TREATY CHANGE. FRIEDRICH, CARL J.
LAW, LANGUAGE AND LOGIC: THE LEGAL PHILOSOPHY OF WESLEY NEWCOMB HOHFELD. BRADY, JAMES B.
LAWS, HABITS OF OBEDIENCE AND OBLIGATION. BATES, STANLEY.
LOGICAL IMAGE OF JURIDICAL INTERPRETATION AND APPLICATION. PEKLO, B T.
LOS COMIENZOS DE LA INFLUENCIA NEOESCOLASTICA. TASSARA, ANDRES OLLERO.

LAW

LOS DERECHOS DEL SUBNORMAL: PROBLEMAS FUNDAMENTALES DEL ESTATUTO JURICICO DEL SUBNORMAL EN EL DERECHO ESPANOL. SARDINA-PARAMO, JUAN ANTONIO.
MITIFICACION Y DIALECTICA EN EL ESTADO DE DERECHO. CALERA, N M LOPEZ.
MODELOS FORMALES Y GENERATIVOS DE ENUNCIADOS NORMATIVOS. VERNENGO, ROBERTO JOSE.
MONTESQUIEU ON FUNDAMENTAL LAW AND CUSTOM. BIEN, JOSEPH.
MUST THE LOGICAL PROBABILITY OF LAWS BE ZERO? HOWSON, C.
NOTAS SOBRE EL REALISMO JURIDICO ESCANDINAVO: DERECHO, EFECTIVIDAD E IMPERATIVISMO JURIDICOS EN KARL OLIVECRONA. MONTORO BALLESTEROS, ALBERTO.
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ON THE MORAL AND LEGAL STATUS OF ABORTION. WARREN, MARY ANNE.
OPEN TEXTURE AND JUDICIAL LAW-MAKING. KEARNS, THOMAS R.
OPEN TEXTURE AND JUDICIAL DECISION. MILLER, BRUCE L.
PRIVACY, FREEDOM, AND OBSCENITY: STANLEY V GEORGIA. SUMBERG, THEODORE A.
RECHTSTHEORIE IM INTERDISZIPLINAEREN ZUSAMMENHANG. LUHMANN, NIKLAS.
REPLY TO KEARNS. MILLER, BRUCE L.
SEGURIDAD Y ESTADO DE DERECHO. DE QUININES, N C.
SENTIDO ACTUAL DE LA FILOSOFIA DEL DERECHO. KAUFMANN, ARTHUR.
SOCIOLOGIE DEL DERECHO Y FILOSOFIA DEL DERECHO. SICHES, LUIS RECANSENS.
STABILITY AND CHANGE IN A LEGAL ORDER: THE IMPACT OF AMBIGUITY. ROTHMAN, TOZANN.
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THE DEONTIC STATUS OF LEGAL NORMS. MOORE, RONALD.
THE DISCOURSE ON INEQUALITY AND THE SOCIAL CONTRACT. MACADAM, J I.
THE RULE OF LAW AND LEGAL RULES. BECK, A.
THE WARREN COURT AND CIVIL RIGHTS: ERA OF POSITIVE CONSTITUTIONALISM AND EGALITARIANISM. ELSTON, JAMES L.
TOKEN AND TABOO: BEHAVIOR MODIFICATION, TOKEN ECONOMIES, AND THE LAW. WEXLER, DAVID B.
TRABAJO Y DERECHO NATURAL. BALLESTEROS, ALBERTO MONTORO.
VINCENTIUS HISPANUS, 'PRO RATIONE VOLUNTAS,' AND MEDIEVAL AND EARLY MODERN THEORIES OF SOVEREIGNTY. POST, GAINES.
VOLUNTARY OBLIGATIONS AND NORMATIVE POWERS: PART I. MACCORMICK, NEIL.
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WHEN ARE IMMORALITIES CRIMES? NIELSEN, KAI.

LAWS

A MARXIAN VIEW OF CRIME. WEINROTH, JAY.
ARE CAUSAL LAWS PURELY GENERAL? DOWNING, PETER.
CALCUL AUTOMATIQUE DES NORMES ET PROPOSITIONS JURIDIQUES. SANCHEZ-MAZAS, MIGUEL.
CARL HEMPEL: EXPLANATIONS BY REASONS. PATTEN, STEVEN C.
COSMIC EPOCHS AND THE SCOPE OF SCIENTIFIC LAWS. BEAUCHAMP, TOM L.
DETERMINISM, LAWS, AND PREDICTABILITY IN PRINCIPLE. BOYD, RICHARD.
DISOBEYING THE LAW: A CRITIQUE OF A CRITIQUE. SCHWARZ, ROBERT.
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IDEALIZATION LAWS AND EXPLANATION. NOWAK, L.
IF I WERE A DRY WELL-MADE MATCH. MORTON, ADAM.

LAWS
LA LOI, LA LIBERTE ET LA PREROGATIVE DANS LA PENSEE POLITIQUE DE JOHN LOCKE. VON LEYDEN, W.
LAWS AND SINGULAR PROPOSITIONS. STOVE, D C.
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MIA MONON PANTACHOU KATA PHUSIN HE ARISTE. MULHERN, J J.
MODELO DEDUCTIVO DE EXPLICACION DE LEYES. BENEYTO, R.
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RATIONAL EXPLANATION AND COVERING LAWS. LANGHAM, PAUL.
REASONABLE ACCEPTANCE AND EXPLANATORY COHERENCE: WILFRID SELLARS ON INDUCTION. LEHRER, KEITH.
REPLY TO HARRIS. WATT, A J.
SYSTEMATYZACYJNA FUNKCJA TERMINOW I PRAW TEORETYCZNYCH. HAJDUK, ZYGMUNT.
THE LOGIC OF ETHICAL STATEMENTS. DE MONTPENSIER, ROY STONE.
THOMAS HOBBES ET LA DEFENSE DU POUVOIR "DE FACTO". SKINNER, Q.
TOWARDS AN ARISTOTELEAN THEORY OF SCIENTIFIC EXPLANATION. BRODY, BARUCH A.

LAZSLO,E
FOR PHILOSOPHERS AND SCIENTISTS: A GENERAL SYSTEMS PARADIGM. TAYLOR, ALASTAIR M.

LE-SENNE,R
PHILOSOPHIES DE L'EXPERIENCE: L'OUVERTURE A L'EXPERIENCE DE FERDINAND GONSETH ET LE SPIRITUALISME IDEO-EXISTENTIEL DE RENE LE SENNE. GEX, MAURICE.

LEARNING
A PIED PIPER OF CURRICULUM DEVELOPMENT: AN EXAMINATION OF THE WORK OF JOSEPH SCHWAB. MORGAN, KATHRYN PAULY.
CARTA A JUVENTUDE PORTUGUESA PROLOGO A "PHILOSOPHIA LIBERA". MONTEIRO, INACIO.
CURRENT FORMULATIONS OF EDUCATIONAL ACCOUNTABILITY - A DISSENT. STOOPS, JOHN A.
CYBERNETICS OF MUSICAL ACTIVITY. LASZLO, ERVIN.
DEL INNATISMO DE KATZ Y CHOMSKY AL CONSTRUCTIVISMO DE PIAGET. NINET, ANTONIO GARCIA.
EL METODO SOCRATICO. JULIA, VICTORIA E.
INTELECCION Y LENGUAJE EN SAN AGUSTIN. NEIRA, RODRIGUEZ.
LEARN/CO-TAUGHT/DONE TO. POLE, NELSON.
LEARNING WHAT ONE FEELS AND ENLARGING THE RANGE OF ONE'S FEELINGS. SCHRAG, FRANCIS.
LEARNING AND THE EXPRESSION OF EMOTION. SCHRAG, FRANCIS.
ON LEARNING FROM OUR MISTAKES. CHALMERS, A F.
ON PHYSIOLOGICAL STRUCTURALISM IN PSYCHOLOGY. VUORINEN, RISTO.
REFLEXIONES FILOSOFICAS SOBRE EL APRENDIZAJE DEL LENGUAJE. QUINE, W V O.
SOBRE UN MODELO DE APRENDIZAJE LINGUISTICO. SEOANE, JULIO.
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THE CRITERION OF PURITY IN PLATO'S "PHILEBUS". TALLON, ANDREW.
THE CURRICULUM OF THE SYMBOL. MANUEL, J JACK.
TOWARDS A RECIPROCITY OR PERSPECTIVES. GREEN, MAXINE.
WHAT IT IS TO LEARN A FACT. KRAUSE, MERTON S.

LEARNING-THEORY
ON THE NOTION OF CAUSE, WITH APPLICATIONS TO BEHAVIORISM. STADDON, J E R.
TOKEN AND TABOO: BEHAVIOR MODIFICATION, TOKEN ECONOMIES, AND THE LAW. WEXLER, DAVID B.

LEAVIS,F
LITERARY CRITICISM AND CULTURAL DIAGNOSIS: F R LEAVIS ON W H AUDEN. PRADHAN, S K.

LEAVITT,F
REPLY TO MR LEAVITT. SPADONI, CARL.

LEE,H
SOCIALITY IN HAROLD N LEE'S THOUGHT. JONES, MARTIN M.

LEFEBURE,H
SOBRE EL METODO Y LOS PROBLEMAS DE LA ANTROPOLOGIA ESTRUCTURAL. FABREGAT, CLAUDIO ESTEVA.

LEFT
WHO THINKS LEFT - WHO THINKS RIGHT - WHO THINKS RADICALLY? JONES, JACK.

LEGISLATION
ABORTION AND THE PRINCIPLES OF LEGISLATION. MICALLEF, PAUL J.
DIRITTO ROMANO E DIRITTO GERMANICO, TEORIA E PRATICA, E IL DESTINO PERSONALE DI JACOB GRIMM. MARINI, GIULIANO.
DOSSIER SUR L'AVORTEMENT, L'APPORT DE NOS LECTEURS. RIBES, BRUNO.
LOCKE ON MAJORITY-RULE AND THE LEGISLATIVE. TASSIM, ALDO.
RIGHTS AND CLAIMS. BANDMAN, BERTRAM.
SHELLEY, JOHN STUART MILL, AND THE SECRET BALLOT. MCNIECE, GERALD.
THE COMMON GOOD AS REASON FOR POLITICAL ACTION. DIGGS, B J.

LEHRER,K
KNOWLEDGE AND DEFEASIBILITY. ANNIS, DAVID.
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RULE (R)--REJECTED. JONES, MICHAEL T.
THE DISTINCTION BETWEEN DERIVATIVE AND NON-DERIVATIVE KNOWLEDGE. MEERBOTE, RALF.

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A PROPOS DES MANUSCRITS D'EMILE RAVIER SUR WOLFF. VIEILLARD-BARON, JEAN-LOUIS.
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THE IDEA OF JUSTICE IN ISLAMIC PHILOSOPHY. KESSEM, HAMMOND.
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TOWARDS A RELATIONAL METAPHYSICS. ZAIDI, SYED A R.
WHICH WORLDS COULD GOD HAVE CREATED? PLANTINGA, ALVIN C.

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CONTEMPLATION AND LEISURE. STEERE, DOUGLAS V.
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RILEGGENDO IL FLORA. RUGANI, RICCARDO.

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A CONTRIBUTION TO THE STUDY OF EXTENDED MEREOLOGIES. LEJEWSKI, CZESLAW.
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ANALISIS ESTRUCTURAL Y FILOSOFIA DEL LENGUAJE. MACI, GUILLERMO A.
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ON MYTH AND ITS RELATIONSHIP TO HERMENEUTICS. KOCKELMANS, JOSEPH J.
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CLASSIC STATEMENT: DAVID LEVIN ON "THE LITERARY CRITICISM OF HISTORY". LEVIN, DAVID.

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NONRECOVERABLE DELETION AND COMPRESSION IN POETRY. KINTGEN, EUGENE R.

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AN EVALUATION OF LEVINAS' CRITIQUE OF HEIDEGGER. KEYES, C D.
DE UITGANGSPUNTEN VAN DE FILOSOFIE VAN E LEVINAS. BOUCKAERT, L.

LEVISON,M
STYLOMETRICS DO NOT EXCLUDE THE 'SEVENTH LETTER'. DEANE PHILIP.

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MYTHE ET EXPERIENCE MYSTIQUE SELON LUCIEN LEVY-BRUHL. PETIT-KLINKENBERG, DENISE.

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CAUSES AND COUNTERFACTUALS. KIM, JAEGWON.
LEWIS ON IMMODEST INDUCTIVE MODELS. SPIELMAN, STEPHEN.
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SHADES OF THE LIAR. POST, JOHN.

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ALCALA GALIANO, UN EFOQUE PRESOCIOLOGICO DE LA POLITICA. MORALES, ANGEL GARRORENA.
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LIBERALISM, NON-BINARY CHOICE AND PARETO PRINCIPLE. RAMACHANDRA, V S.
RAWLS ON JUSTICE. NAGEL, THOMAS.
THE JUSTIFICATION OF LIBERALISM. THOMAS, D A LLOYD.
WHO THINKS LEFT - WHO THINKS RIGHT - WHO THINKS RADICALLY? JONES, JACK.

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LA LIBERACION LATINOAMERICANA, ONTOLOGIA DEL PROCESO AUTENTICAMENTE LIBERADOR. SCANNONE, JUAN CARLOS.
LIBERALISM AND LIBERATION. EDDINS, BERKELY B.
MARCUSE E L'ANTROPOLOGIA FREUDIANA. MANFREDI, MARIO.
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JOHN RAWLS AND THE PRIORITY OF LIBERTY. BARRY, BRIAN.
JUSTICE. LUCAS, J R.
L'ANTI-FINALISME DE JACQUES MONOD. VALCKE, LOUIS.
L'EGALITE ET SA DIALECTIQUE DEMOCRITIQUE CHEZ MONTESQUIEU. FORIERS, PAUL.
LA GENESIS DEL INDIVIDUALISMO MODERNO. ULLOA, JOSE RAMON.
LA LOI, LA LIBERTE ET LA PREROGATIVE DANS LA PENSEE POLITIQUE DE JOHN LOCKE. VON LEYDEN, W.
LA SIGNIFICATION DU CONTRAT DANS LA "DOCTRINE DU DROIT" DE KANT. GOYARD-FABRE, S.
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THE PARADOX OF PROGRESS: DECLINE AND DECAY IN "THE WEALTH OF NATIONS". HEILBRONER, ROBERT L.

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ABORTION AND THE SANCTITY OF HUMAN LIFE. BRODY, B A.
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GABRIEL MARCEL E L'APPROCIO AL MISTERO DELL'ESSERE. MICCOLI, P.
GLI STUDI FEUERBACHIANI DI CARLO ASHCERI. RAMBALDI, E.
L'AVORTEMENT. CHAUCHARD, P.
LA FENOMENOLOGIA DI G FUNKE TRA METAFISICA E METODO. PREITE, MARIA DELLO.
LEISURE: AN INTEGRATIVE ATTITUDE. SMURAWA, ELAINE.
MERLEAU-PONTY Y EL PROBLEMA DEL TIEMPO. WALTON, ROBERTO J.
ORTEGA Y GASSET E MARIAS. CAMONA, MARIANGELA RAAHAUGE.
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THE ENTITLEMENT TO LIFE. TAMMELO, ILMAR.

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THE LIFE-WORLD REVISITED. KERSTEN, FREDERICK.
THE PINEAL GLAND. YOUNG, J Z.
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TO RESPECT HUMAN LIFE. POLE, NELSON.
WHITEHEAD Y LA FUNCION DE LA RAZON. COSTA, MARGARITA.

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STRUCTURE AND FUNCTION: COMPLEMENTARITY IN THE PHENOMENON OF LIFE. MACFARLANE, MALCOLM.

LIGHT
RASSEGNA HEIDEGGERIANNA. LANDOLT, EDUARD.

LIKING
AESTHETIC AKRASIA: ON DISLIKING GOOD ART. SILVERS, ANITA.

LIMITS
LA FINITUDE DE LA CONSCIENCE. NEDONCELLE, MAURICE.
LIMITI DELLE SCIENZE NATURALI E SOCIALI. BEATRICE, EMILIO.
MORTE E ALIENAZIONE. DE FRANCO, RAFELLA.
VIETNAM AND THE CALCULATION OF ATROCITIES. WELLS, DONALD.

LINGUISTIC-ANALYSIS
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A NOTE ON DOUGHERTY'S ANAPORNIA. MACCOLL, SAN.
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COGITO: PERFORMANCE OR EXISTENTIAL INCONSISTENCY? BOOTH, CURTIS S.
CROSSING COREFERENCE AGAIN. DIK, SIMON C.
DEELY AND GEACH ON ABSTRACTIONISM IN THOMISTIC EPISTEMOLOGY. LISSKA, ANTHONY J.
ETAT PRESENT DE LA PHILOSOPHIE DU LANGAGE. JACOB, ANDRE.
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METAPHORES DE LA VIE ET VIE DES METAPHORES. PIRE, FRANCOIS.
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MORE MIGS AND PILOTS. WASOW, THOMAS.
NONRECOVERABLE DELETION AND COMPRESSION IN POETRY. KINTGEN, EUGENE R.
ON SUBJECTLESS GERUNDS IN ENGLISH. THOMPSON, SANDRA A.
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PRESUPPOSITION OF EXISTENCE OF THEME FOR VERBS OF CHANGE (IN KOREAN AND ENGLISH). LEE, CHUNGMIN.
REMARKS ON OPERATORS AND MODALITIES. RIVERO, MARIA-LUISA.
REPLY TO KINTGEN. LEVIN, SAMUEL R.
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THE THEORETICAL CONTENT OF LANGUAGE. HALLETT, CARTH.

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A FELICITOUS FRAGMENT OF THE PREDICATE CALCULUS. HAMBLIN, C L.
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ETAT PRESENT DE LA PHILOSOPHIE DU LANGAGE. JACOB, ANDRE.
EXPLANATION AND UNDERSTANDING: RECENT MODELS FOR INTERPRETING ACTION. MOORE, HAROLD F.
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LINGUISTICS
QUINE ON THE ONTOLOGICAL CONTROVERSIES. KOEHLER, CONRAD J.
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THE RELATION BETWEEN NEGATION IN LINGUISTICS, LOGIC AND PSYCHOLOGY, A PROVISIONAL CONCLUSION. APOSTEL, LEO.
THE STRUCTURALIST APPROACH IN PSYCHIATRY. GIMENO, F CERVANTES.
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UNE THEORIE LINGUISTIQUE AU MOYEN AGE: L'ECOLE MODISTE. STIKER, H J.

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A NOTE ON LINSKY'S "REFERRING". REDMON JR, R B.
IN DEFENCE OF A SIMPLE SOLUTION. REEVES, ALAN.

LITERARY-CRITICISM
AESTHETICS AS SOCIAL THEORY: INTRODUCTION TO FEHER'S "IS THE NOVEL PROBLEMATIC? FEENBERG, ANDREW.
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THE LITERARY GENRE AS SYMBOLIC FORM. BUESCH, THOMAS A.

LITERATURE
A CONVERSATION WITH FRANCESCO FLORA. BERGEL, LIENHARD.
A NOTE ON ORAL TRADITION AND HISTORICAL EVIDENCE. FINNEGAN, RUTH.
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LIU-CHIEH
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LIVING
EL SISTEMA VIVIENTE, DETERMINISMO ESTRATIFICADO. WEISS, PAUL A.

LLEDO,E
FILOSOFIA Y LENGUAJE. LOPEZ QUINTAS, ALFONSO.

LLEWELLYN,K
THE RULE OF LAW AND LEGAL RULES. BECK, A.

LLULL,R
RAMON LLULL, "LOGICA BREVIS". LOHR, CHARLES H.

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A NEW EXTENSION OF S4. GOLDBLATT, R I.
A NEW PROOF OF COMPLETENESS. GOODSTEIN, R L.
A NEW REPRESENTATION OF S5. THOMASON, STEVEN K.
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A NOTE ON E. KRON, ALEKSANDAR.
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A NOTE ON FRAME EXTENSIONS. HAY, LOUISE.
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AXIOMATIC, SEQUENZEN-KALKUL, AND SUBORDINATE PROOF VERSIONS OF S9. VANDER NAT, ARNOLD.
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BEMERKUNGEN ZU HENKINS BEWEIS FUER DIE NICHTSTANDARD-VOLLSTAENDIGKEIT DER TYPENTHEORIE. DOEPP, KLEMENS.
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CLASSES AND CHANGE. PARKS, ZANE.
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CONCERNING THE PROPER AXIOM FOR S4 O4 AND SOME RELATED SYSTEMS. GOLDBLATT, R I.
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DEFINITIONS AND 'CLUSTERS'. COOPER, DAVID E.
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DEGREES OF ISOLIC THEORIES. ELLENTUCK, ERIK.
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EIDETIC ANALYSIS, INFORMAL RIGOR, AND A PHENOMENOLOGICAL CRITIQUE OF CARNAP'S NOTION OF EXPLICATION. TRAGESSER, ROBERT.
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FINITE EQUAL-INTERVAL MEASUREMENT STRUCTURES. SUPPES, PATRICK.
FINITE MODEL PROPERTY FOR FIVE MODAL CALCULI IN THE NEIGHBOURHOOD OF S3. SHUKLA, ANJAN.
FOR SO MANY INDIVIDUALS. FINE, KIT.
FOR THE COMPLEAT LOGICAL EMPIRICIST: "NON-COGNITIVE" FOUNDATIONS FOR INDUCTIVE LOGIC. CREARY, LEWIS G.
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FREGE'S TWO DEFINITIONS OF QUANTIFICATION. STEVENSON, LESLIE.

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FREGE'S WAY OUT: A FOOTNOTE TO A FOOTNOTE. DUMMETT, MICHAEL.
FROM 'IS' TO 'OUGHT' VIA 'KNOWING'. MORSCHER, EDGAR.
FURTHER EXTENSIONS OF S3*. THOMAS, IVO.
G BUENO: TESIS SOBRE LA DIALECTICA. ARTAL, A GARCIA.
GEACH ON "KNOW" IN "IF" CLAUSES. ALTMANN, D R.
GEACH ON ENTAILMENT. DALE, A F.
GENERATORS OF PROPOSITIONAL FUNCTIONS. TOMASZEWICZ, ANTONI.
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GRAVES ON THE PHILOSOPHY OF PHYSICS. STEIN, HOWARD.
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INCOMPLETENESS THEOREM VIA WEAK DEFINABILITY OF TRUTH: A SHORT PROOF. GERMANO, GIROGIO.
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INEFFABILITY IN FREGE'S LOGIC. HUGLY, PHILIP.
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INFINITE SERIES OF T-REGRESSIVE ISOLS. GERSTING, JUDITH L.
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INVESTIGATIONS INTO THE SENTENTIAL CALCULUS WITH IDENTITY. BLOOM, STEPHEN L AND SUSZKO, ROMAN.
IS EPISTEMIC LOGIC POSSIBLE? HOCUTT, MAX O.
IS INTUITIONISM THE EPISTEMICALLY SERIOUS FOUNDATION FOR MATHEMATICS? EDGAR, W J.
IS THERE AN ANTINOMY IN THE THEORY OF TYPES? FEHER, MARTA.
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KRIPKE'S AXIOMATIZATION OF S2. KIELKOPF, CHARLES F.
KRIPKE'S DEONTIC SEMANTICS AGAIN. BACON, JOHN.
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L'OBJET DU SAVOIR THEORIQUE. GRIAZNOV, B S AND DYNINE, B S AND NIKITINE, E P.
LA "LOGIQUE" DE MILTON. HIMY, A.
LA FILOSOFIA DE LA ARITMETICA DE HUSSERL. TORRETTI, ROBERTO.

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LA PHILOSOPHIE OUVERTE ET LA SAGESSE ORIENTALE. OHE, SEIZO.
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LAW AND LOGIC. KANGER, STIG.
LAW, LANGUAGE AND LOGIC: THE LEGAL PHILOSOPHY OF WESLEY NEWCOMB HOHFELD. BRADY, JAMES B.
LE DIEU D'ANSELME ET LES APPARENCES DE LA RAISON DE J VUILLEMIN. GOCHET, PAUL.
LE POEME DE PARMENIDE, DOCTRINE DU SAVOIR ET PREMIER ETAT D'UNE DOCTRINE DE L'ETRE. DUBARLE, D.
LE PROBLEME DE LA CONFIRMATION: READ DE L'ANGLAIS PAR LE DR PAUL GOCHET. AYER, ALFRED J.
LE PROFESSEUR FERDINAND GONSETH ET LA MECANIQUE ALEATOIRE. BAATARD, FRANCOIS.
LEHRER ON DETERMINISM, FREE WILL, AND EVIDENCE. VAN INWAGEN, PETER.
LENGUAJE ORDINARIO Y FILOSOFIA DE LAS CIENCIAS. D'ALESSIO, JUAN CARLOS.
LES DEGRES DE LA PENSEE PRODUCTIVE (I P G). KEDROV, B M.
LES PROPRIETES DU FONCTEUR NICOD PAR RAPPORT A LA RECIPROCITE ET CONJONCTION: PART I. MIHAILESCU, EUGEN.
LIFE-WORLD CONSTITUTION OF PROPOSITIONAL LOGIC AND ELEMENTARY PREDICATE LOGIC. ELEY, LOTHAR.
LIMITATIONS ON THE FRAENKEL-MOSTOWSKI METHOD OF INDEPENDENCE PROOFS. HOWARD, PAUL.
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LOGICAL FORM. HARMAN, GILBERT.
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MANY-VALUED LOGICS AND THE LEWIS PARADOXES. SCHUH, EDWARD.
MATERIAL IMPLICATION AND "IF. WIREDU, J E.
MATHEMATICS AND REALITY. HUNG, HIN-CHUNG.
MATTERS OF RELEVANCE. LEBLANC, HUGUES.
MEANING AND SAYING. SHWAYDER, D S.
MEASUREMENT: AN ESSAY IN PHILOSOPHY OF SCIENCE. KANGER, STIG.
MECHANICAL PROOF-SEARCH AND THE THEORY OF LOGICAL DEDUCTION IN THE USSR. MASLOV, S J AND MINTS, G E AND OREVKOV, V P.
METAMATHEMATICAL PROBLEMS. ROBINSON, ABRAHAM.
METHODOLOGY AND PHILOSOPHY. RISKA, AUGUSTIN.
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MINIMAL ALPHA-DEGREES. SHORE, RICHARD A.

LOGIC
MINIMAL DEGREES AND THE JUMP OPERATOR. COOPER, S B.
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MODAL SYSTEM S3 AND THE PROPER AXIOMS OF S4 02 AND S4 04. SOBOCINSKI, BOLESLAW.
MODALITY AND QUANTIFICATION IN ARISTOTLE. BROGAN, A P.
MODALITY AND PREFERENCE RELATION. SAITO, SETSUO.
MODELO DEDUCTIVO DE EXPLICACION DE LEYES. BENEYTO, R.
MODELOS FORMALES Y GENERATIVOS DE ENUNCIADOS NORMATIVOS. VERNENGO, ROBERTO JOSE.
MODERN MATERIALISM AND ESSENTIALISM. CARNEY, JAMES D AND VON BRETZEL, PHILIP.
MR RUEGG ON RATNAKIRTI. MCDERMOTT, A CHARLENE.
MULTIDIMENSIONAL MEASUREMENT AND UNIVERSAL AXIOMATIZABILITY. TITIEV, ROBERT J.
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NATURAL DEDUCTION RULES FOR ENGLISH. FITCH, FREDERIC B.
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NATURALISM IN MATHEMATICS: COMMENTS ON HATCHER'S PAPER. CASTONGUAY, CHARLES.
NECESSITY AND SOME NON-MODAL PROPOSITIONAL CALCULI. PAHI, ESIWARMBHAR.
NEGATION: THE TENSION BETWEEN ONTOLOGICAL POSITIVITY (NEGATIONLESS POSITIVITY) AND ANTHROPOLOGICAL NEGATIVITY (POSITIVELY DESCRIBED). APOSTEL, LEO.
NON-CLASSICAL LOGICS AND THE INDEPENDENCE RESULTS OF SET THEORY. FITTING, MELVIN.
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NORMENLOGIK ANDWENDBAR IM RECHT. WEINBERGER, OTA.
NOTA W SPRAWIE TWIERDZEN O DEDUKCJI NIE WPROST WAZNYCH W SKONCZENIE WIELOWARTOSCIOWYCH RACHUNKACH ZDAN LUKASIEWICZA. SURMA, STANISLAW J.
NOTE ABOUT THE BOOLEAN PARTS OF THE EXTENDED BOOLEAN ALGEBRAS. SOBOCINSKI, BOLESLAW.
NOTE ON AN ARGUMENT OF VON WRIGHT'S. PARKS, R Z.
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NOTE ON INSTANCES OF INVALID ELEMENTARY ARGUMENT FORMS. SIMCO, NANCY D.
NOTE ON RESCHER'S FORMALIZATION OF ARISTOTELIAN INDETERMINISM. CHAPMAN, TOBIAS.
NOTE ON THE SWITCHES PARADOX. PARKS, R Z.
NOTES ON PROBABILITY AND INDUCTION. CARNAP, RUDOLF.
NOTES ON LOGIC. WITTGENSTEIN, LUDWIG.
NOTES ON FREE DESCRIPTION THEORY: SOME PHILOSOPHICAL ISSUES AND CONSEQUENCES. LAMBERT, KAREL.
NOTIONS OF RELEVANCE: COMMENTS ON LEBLANC'S PAPER. CHELLAS, BRIAN F.
OBSERVATIONS CONCERNING ELEMENTARY EXTENSIONS OF W-MODELS, PART II. MAREK, W.
OMER ON SCIENTIFIC EXPLANATION. MORGAN, CHARLES G.
OMITTING QUANTIFIER-FREE TYPES IN GENERIC STRUCTURES. MACINTYRE, ANGUS.
ON 'DE DICTO' MODALITIES IN QUANTIFIED S5. TICHY, PAVEL.
ON 'IF' AND 'MATERIALLY IMPLIES' (TITLE EDITED). NORRIKLIT, L.
ON A CERTAIN CONGRUENCE OF AUTOMATA WITH RESPECT TO CONNECTING AND COUPLING WITH RETARDATION. NOWAK, JERZY.
ON A NEW ESCAPE FROM LOGICAL DETERMINISM. CHAPMAN, TOBIAS.
ON A NOMINALISTIC ANALYSIS OF NON-EXTENSIONAL CONTEXTS. SIMPSON, T M.

LOGIC
ON A PROPERTY OF CERTAIN PROPOSITIONAL FORMULAE. MEREDITH, DAVID.
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ON AN ACKERMANN-TYPE SET THEORY. LAKE, JOHN.
ON AN ALLEGED CONTRADICTION LURKING IN FREGE'S "BEGRIFFSSCHRIFT". BYNUM, TERRELL WARD.
ON AXIOMS AND THEIR CORRESPONDING DEDUCTION RULES: A SURVEY. CHAPIN JR, E WILLIAM.
ON BARINDUCTION OF HIGHER TYPES FOR DECIDABLE PREDICATES. SCARPELLINI, B.
ON CHISHOLM'S PARADOX. MOTT, PETER L.
ON COMPACTNESS IN MANY-VALUED LOGIC: PART I. WOODRUFF, PETER W.
ON CONSERVING POSITIVE LOGICS. MEYER, ROBERT K.
ON EVALUATING DEONTIC LOGICS: COMMENTS ON VAN FRAASSEN'S PAPER. BEATTY, HARRY.
ON FORMALIZING ARISTOTLE'S THEORY OF MODAL SYLLOGISMS. PARKS, R ZANE.
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ON HOW BEST TO MAKE SENSE OF LESNIEWSKI'S ONTOLOGY. SAGAL, PAUL T.
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ON LIBERTY: A NOTE ON MILL'S USE OF LOGIC. JOY, GLENN C.
ON LOGICAL SYSTEMS WITH IMPLICATIONS AND THEORIES OF ALGEBRAS. KOTAS, JERZY.
ON N-QUANTIFIER INDUCTION. PARSONS, CHARLES.
ON OCCASIONAL EXPRESSIONS. KOTARBINSKA, JANINA.
ON POWER-LIKE MODELS FOR HYPERINACCESSIBLE CARDINALS. SCHMERL, JAMES H AND SHELAH, SAHARON.
ON RELEVANTLY DERIVABLE DISJUNCTIONS. MEYER, ROBERT K.
ON SOME MODELS OF MODAL LOGICS. BAXTER, R J.
ON STEVENSON'S IF-IOULTIES. MARTIN, R M.
ON SUBORDERINGS OF THE ALPHA-RECURSIVELY ENUMERABLE ALPHA-DEGREES. LERMAN, MANUEL.
ON TAKING CAUSAL CRITERIA TO BE ONTOLOGICALLY SIGNIFICANT. HULL, RICHARD T.
ON THE CARDINALITY OF THE UPPER SEMILATTICE OF COMPUTABLE ENUMERATIONS. KHUTORETSKII, A B.
ON THE CONCEPT OF NUMBER: PSYCHOLOGICAL ANALYSIS. HUSSERL, EDMUND.
ON THE CONSTRUCTION OF THE PHYSICAL WORLD IN THE 'AUFBAU'. PARKS, ZANE.
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ON THE EXTENSIONS OF S5. GAERDENFORS, PETER.
ON THE FIRST-ORDER LOGIC OF TERMS. SVENONIUS, LARS.
ON THE INTUITIONISTIC EQUIVALENTIAL CALCULUS. TAX, ROBERT E.
ON THE INADEQUACY OF INNER MODELS. BLASS, ANDREAS.
ON THE LOGIC OF GENERAL CONDITIONALS. MCLAUGHLIN, R N.
ON THE MODES OF OPPOSITION IN THE FORMAL DIALOGUES OF P LORENZEN. VAN DUN, FRANK.
ON THE NOTION OF SIMILARITY IN INDIAN POETICS. DESHPANDE, MADHAV.
ON THE NUMBER OF OVERLAPPING SUBSETS OF A SET. WELSH JR, PAUL J.
ON THE POSSIBILITY OF A SIGMA-S WELL-ORDERING OF THE BAIRE SPACE. MANSFIELD, RICHARD.
ON THE REAL LOGICAL STRUCTURE OF LEWIS' 'INDEPENDENT PROOF'. WIREDU, J E.
ON THE STRUCTURAL COMPLETENESS OF SOME PURE IMPLICATIONAL PROPOSITIONAL CALCULI. PRUCNAL, TADEUSZ.
ON THE SWITCHES PARADOX. GOGOL, DANIEL.
ON THE UNDECIDABILITY OF FINITE PLANAR CUBIC GRAPHS. GARFUNKEL, SOLOMON AND SHANK, HERBERT.
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ORDINAL DEFINABILITY IN THE RANK HIERARCHY. DAWSON JR, J W.
OUTLINE OF A REVISED FORMULATION OF THE LOGIC OF SENSE AND DENOTATION (PART I). CHURCH, ALONZO.
PARA UNA TEORIA GENERAL DE MODELOS. STACHOVIAK, H.
PERMUTATION METHODS APPLIED TO QUINE'S "NEW FOUNDATIONS". HENSON, C WARD.

LOGIC
PHYSICAL MODALITIES AND THE SYSTEM E. COLLIER, KENNETH W.
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PLATO'S "PHAEDO" THEORY OF RELATIONS. CASTANEDA, HECTOR-NERI.
PLATONIC ANTICIPATION OF STOIC LOGIC (PART II). FAJ, ATTILA.
POPPER, PLATO AND PLANS. OOSTHUIZEN, D C S.
POSITIVE EQUIVALENCES. ERSHOV, YU L.
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PRAGMATICALLY NECESSARY STATEMENTS. NERLICH, GRAHAM.
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PRESENCE DU PRAGMATISME. DELEDALLE, GERARD.
PRESUPPOSITION AND ENTAILMENT. KANE, R H.
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PROPER NAMES AND 'SUPPOSITIO PERSONALIS'. MILLER, BARRY.
PROPOSITIONAL QUANTIFIERS. GROVER, DOROTHY L.
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PSYCHOLOGY AND THE PHILOSOPHY OF SCIENCE. WESTLAND, GORDON.
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QUINE ON REVISION - A CRITIQUE. SHEEHAN, P J.
QUINE ON ANALYTICITY. SLEINIS, E E.
QUINE, STRAWSON AND LOGICAL TRUTH. DECKERT, MARION.
QUINE'S CRITERIA OF ONTOLOGICAL COMMITMENT. KOEHLER, CONRAD J.
RADO'S THEOREM AND SOLVABILITY OF SYSTEMS OF EQUATIONS. ABIAN, ALEXANDER.
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RECURSIVE ELEMENTS AND CONSTRUCTIVE EXTENSIONS OF COMPUTABLE LOCAL INTEGRAL DOMAINS. SUTER, GLEN H.
REDUNDANCIES IN THE HILBERT-BERNAYS DERIVABILITY CONDITIONS FOR GOEDEL'S SECOND INCOMPLETENESS THEOREM. JEROSLOW, R G.
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REFLEXIONES SOBRE DOS PROBLEMAS DE LA LOGICA FORMAL. SCHOENBERG, JUDITH.
REMARK ABOUT THE BOOLEAN PARTS IN THE POSTULATE-SYSTEMS OF CLOSURE DERIVATIVE AND PROJECTIVE ALGEBRAS. SOBOCINSKI, BOLESLAW.
REMARKS ON OPERATORS AND MODALITIES. RIVERO, MARIA-LUISA.
REMARKS ON THE NOTION OF EQUIVALENCE OF AUTOMATA. NOWAK, JERZY.
REPLY TO MR LEAVITT. SPADONI, CARL.
REVISAO CRITICA DA OBRA DE BERTRAND RUSSELL SOBRE LEIBNIZ. DO CARMO SILVA, CARLOS HENRIQUE.
ROWBOTTOM CARDINALS AND JONSSON CARDINALS ARE ALMOST THE SAME. KLEINBERG, E M.
RULE (R)--REJECTED. JONES, MICHAEL T.
RULES VERSUS THEOREMS: A NEW APPROACH FOR MEDIATION BETWEEN INTUITIONISTIC AND TWO-VALUED LOGIC. LORENZ, KUNO.
RUSSELL ANTE EL INICIO DE LA MATEMATICA. LORENZO, JAVIER.
RUSSELL ON 'WHAT THERE IS'. EAMES, ELISABETH.
RUSSELL ON CLASSES AS LOGICAL FICTIONS. BOER, STEVEN E.
RUSSELL'S PARADOX AND THE RESIDUAL ACHILLES. KAISER, NOLAN.
RUSSELL'S THEORY OF JUDGMENT IN LOGICAL ATOMISM. STOCK, GUY.
RYLE'S "REDUCTIO AD ABSURDUM" ARGUMENT. ROUTLEY, R AND ROUTLEY, V.
S A JANOVSKAJA. BOCHENSKI, J M.
S-P INTERROGATIVES. BELNAP, NUEL D.
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SALVAGING NECESSARY TRUTH. EVANS, CHARLES.
SAMENESS AND INDIVIDUATION. MORAVCSIK, J M AND GABBAY, D.
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SECONDARY EXTENSIONS, MEANINGS AND ONO-NULL TERMS. HARRIS JR, JAMES F.

LOGIC
SEMANTICS FOR S4 POINT 2. HAZEN, ALLEN.
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SEMANTICS OF THE MINIMAL LOGIC OF QUANTUM MECHANICS. DISHKANT, H.
SEMI-INTUITIONISTIC SET THEORY. POZSGAY, LAWRENCE J.
SENTENTIAL CALCULUS FOR LOGICAL FALSEHOODS. MORGAN, CHARLES G.
SHADES OF THE LIAR. POST, JOHN.
SIGMA-1 COMPACTNESS AND ULTRAPRODUCTS. CUTLAND, NIGEL.
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SINGULAR TERMS AND INTUITIONS IN KANT'S EPISTEMOLOGY. THOMPSON, MANLEY.
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SOBRE LA CONSISTENCIA DE LAS 'NEW FOUNDATIONS FOR MATHEMATICAL LOGIC'. ESPLUGUES, J SANMARTIN.
SOLUTION TO THE PROBLEM CONCERNING THE BOOLEAN BASES FOR CYLINDRIC ALGEBRAS. SOBOCINSKI, BOLESLAW.
SOME COMBINATORIAL PROBLEMS CONCERNING UNCOUNTABLE CARDINALS. JECH, T J.
SOME MINIMAL PAIRS OF ALPHA-RECURSIVELY ENUMERABLE DEGREES. LERMAN, MANUEL.
SOME REFLECTIONS ON QUANTIFIED EPISTEMIC LOGIC. COBURN, ROBERT C.
SOME REPRESENTATIONS OF DIOPHANTINE SETS. ROBINSON, RAPHAEL M.
SOME RESULTS CONCERNING FINITE MODELS FOR SENTENTIAL CALCULI. ULRICH, DOLPH.
SOME THEOREMS ON THE SMALLEST SETS CLOSED UNDER THE CLASSES OF RELATIONS AND THEIR GENERALIZATIONS: I. BORKOWSKI, LUDWIK.
SOMMERS ON EMPTY DOMAINS AND EXISTENCE. ENGLEBRETSEN, GEORGE.
SORTAL PREDICATES. FELDMAN, FRED.
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SPECIES OF MEASUREMENT STRUCTURES. DOMOTOR, ZOLTAN.
SQUARES OF OPPOSITION: COMPARISONS BETWEEN SYLLOGISTIC AND PROPOSITIONAL LOGIC. WILLIAMSON, COLWYN.
STRICT AND MATERIAL IMPLICATION IN THE EARLY SIXTEENTH CENTURY. ASHWORTH, E J.
STRONG COMPACTNESS AND OTHER CARDINAL SINS. KETONEN, J.
STRONGLY CONSTRUCTIVE MODELS AND NUMERATIONS OF THE BOOLEAN ALGEBRA OF RECURSIVE SETS. PERETYAT'KIN, M G.
STUDIES IN BERTRAND RUSSELL'S THEORY OF KNOWLEDGE. KOEHLER, CONRAD J.
SUBSTANTIALITY AND PERCEPTUAL COHERENCE. GURWITSCH, ARON.
SUMS OF AT LEAST 9 ORDINALS. ZUCKERMAN, MARTIN M.
SUR LA TRIVALENCE. BLANCHE, ROBERT.
SURROGATES FOR NECESSITY. HARRE, R.
SYNTOPIC AND SYNDETIC "AND". FOULKES, PAUL.
TENSE, NEGATION AND POSSIBILITY. MILLER, BARRY.
TENSED MODALITIES. WOOLHOUSE, R S.
TENSED SENTENCES AND FREE REPEATABILITY. BRAUDE, STEPHEN E.
THALBERG'S CHALLENGE TO JUSTIFICATION VIA DEDUCTION. SAUNDERS, JOHN T.
THE ALPHA-FINITE INJURY METHOD. SACKS, G E.
THE CATEGORICAL AND THE THETIC JUDGMENT: EVIDENCE FROM JAPANESE SYNTAX. KURODA, S Y.
THE CENTER OF AN ORTHOLOGIC. JEFFCOTT, BARBARA.
THE CHARACTERIZATION OF MONADIC LOGIC. THARP, LESLIE H.
THE COMPLETENESS OF S1 AND SOME RELATED SYSTEMS. CRESSWELL, M J.
THE COMPLETENESS OF COMBINATORY LOGIC WITH DESCRIMINATORS. KEARNS, JOHN T.
THE COMPLETENESS OF AN INTENSIONAL LOGIC: DEFINITE TOPOLOGICAL LOGIC. GARSON, JAMES W.
THE CONCEPT OF LOGIC. RAO, A P.
THE CONCEPT OF IDENTITY IN WITTGENSTEIN. SPISANI, FRANCO.
THE CONNECTION ARGUMENT. ISEMINGER, GARY.
THE CONSISTENCY OF NUMBER THEORY VIA HERBRAND'S THEOREM. SCANLON, T M.

LOGIC
THE CONSISTENCY OF CLASSICAL SET THEORY RELATIVE TO A SET THEORY WITH INTUITIONISTIC LOGIC. FRIEDMAN, HARVEY.
THE CONSISTENCY OF A SYSTEM OF COMBINATORY RESTRICTED GENERALITY. CURRY, HASKELL B.
THE CONSUBSTITUTION CONDITION. MUZIC, J C.
THE DECISION PROBLEM FOR FORMULAS WITH A SMALL NUMBER OF ATOMIC SUBFORMULAS. LEWIS, HARRY R AND GOLDFARB, WARREN D.
THE DEDUCTION THEOREMS FOR PROPOSITIONAL CALCULI WHEN IMPLICATION AND FALSUM IS PRESENT. ZARNECHA-BIALY, EWA.
THE DEDUCTION THEOREMS VALID IN CERTAIN FRAGMENTS OF THE LEWIS' SYSTEM S2 AND THE SYSTEM T OF FEYS-VON WRIGHT. SURMA, STANISLAW J.
THE DEGREE OF COMPLETENESS OF THE FINITELY-VALUED PROPOSITIONAL CALCULI. WOJCICKI, RYSZARD.
THE DEVELOPMENT OF SUPPOSITIO NATURALIS IN MEDIAEVAL LOGIC. DE RIJK, L M.
THE ENTAILMENT-PRESUPPOSITION RELATIONSHIP. GINSBERG, MITCHELL.
THE EXAMINATION PARADOX AND FORMAL PREDICTION. BOSCH, J.
THE EXISTENCE POSTULATE AND NON-REGULAR SYSTEMS OF MODAL LOGIC. SHUKLA, ANJAN.
THE FAITHFULNESS OF THE INTERPRETATION OF ARITHMETIC IN THE THEORY OF CONSTRUCTIONS. GOODMAN, NICOLAS D.
THE FALLACY OF MANY QUESTIONS: OR, HOW TO STOP BEATING YOUR WIFE. FAIR, FRANK.
THE FORM OF 'REDUCTIO AD ABSURDUM'. LEE, J M.
THE FUNCTIONAL PREREQUISITES OF INTENTIONAL COMMUNICATIVE SYSTEMS. CAPPELLA, JOSEPH N.
THE GEOMETRY OF SOLIDS IN HILBERT SPACES. SULLIVAN, THEODORE F.
THE GROUNDS OF SENSE: THE PHILOSOPHY OF EVERETT J NELSON. WEITZ, MORRIS.
THE HANF NUMBER OF SECOND ORDER LOGIC. BARWISE, K JON.
THE INCONSISTENCY OF A CERTAIN AXIOM SYSTEM FOR SET THEORY. DAVIS, JAMES D.
THE INTUITIVE BACKGROUND OF NORMATIVE LEGAL DISCOURSE AND ITS FORMALIZATION. ALCHOURRON, CARLOS E.
THE LOGIC OF RELIGIOUS LANGUAGE. COHEN, CYNTHIA B.
THE LOGIC OF MATHEMATICS AND MATHEMATICAL LOGIC. PEDERSEN, STIG ANDUR.
THE LOGIC OF CONDITIONAL OBLIGATION. VAN FRAASSEN, BAS C.
THE MASTER ARGUMENT. PURTILL, RICHARD L.
THE MODEL-COMPANION OF A CLASS OF STRUCTURES. CHERLIN, G L.
THE NOTION OF FACT AS A MODAL OPERATOR. WOLNIEWICZ, BOGUSLAW.
THE PARADOXES OF CONFIRMATION. BATENS, DIDERIK.
THE PHILOSOPHY OF C I LEWIS. KEYT, DAVID.
THE PRESCRIPTIVIST DEFINITION OF 'BETTER'. SMYTH, M B.
THE PROBLEM OF NEGATION. TOMS, ERIC.
THE RELATION BETWEEN NEGATION IN LINGUISTICS, LOGIC AND PSYCHOLOGY, A PROVISIONAL CONCLUSION. APOSTEL, LEO.
THE RELATION OF A TO PROV 'A' IN THE LINDENBAUM SENTENCE ALGEBRA. KENT, C F.
THE SEMANTICS OF GENERIC 'THE'. BACON, JOHN.
THE SEMANTICS OF FIRST DEGREE ENTAILMENT. ROUTLEY, R AND ROUTLEY, V.
THE SEMANTICS OF ENTAILMENT - III. MEYER, ROBERT K AND ROUTLEY, RICHARD.
THE SET THEORETICAL FOUNDATIONS OF NONSTANDARD ANALYSIS. PHILLIPS, N C K.
THE SURPRISE EXAMINATION. DIETL, PAUL J.
THE SWITCHES "PARADOX" AND THE LIMITS OF PROPOSITIONAL LOGIC. CORCORAN, JOHN AND WOOD, SUSAN.
THE THEORY OF CONSEQUENCE IN THE LATE FIFTEENTH AND EARLY SIXTEENTH CENTURIES. ASHWORTH, E J.
THE TRANSITIVITY OF 'IF, THEN'. DALE, A J.
THE TREATISES "ON MODAL PROPOSITIONS" AND "ON HYPOTHETICAL PROPOSITIONS" BY RICHARD LAVENHAM. SPADE, PAUL VINCENT.
THE TWO LOGICS: TRADITIONAL AND MODERN. DENISE, THEODORE C.

LOGIC
THE UNDECIDABILITY OF INTUITIONISTIC THEORIES OF ALGEBRAICALLY CLOSED FIELDS AND REAL CLOSED FIELDS. GABBAY, DOV M.
THE UNIVERSITY OF QUANTIFIER PREFIXES. KEISLER, H JEROME AND WALKOE JR, WILBUR.
THE USE OF FORMAL LOGIC. KNEEBONE, G T.
THE WAY THINGS ARE. WARD, ANDREW.
THE WORD PROBLEM FOR DIVISION RINGS. MACINTYRE, ANGUS.
THE WORD PROBLEM FOR FREE FIELDS. COHN, P M.
THEORIE ALGEBRIQUE DU SYLLOGISME CATEGORIQUE. GROSJEAN, P V.
THEORIES WITHOUT COUNTABLE MODELS. BLASS, ANDREAS.
THOUGHTS AND FACTS - AN ARISTOTELIAN PROBLEM. RINGBOM, MARTEN.
THREE LETTERS OF MEINONG. LACKEY, DOUGLAS.
TOLERANCE GEOMETRY. ROBERTS, FRED S.
TRANSLATION AND REDUCTION. SVENONIUS, LARS.
TRUTH, FALSEHOOD AND CONTINGENCY IN FIRST-ORDER PREDICATE CALCULUS. MORGAN, CHARLES G.
TWO LOGICS, OR ONE, OR NONE? VEATCH, HENRY.
TWO NEW INTERPRETATIONS OF MODALITY. GARSON, J W.
TWO RESULTS IN LESNIEWSKI'S MEREOLOGY. CLAY, ROBERT E.
TWO SETS OF PERFECT SYLLOGISMS. LEHMANN, ANNE.
TWO-DIMENSIONAL MODAL LOGIC. SEGERBERG, KRISTER.
TYPE-RAISING OPERATIONS ON CARDINAL AND ORDINAL NUMBERS IN QUINE'S "NEW FOUNDATIONS". HENSON, C WARD.
UEBERLEGUNGEN ZUM AUFBAU EINER LOGIK DER ENTWICKLUNG. WESSEL, H.
UNCOUNTABLE MODELS AND INFINITARY ELEMENTARY EXTENSIONS. GREGORY, JOHN.
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UNFAIR TO FREQUENCIES. SKLAR, LAWRENCE.
UNUSUAL FEATURE OF S3*. THOMAS, IVO.
VAGUENESS AND COLOUR PREDICATES. BOYNE, CHRIS.
VARIATIONS IN DEFINITION OF ULTRAPRODUCTS OF A FAMILY OF FIRST ORDER RELATIONAL STRUCTURES. MALCOLM, WILFRED G.
VREDENDUIN'S SYSTEM OF STRICT IMPLICATION. ROUTLEY, R.
WEAK AND STRONG COMPLETENESS IN SENTENTIAL LOGICS. CORCORAN, JOHN.
WEAK COMPACTNESS AND SQUARE BRACKET PARTITION RELATIONS. KLEINBERG, E M.
WEAK DEFINABILITY IN INFINITARY LANGUAGES. SHELAH, S.
WHAT DOES "P ENTAILS Q" MEAN? KONINGSVELD, H.
WHAT IS A SYLLOGISM? SMILEY, T J.
WHAT IS REFERENTIAL OPACITY? BELL, J M.
WHAT RUSSELL LEARNED FROM PEANO. KENNEDY, H C.
WITTGENSTEIN AND MANNHEIM ON THE SOCIOLOGY OF MATHEMATICS. BLOOR, DAVID.
WITTGENSTEIN AND THE CHARACTER OF MATHEMATICAL PROPOSITIONS. HARWARD, DONALD W.
WITTGENSTEIN'S PHILOSOPHY: OLD AND NEW. HEADLEE, MARK B.
ZERMELO-FRAENKEL CONSISTENCY RESULTS BY FRAENKEL-MOSTOWSKI METHODS. PINCUS, DAVID.
ZF YIELDS PI-0-4 DETERMINATENESS. PARIS, J B.

LOGICAL-ATOMISM
AESTHETICS AND LOGICAL ATOMISM. ALPERT, STEPHEN.
EVOLUCAO FILOSOFICA DE B RUSSELL. GAMA, JOSE.
EXISTENCE, REFERENCE, AND MEANING. ZEMACH, EDDY M.
MATTERS OF RELEVANCE. LEBLANC, HUGUES.
ORDINARY LANGUAGE TAKEN SERIOUSLY. HUME, BONNIE.

LOGICAL-EMPIRICISM
LANGUAGE, TRUTH AND UNOBLIGING LOGIC. KING-FARLOW, JOHN AND BUCKLIN, J M.

LOGICAL-FORM
ON LIBERTY: A NOTE ON MILL'S USE OF LOGIC. JOY, GLENN C.
POPPER, PLATO AND PLANS. OOSTHUIZEN, D C S.
THE FORMS OF ARGUMENT OVER THE PRINCIPLE OF ACQUAINTANCE. HULL, RICHARD T.
THE THIRD DOGMA OF EMPIRICISM. CREHER, JOHN.

LOGICAL-IMPOSSIBILITY
AN ATEMPORAL VIEW OF CAUSALITY. BRIER, BOB.

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GESUNDER MENSCHENVERSTAND UND METAPHYSIK: ANALYTISCHE BEMERKUNGENZUR ANTIKEN PHILOSOPHIE. MARKIS, DIMITRIOS K.
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THE A PRIORI OF COMMUNICATION AND THE FOUNDATION OF THE HUMANITIES. APEL, KARL-OTTO.
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"NISI CREDIDERO NON INTELLIGAM": THE NEO-ANSELMIAN THEORY OF CATEGORIES IN S KOERNER AND THE LATER COLLINGWOOD. HOLMES, STEPHEN.
WHAT IS SOUND TO MUSIC? OLUOOSZEWSKI, LUCIA.

LONERGAN,B
A WORD ON BEHALF OF 'METHOD IN THEOLOGY'. PETER, CARL J.
EMERGENT PROBABILITY AND THE METHOD OF AN EVOLUTIONARY WORLD VIEW. O'DONOVAN, LEO J.
INTENTIONALITY IN EDMUND HUSSERL AND BERNARD LONERGAN. RYAN, WILLIAM F J.
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LA TRASCENDENZA COME DIMENSIONE DELLA COSCIENZA UMANA IN B LONERGAN. SALA, GIOVANNI B.
LONERGAN'S METHOD: TWO VIEWS. VASS, GEORGE AND MATHEWS, WILLIAM.
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ST THOMAS AQUINAS'S THEORY OF THE ACT OF UNDERSTANDING. MORNION, WILLIAM E.
THE SHAPE OF LONERGAN'S ARGUMENT IN "INSIGHT". TEKIPPE, TERRY J.
TRANSCENDENT KNOWLEDGE IN 'INSIGHT': A CLOSER LOOK. NILSON, JON.

LONLINESS
DA SAUDADE. DE PASCOAES, TEIXEIRA.
PREFACIO AO LIVRO "DIVINA SAUDADE", DE ANTONIO DE MAGALHAES. DE PASCOAES, TEIXEIRA.

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IMPLICATIONS OF CAUSAL PROPAGATION OUTSIDE THE NULL CONE. EARMAN, JOHN.

LORENZ,K
PLATONIC NATURAL SCIENCE IN THE COURSE OF HISTORY. VON WEIZSAECKER, CARL F.

LORENZEN,P
DIALECTICS VERSUS CRITICAL RATIONALISM. KEUTH, HERBERT.
ON THE MODES OF OPPOSITION IN THE FORMAL DIALOGUES OF P LORENZEN. VAN DUN, FRANK.

LOSANO,M
DI UNA RIEDIZIONE DI JHERING, OSSIA DELLE PROFEZIE DEL GIA AVVENUTO. COTTA, SERGIO.

LOTZE
SANTAYANA AND LOTZE. KUNTZ, PAUL G.

LOVE
AMOUR ET VIOLENCE DANS LA DIALECTIQUE PLATONICIENNE. LAFRANCE, YVON.
AU JEU DU DESIR LES DES SONT PIPES ET LES CARTES TRUQUEES. DOLTO, FRANCOISE.
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INTERPRETACION AGUSTINIANA DEL AMOR. CAPANAGA, V.
L'AMOUR SELON DESCARTES: D'APRES LA LETTRE A CHANUT DU 1 FEVRIER 1647. HEIDSIECK, F.
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REFLEXIONES SOBRE LA DOCTRINA AGUSTINIANA ACERCA DE LA VOLUNTAD. GALINDO RODRIGO, JOSE A.
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THE PHILOSOPHY OF SHAKTI WORSHIP. DUTT, K GURU.

LOVEJOY,A
CENTENARY OF A O LOVEJOY'S BIRTHDAY (OCTOBER 10, 1873). WIENER, PHILIP P.
SOME PERSPECTIVES ON LOVEJOY'S EPISTEMOLOGICAL DUALISM. OAKES, ROBERT A.

LOWI,T
LIBERALISM AND LIBERATION. EDDINS, BERKELY B.

LUCE,A
IDEAS AND ARCHETYPES: APPEARANCE AND REALITY IN BERKELEY'S PHILOSOPHY. LASCOLA, RUSSELL A.

LUCE,R
CONDITIONAL EXPECTED, EXTENSIVE UTILITY. LUCE, R DUNCAN.

LUKACS,G
AESTHETICS AS SOCIAL THEORY: INTRODUCTION TO FEHER'S "IS THE NOVEL PROBLEMATIC? FEENBERG, ANDREW.
G LUKACS Y/O LA ESTETICA DEFERENCIAL. DE LA CALLE, ROMAN.
GENESE ET STRUCTURE. TERTULIAN, NICOLAS.

LUKACS,G
GEORG LUKACS AND THE DANGLING MAN. BAXANDALL, LEE.
GEORG LUKACS AND THE THEORY OF REFLECTION. FISCHER, ERNST.
GOLDMANN VIVANT. PALMIER, JEAN-MICHEL.
IDEOLOGY, EXPRESSION, AND MEDIATION IN MARX, RAPHAEL AND LUKACS. TRUITT, WILLIS H.
IS THE NOVEL PROBLEMATIC: A CONTRIBUTION TO THE THEORY OF THE NOVEL. FEHER, FERENC.
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NOTES ON HISTORY AND CLASS CONSCIOUSNESS. ARATO, ANDREW.
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LUKASIEWICZ
PRZEDMOIT FILOZOFII JANA LUKASIEWICZA. LUKOMSKI, M.
REFLEXIONES SOBRE LOS PROBLEMAS DE LA LOGICA FORMAL. SCHOENBERG, JUDITH.
SUR LA TRIVALENCE. BLANCHE, ROBERT.
WHAT IS A SYLLOGISM? SMILEY, T J.

LULL
EL HOMBRE TRIDIMENSIONAL EN EL LULISMO DE LA ILUSTRACION. MERCANT, S TRIAS.
LA TERMINOLOGIA ETICA DE LA FILOSOFIA LULISTA DEL SETECIENTOS. MERCANT, S TRIAS.

LUPORINI,C
PROFILO DELLA CRITICA BONTADINIANA. CRISTALDI, ROSARIO VITTORIO.

LUTHER
DA LUTERO A HEGEL. GENZONE, ELVIRA PERA.
INTERPRETACION AGUSTINIANA DEL AMOR. CAPANAGA, V.
LA GENESIS DEL INDIVIDUALISMO MODERNO. ULLOA, JOSE RAMON.
WHY DID FEUERBACH CONCERN HIMSELF WITH LUTHER? GLASSE, JOHN.

LYONS,D
REPLY TO LYONS AND TEITELMAN. RAWLS, JOHN.

MACCORMICK,N
VOLUNTARY OBLIGATIONS AND NORMATIVE POWERS: PART II. RAZ, JOSEPH.

MACH
ABSOLUTE SPACE AND THE METAPHYSICS OF THEORIES. SKLAR, LAWRENCE.
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OPERATIONALISM. GILLIES, D A.
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MACHIE,J
MILL AND SOME CONTEMPORARY CRITICS ON 'CAUSE'. ROSENBERG, A.

MACHINE(S)
ALTRUISTIC IDEALS VERSUS LEISURE CLASS VALUES: AN IRRECONCILABLE CONFLICT IN JOHN RUSKIN. MCLEAN, ROBERT SIMPSON.
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MACHINE(S)
HOW TO TELL YOUR FRIENDS FROM MACHINES. ROBINSON, GUY.
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ON ALLEGED REFUTATIONS OF MECHANISM USING GOEDEL'S INCOMPLETENESS RESULTS. CHIHARA, CHARLES S.
ON FODOR'S DISTINCTION BETWEEN STRONG AND WEAK EQUIVALENCE IN MACHINE SIMULATION. ROSENBERG, A AND MACKINTOSH, N J.

MACINTOSH,J
BELIEVING IN GOD. ATTFIELD, ROBIN.

MACINTYRE,A
HUME, TREATISE, III, I, 1. HENZE, D F.

MACKAY,A
THE PROBLEM OF DEFINING UTTERER'S MEANING. FACIONE, PETER A.

MACKAY,D
I'M FREE BECAUSE I KNOW THAT I DON'T YET KNOW WHAT I'M GOING TO DO? MCDERMOTT, JOHN.

MACKIE,J
A DEFENCE OF THE FREE WILL DEFENCE. DAVIS, STEPHEN T.
AN ATEMPORAL VIEW OF CAUSALITY. BRIER, BOB.
CAUSATION AND NECESSARY CONNECTION. MILLER, BARRY.
EVIL, GOD AND THE FREE WILL DEFENSE. BENNETT, PHILIP W.

MACNEICE,L
WALTER PATER, LOUIS MACNEICE AND THE PRIVILEGED MOMENT. BROWN, TERENCE.

MADDEN,P
THE NECESSITY OF NATURES. HARRE, R AND MORAN, G J.

MADHVA
THE PHILOSOPHY OF SRI MADHVACHARYA. RAO, P NAGARAJA.

MADHYAMIKA
EMPTINESS. DE JONG, J W.
MY SELF AND MY WORLD. SILKSTONE, THOMAS.
THE PROBLEM OF THE ABSOLUTE IN THE MADHYAMAKA SCHOOL. DE JONG, J W.

MAGALHAES,P
CORRESPONDENCIA DE PASCOAES AO P ANTONIO DE MAGALHAES, S J. DE PASCOAES, TEIXEIRA.

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HOELDER'S AND HUNTINGTON'S AXIOMATIZATIONS OF ABSOLUTE MAGNITUDES. BERKA, K.
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METRIC AND MEASUREMENT IN PHYSICS. STAFLEU, M D.

MAIER,A
ZUM LEBENSWERK VON ANNELIESE MAIER. HEIMSOETH, HEINZ.

MAINE-DE-BIRAN
FILOSOFIA DELL'AZIONE E TRADIZIONE FILOSOFICA NELLA RECENTE STORIOGRAFIA BLONDELIANA. NICOLOSI, S.

MAKINSON,D
THE PARADOX OF THE PREFACE AGAIN. HUFFMAN, ROBERT.

MALCOLM,N
ARE COGNITIVE PROCESSES AND STRUCTURE A MYTH? MARTIN, MICHAEL.
MALCOLM ON THE ONTOLOGICAL ARGUMENT. TOMBERLIN, JAMES E.
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THE PROBLEM OF DREAMS. SQUIRES, ROGER.
TWO ARGUMENTS AGAINST THE IDENTITY THEORY OF MIND. CLARKE, DESMOND M.

MALEBRANCHE
MALEBRANCHE ET LEIBNIZ A L'ORDINATIUR: DE 'PIM 71 A MONADO 72'. ROBINET, ANDRE.

MALLEA,E
PHILOSOPHY OF EDUCATION IN COMPARATIVE PERSPECTIVE. PHENIX, PHILIP H.
PHILOSOPHY OF EDUCATION IN COMPARATIVE PERSPECTIVE. PHENIX, PHILIP H.

MALTHUS
THE NATURE OF SCIENTIFIC MODELS: FORMAL V MATERIAL ANALOGY. RUSE, MICHAEL.

MAMARDASVILI,M
LA COSCIENZA MONDANA. D'ARPA, VITO.

MAMMATA
ON THE NOTION OF SIMILARITY IN INDIAN POETICS. DESHPANDE, MADHAV.

MAN
"BECAUSE YOU ARE A WOMAN". LUCAS, J R.
A CRITIQUE OF B F SKINNER'S "BEYOND FREEDOM AND DIGNITY". RICOEUR, PAUL.
A CRITIQUE OF SARTRE'S CONCEPT OF FREEDOM. DAVENPORT, MANUEL M.
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EDUCAZIONE ESTETICA ED UMANESIMO INTEGRALE. BERALDI, PIERO.
EL HOMBRE TRIDIMENSIONAL EN EL LULISMO DE LA ILUSTRACION. MERCANT, S TRIAS.
EL HOMBRE, DUENO DE LA TECNICA O MEDIATIZADO A ELLA. URIBE, HECTOR GONZALEZ.
EL PROBLEMA DE LA DIVERSIFICACION DE LAS ESPERCIES MORALES IN EL PENSAMIENTO DE STO TOMAS DE AQUINO. DE SANTIAGO, JAIME RUIZ.
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FELDWEG E HOLZWEGE HEIDEGGERIANI. BENINCASA, CARMINE.
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FOR PHILOSOPHERS AND SCIENTISTS: A GENERAL SYSTEMS PARADIGM. TAYLOR, ALASTAIR M.
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IL PROBLEMA DELLA LEGGE GIURIDICA NATURALE IN PASCAL. BENAVENTE, JAIME WILLIAMS.

MAN
INTELEKTUALNE PODSTAWY TWORCW KULTURY WEDLUG FILOZOFII SW TOMASZA Z AKWINU. WISTUBA, HALINA.
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INTRODUCTION TO THE FOUCAULT-DELEUZE DISCUSSION. D'AMICO, ROBERT.
IS THE NOVEL PROBLEMATIC: A CONTRIBUTION TO THE THEORY OF THE NOVEL. FEHER, FERENC.
J S MILL'S POLITICAL PHILOSOPHY OF MIND. HOLLIS, MARTIN.
KIERKEGAARD, EL CABALLERO DE LA FE. VAZQUEZ, MARIA CRISTINA CASSINI DE.
L'HOMME ET L'ABSOLU. LABARRIERE, PIERRE-JEAN.
L'HOMME MIROIR DE DIEU. BRUAIRE, CLAUDE.
L'HOMME, SIGNE DE L'ETRE DANS L'ANTHROPOLOGIE MORALE D'A ROSMINI. EVAIN, FRANCOIS.
L'ORIGINE DELL'UOMO. SPIRITO, UGO.
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LA SOLITUDINE DELL'EROE SOFOCLEO. D'ANGELO, CLAUDIA BALDASSARRI.
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LUDWIG FEUERBACH AND OUR TIMES. ELEZ, I.
MAN AND TECHNOLOGY: THE RESPONSIBILITIES OF PHILOSOPHY AND THE PHILOSOPHER IN THE BRAVE NEW WORLD. LOGAN, SCOTT.
MAN WITHOUT AN ADJECTIVE. POMERANTZ, G.
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MARX AND THE HUMAN INDIVIDUAL. MITIAS, MICHAEL H.
MARX ON SPECIES--BEING AND SOCIAL ESSENCE. SANTILLI, PAUL.
MARX'S "GEMEINSCHAFT": ANOTHER INTERPRETATION. MAHOWALD, MARY B.
MOSES MENDELSSOHN SULL'ILLUMINISMO. PASQUALUCCI, PAOLO.
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ON A CERTAIN TENSION IN PLATO'S "REPUBLIC". STROLL, AVRUM.
ON ALLEGED REFUTATIONS OF MECHANISM USING GOEDEL'S INCOMPLETENESS RESULTS. CHIHARA, CHARLES S.
ON HUMANISTIC TRADITIONS: THE WHOLE MAN AND HIS ROLE IN HISTORY. SCHOECK, R J.
ON SACRAMENTAL MAN: I. BRINKMAN, B R.
ORTEGA Y GASSET E MARIAS. CAMONA, MARIANGELA RAAHAUGE.
ORTEGA Y GASSET: PRAECEPTOR HISPANIAE. DWORKIN, MARTIN S.
OVER VERSCHUIVING VAN NORMEN EN HISTORISTISCHE FILOSOFIE. KLAPWIJK, J.
PHILOSOPHIE DE LA CULTURE. WOJCIECHOWSKI, JERZY A.
PHILOSOPHICAL ANTHROPOLOGY: PROBLEMS AND POSSIBILITIES. THOMAS, C R.
PRESENCE ET SOLITUDE: LA QUESTION DE L'ETRE ET LE DESTIN DE L'HOMME. DUVAL, R.
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RELIGIOUS REFLECTION AND MAN'S TRANSCENDENCE. FARRELLY, JOHN.

MAN
SAMANVALLEN DER TEGENDELEN. DISTER, N.
SARTOR RESARTUS: PHILOSOPHICAL CONFLICT, POSITIVE AND NEGATIVE ERAS, AND PERSONAL RESOLUTION. DILTHEY, WILHELM.
STRUCTURE AND EVOLUTION IN MATHEMATICS SINCE GODEL. SAPOJNIKOFF, VICTOR K AND SAPOJNIKOFF, DAVID K.
SYNCHRONICITY AND COMPLEMENTARITY WITH REGARD TO LIFE. PEERBOLTE, M LIETAERT.
SYSTEMS PHILOSOPHY AND HUMANISTIC VALUES. LASZLO, ERVIN.
TAGORE AND AESTHETIC MAN. CENKNER, WILLIAM.
TEILHARD DE CHARDIN AND "THE MYSTERIOUS DIVINITY, EVOLUTION". CAMPBELL, HARRY M.
THE AMBIGUITY OF HUMAN AUTONOMY AND FREEDOM IN THE THOUGHT OF PAUL TILLICH: PART IV. KNUDSEN, ROBERT D.
THE AXIOLOGICALLY IDEAL MAN. CURLEY, WILLIAM H.
THE CH'ONDOGYO CONCEPT OF THE NATURE OF MAN. KIM, YONG CHOON.
THE CONCEPT OF HUMAN POSSIBILITY. STACK, GEORGE J.
THE CONCEPT OF BEASTLINESS: PHILOSOPHY, ETHICS AND ANIMAL BEHAVIOUR. MIDGLEY, MARY.
THE DEVELOPMENT OF THE IDEA OF HABIT IN THE THOUGHT OF SAINT AUGUSTINE. PRENDIVILLE, JOHN G.
THE DISCOURSE ON INEQUALITY AND THE SOCIAL CONTRACT. MACADAM, J I.
THE IDEA OF JUSTICE IN ISLAMIC PHILOSOPHY. KESSEM, HAMMOND.
THE MEANING OF MIND TRANSCENDENCY IN A RELIGIOUS PHILOSOPHY OF MAN. STRATON, G DOUGLAS.
THE POWERLESSNESS OF GOD OR OF MAN. BURT, DONALD X.
THE PSYCHO-PHILOSOPHY OF HISTORY. HALL, ROBERT.
THE RELEVANCE OF MARCUSE TO HUMAN DEVELOPMENT. LABRECQUE, RICHARD.
THE SCIENTIFIC AND TECHNOLOGICAL REVOLUTIONS AND THEIR IMPLICATIONS FOR SOCIETY. LINDSAY, R B.
THE SHALLOW AND THE DEEP, LONG-RANGE ECOLOGY MOVEMENT: A SUMMARY. NAESS, ARNE.
THE SOUL-BODY PROBLEM IN ST THOMAS. KREYCHE, GERALD F.
THE TURNING. HEIDEGGER, MARTIN.
THE VALUE OF MAN IN THE HARTMAN VALUE SYSTEM. EDWARDS, REM B.
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VERDAD Y ENMASCARAMIENTO. FRANCELLA, OSVALDO.
ZAGADNIENIE "REDITO" W KOMENTARZU ROGERA BACONA DO "LIBER DE CAUSIS". WROBEL, J.

MANAGEMENT
SELF-MANAGEMENT EGALITARIANISM AND SOCIAL DIFFERENTIATION. RUS, VELJKO.
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STUDI RECENTI SUL MANICHEISMO. DE CAPITANI, F.

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CAUSATION AND RECIPES: THE MIXTURE AS BEFORE? ROSENBERG, ALEXANDER.
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THE IDEA OF MANIPULATION AND MANIPULATION OF IDEAS. SUSNJIC, DURO.

MANNHEIM,K
KARL MANNHEIM: THE QUEST FOR OBJECTIVITY. BARAK, JIM A.
WITTGENSTEIN AND MANNHEIM ON THE SOCIOLOGY OF MATHEMATICS. BLOOR, DAVID.

MANPOWER
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MANY-VALUED LOGICS AND THE LEWIS PARADOXES. SCHUH, EDWARD.
ON COMPACTNESS IN MANY-VALUED LOGIC: PART I. WOODRUFF, PETER W.

MANZONI,A
PUDICIZIA DELL'ART: L'ARTE COME ESPRESSIONE DI UMANESIMO TOTALE. CIARDO, MANLIO.
RILEGGENDO IL FLORA. RUGANI, RICCARDO.

MAO
LA LANCE ET LE BOUCLIER. BERGERON, MARIE-INA.
MAO AND THE CHINESE REVOLUTION IN PHILOSOPHY. FANN, K T.
ON INTEGRATING PHILOSOPHICAL WORKERS WITH THE MASSES OF WORKERS AND PEASANTS. KUAN, FENG.

MAOISM
ON MAOISM: AN INTERVIEW WITH JEAN-PAUL SARTRE. BURNIER, MICHEL-ANTOINE.
PHILOSOPHY IN NEW CHINA: AN INTERVIEW WITH FUNG YU-LAN, PEKING UNIVERSITY. FANN, K T.
THE JUNE STUDENT MOVEMENT AND SOCIAL REVOLUTION IN YUGOSLAVIA. STOJANOVIC, SVETOZAR.

MARCEL
ENCARNACION Y TIEMPO EN GABRIEL MARCEL. PRESAS, MARIO A.
GABRIEL MARCEL E L'APPROCIO AL MISTERO DELL'ESSERE. MICCOLI, P.
LE SACRE FONDAMENTAL. FOREST, AIME.
THE EVERYDAY STRUGGLE FOR THE LEISURELY ATTITUDE. BUCKLEY, FRANK M.

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JOANNES MARCUS MARCI DE CRONLAND A SCIENTIST OF THE 17TH CENTURY. MAREK, JIRI.

MARCOVICH,M
PSYCHE IN HERACLITUS, I. NUSSBAUM, MARTHA C.

MARCUSE,H
FREUD, MARX, AND TOMORROW. MOORE, JOHN W.
INTRODUCTION TO "ON THE PHILOSOPHICAL FOUNDATION OF THE CONCEPT OF LABOR". KELLNER, DOUGLAS.
L'EMANCIPAZIONE ETICO-POLITICA DALLA RAZIONALITA POSITIVISTICA E TECNOCRATICA SECONDO J HABERMAS. POPPI, ANTONINO.
LA "TEORIA SOCIALE CRITICA" DI JUERGEN HABERMAS. MASSARI, TERESA.
LA CRITICA DI MARCUSE AL FORMALISMO SCIENTIFICO. VERZILLO, ANNA.
LA RIVOLUZIONE COME BENE DI CONSUMO. CAMMARANO, LEONARDO.
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THE RELEVANCE OF MARCUSE TO HUMAN DEVELOPMENT. LABRECQUE, RICHARD.

MARGENAU,H
FILOSOFIA DE LA CIENCIA FISICA Y FILOSOFIA DE LA REALIDAD FISICA. GIRONELLA, JUAN ROIG.
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MARIAS,J
ORTEGA Y GASSET E MARIAS. CAMONA, MARIANGELA RAAHAUGE.

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LA GENESIS DEL INDIVIDUALISMO MODERNO. ULLOA, JOSE RAMON.
O INTUICJI INTELEKTUALNJ U J MARITAINA. MORAWIEC, E.
ST THOMAS AQUINAS'S THEORY OF THE ACT OF UNDERSTANDING. MURNION, WILLIAM E.

MARKUS,G
ONTOLOGIA E TEORIA DELLA VITA QUOTIDIANA NELLA RICERCA FILOSOFICA DELLA 'SCUOLA DI BUDAPEST'. BOELLA, LAURA.

MARR,N
LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI, PART III. RIGOTTI, EDDO.

MARRAS,A
REPLY TO MARRAS. SELLARS, WILFRID.

MARRIAGE
LA ETICA SEXUAL SEGUN SAN AGUSTIN. COVI, D.
MARITAL FAITHFULNESS AND UNFAITHFULNESS. BARNHART, J E AND BARNHART, MARY ANN.
MATRIMONIO CRISTIANO Y EDUCATION DE LOS HIJOS SEGUN SAN AGUSTIN. LARRABE, J L.

MARSHALL,A
A NOTE ON MARSHALLIAN AND VON NEUMANN-MORGENSTERN UTILITY. HUGHES, W R.

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SULLA FILOSOFIA POLITICA DI MARSILIO DA PADOVA. PIAIA, GREGORIO.

MARTIN,C
REMEMBERING, KNOWLEDGE, AND MEMORY TRACES. SHOPE, ROBERT K.

MARTIN,M
COMMENTS ON NEUROPHYSIOLOGICAL REDUCTION. BARNETTE, R L.
MARTIN ON EXPLANATION AND CONFIRMATION. GOWER, BARRY.
REPLY TO MARTIN AND RUF. SILVERSTEIN, HARRY S.

MARTINETTI,P
LETTERE INEDITE DI PIERO MARTINETTI. TERZI, CARLO.

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ANTON MARTY AND THE TRANSFORMATIONAL THEORY OF GRAMMAR. KURODA, S Y.
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THE CATEGORICAL AND THE THETIC JUDGMENT: EVIDENCE FROM JAPANESE SYNTAX. KURODA, S Y.

MARWICK,A
THE HISTORIAN'S CRAFT. MASON, PAUL T.

MARX
A CRITIQUE OF THE ENGELS-SOVIET VERSION OF MARXIAN ECONOMIC DETERMINISM. SCANLAN, JAMES P.
A HARDER LOOK AT ALIENATION. BRONFENBRENNER, MARTIN.
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ALIENATION AND SELF-REALIZATION. NIELSEN, KAI.
BETWEEN AUTONOMY AND SOCIALITY. RASMUSSEN, DAVID M.
CRITICAL SOCIAL THEORY IN MARX. MARKOVIC, MIHAILO.
DAS PROBLEM DER MACHT IN DER ANARCHISTISCHEN MARXISMUS-KRITIK. KUENZLI, ARNOLD.
DIALECTICA Y RECOPLAMIENTO. QUESADA, FRANCISCO MIOR.

MARX
DIALECTICAL PHILOSOPHY BEFORE AND AFTER MARX. DUPRE, LOUIS.
ERNESTO BLOCH. GONZALEZ-CAMINERO, NEMESIO.
FREUD, MARX, AND TOMORROW. MOORE, JOHN W.
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LA LANCE ET LE BOUCLIER. BERGERON, MARIE-INA.
LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI, PART III. RIGOTTI, EDDO.
LA NOUVELLE IMAGE DE L'IDEALISME ALLEMAND. TILLIETTE, XAVIER.
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MARX'S SUBLATION OF PHILOSOPHY INTO PRAXIS. CATON, HIRAM.
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MARX'S THEORY OF VALUE. HODGES, DONALD C.
MARX'S VIEW OF JUSTICE. VAN DE VEER, DONALD.
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MORTE E ALIENAZIONE. DE FRANCO, RAFFELLA.
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ONTOLOGIA E TEORIA DELLA VITA QUOTIDIANA NELLA RICERCA FILOSOFICA DELLA 'SCUOLA DI BUDAPEST'. BOELLA, LAURA.
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THE CONFLICT BETWEEN PHILOSOPHY AND DOGMATISM IN CONTEMPORARY MARXISM. ARANDELOVIC, JOVAN.
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THE THEORY OF THE CRASH. COLLETTI, LUCIO.
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THREE ANTAGONISTS OF HEGEL: FEUERBACH, KIERKEGAARD, MARX. MATRAI, L.

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VERMITTLUNG UND UNMITTELBARKEIT BEI HEGEL, MARX UND FEUERBACH. LOEWITH, KARL.

MARXISM
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INTRODUCTION TO "ON THE PHILOSOPHICAL FOUNDATION OF THE CONCEPT OF LABOR . KELLNER, DOUGLAS.
IS EMPIRICISM AN IDEOLOGY? NIELSEN, KAI.
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LA COSCIENZA MONDANA. D'ARPA, VITO.
LA RIVOLUZIONE COME BENE DI CONSUMO. CAMMARANO, LEONARDO.
LE SOCIALISME ET LA CRISE. VRANICKI, PREDRAG.
LENIN'S IDEA OF THE UNION OF MARXIST PHILOSOPHY AND NATURAL SCIENCE. IL'IN, A IA AND ALEKSEEV, P V.
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MARXISM AND RETRIBUTION. MURPHY, JEFFRIE G.
MARXISM AND WOMEN'S LIBERATION. MITCHELL, JULIET.
MARXIST IDEOLOGY AND THE SOVIET ECONOMY. MCNALLY, PATRICK.
MAX WEBER AND THE DYNAMICS OF RATIONALIZED DOMINATION. COHEN, JEAN.
METHOD OF CRITICAL THEORY. MILIC, VOJIN.
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ON ESTHETIC COGNITION. ANDREEV, A L.
ON MAOISM: AN INTERVIEW WITH JEAN-PAUL SARTRE. BURNIER, MICHEL-ANTOINE.

MARXISM
ON THE METHODOLOGY OF THE HISTORY OF PHILOSOPHY AND THE PROBLEM AND THE PROBLEM OF THE INHERITANCE OF MORALS. CHANG, TUNG-FENG.
ON THE PHILOSOPHICAL FOUNDATION OF THE CONCEPT OF LABOR IN ECONOMICS. MARCUSE, HERBERT.
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PHILOSOPHY IN NEW CHINA: AN INTERVIEW WITH FUNG YU-LAN, PEKING UNIVERSITY. FANN, K T.
POUVOIR ET HUMANISME. GOLDMANN, LUCIEN.
PRESENCE DU PRAGMATISME. DELEGALLE, GERARD.
PRESENCE DE HEGEL. D'HONDT, JACQUES.
QUE SANS DISCOURS APPARAISSENT LES FILMS. EIZYKMAN, CLAUDINE.
REPLY TO PROFESSOR SHUE. LICHTHEIM, GEORGE.
SELF-MANAGEMENT EGALITARIANISM AND SOCIAL DIFFERENTIATION. RUS, VELJKO.
STATUS OF RESEARCH ON SCIENTIFIC ATHEISM. MOROZIUK, RUSSELL P.
STORIA E STRUTTURA NELL'ESSEGESI MARXISTA DI ALFRED SCHMIDT. CEPPA, LEONARDO.
TEILHARD DE CHARDIN ET LE MARXISME. GRENET, PAUL B.
THE AMBIGUITY OF HUMAN AUTONOMY AND FREEDOM IN THE THOUGHT OF PAUL TILLICH: PART IV. KNUDSEN, ROBERT D.
THE AUTHORITARIAN STATE. HORKHEIMER, MAX.
THE BACKGROUND OF SARTRE'S SOCIAL DIALECTIC. STACK, GEORGE.
THE CONFLICT BETWEEN PHILOSOPHY AND DOGMATISM IN CONTEMPORARY MARXISM. ARANDELOVIC, JOVAN.
THE HEGEL RENAISSANCE. POSTER, MARK.
THE HISTORY OF AN ERROR (AN ATTEMPT AT PHILOSOPHIC CRITICISM). KOVALY, PAVEL.
THE MARXISM OF SIDNEY HOOK. CAMPORESI, CRISTIANO.
THE NEW SOVIET "PHILOSOPHICAL ENCYCLOPEDIA", VOLUME II. DE GEORGE, RICHARD T.
THE NOVEL IN HISTORY: LUKACS AND ZOLA. SHOR, IRA NEIL.
THE PEOPLE'S COMMUNES AND THE PARIS COMMUNE. LIU, JOSEPH.
THE SCIENCE OF MORALS AND THE DISEASES OF CULTURE. SOMERVILLE, JOHN.
THE SOVIET FOLKTALE AS AN IDEOLOGICAL STRATEGY FOR SURVIVAL IN INTERNATIONAL BUSINESS RELATIONS. FARRER, DEAN GRIMES.
THE STRUGGLE OF MARX AND ENGELS AGAINST "GENUINE SOCIALISM". KU, CHIN-P'ING.
THE UNIQUENESS OF MAN AND THE DIALECTIC OF HISTORY. LEWIS, JOHN.
TOWARDS A MARXIST THEORY OF VALUE. HELLER, AGNES.
WARUM UND ZU WELCHEM ENDE DIE MEISTEN GROSSEN PHILOSOPHEN NICHT, NOCH NICHT MATERIALISTEN WAREN. BLOCH, ERNST.
WHO THINKS LEFT - WHO THINKS RIGHT - WHO THINKS RADICALLY? JONES, JACK.

MASCALL,E
THE PROBLEM OF NATURAL THEOLOGY. ROBINSON, N H G.

MASS-TERM(S)
DO GENERIC DESCRIPTIONS DENOTE? BACON, J.

MASTER-SLAVE
A NON-MARXIAN APPLICATION OF THE HEGELIAN MASTER-SLAVE DIALECTIC TO SOME MODERN POLITICO-SOCIAL DEVELOPMENTS. KAINZ, HOWARD P.

MATERIAL
PRESUMPTIONS OF REASON AND PRESUMPTIONS OF JUSTICE. KATZNER, LOUIS I.
STYLE ET MATERIAU AU CINEMA. PANOFSKY, ERWIN.

MATERIAL-IMPLICATION
MATERIAL IMPLICATION AND "IF. WIREDU, J E.

MATERIALISM
A REPLY TO PROFESSOR FEIBLEMAN. LUEBKE, NEIL R.
ATHEISM AND MORAL RESPONSIBILITY. POPOV, L A.
BERKELEY AND THE MATHEMATICS OF MATERIALISM. SILVER, BRUCE.
CONCEPTUAL IDEALISM. RESCHER, NICHOLAS.
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IDEALISM, EMPIRICISM, AND MATERIALISM. BROWN, HAROLD I.
IL MAGALOTTI E L'ATEISMO. CORSANO, ANTONIO.
KRIPKE'S ARGUMENT AGAINST MATERIALISM. FELDMAN, FRED.
LENIN'S IDEA OF THE UNION OF MARXIST PHILOSOPHY AND NATURAL SCIENCE. IL'IN, A IA AND ALEKSEEV, P V.
LIU TSUNG-YUAN'S MATERIALIST THOUGHT AND SOCIAL THOUGHT. HOU, WAI-LU.
LUDWIG FEUERBACH AND OUR TIMES. ELEZ, I.
MATERIALISM, SENTIENCE AND ONTOLOGY. NOREN, STEPHEN J.
MODERN MATERIALISM AND ESSENTIALISM. CARNEY, JAMES D AND VON BRETZEL, PHILIP.
OMLIJNING VAN EEN NIEUW BEGRIP VAN TRANSCENDENTAALFILOSOFIE: EEN KRITIEK OP HUSSERLS REDUCTIE VAN DE FENOMENOLOGIE TOT EEN TRANSCENDENTALE. BOEHM, R.
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THE "TWO THEORY" APPROACH TO MATERIALISM. NOREN, STEPHEN J.
THE MENTAL AND THE PHYSICAL--A REPLY TO DR MEYNELL. PLACE, U T.
WARUM UND ZU WELCHEM ENDE DIE MEISTEN GROSSEN PHILOSOPHEN NICHT, NOCH NICHT MATERIALISTEN WAREN. BLOCH, ERNST.

MATES,B
ARE EXPLICATION STATEMENTS EMPIRICAL? VORSTEG, ROBERT H.

MATHEMATICS
"MATHESIS UNIVERSALIS" E METAFISICA NEL METODO CARTESIANO. PERINI, ROBERTO.
A PROPOS DES MANUSCRITS D'EMILE RAVIER SUR WOLFF. VIEILLARD-BARON, JEAN-LOUIS.
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ARE MATHEMATICAL EXISTENCE PROPOSITIONS UNIQUE? LEHMAN, HUGH.
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BERTRAND RUSSELL ET L'IMPACT DE WITTGENSTEIN. LEYRAZ, J P.
BILANCIO DELL'EMPIRISMO CONTEMPORANEO NEL CAMPO DELLE SCIENZE ESATTE. AGAZZI, EVANDRO.
CALCUL AUTOMATIQUE DES NORMES ET PROPOSITIONS JURIDIQUES. SANCHEZ-MAZAS, MIGUEL.
CHARLES S PEIRCE AS MATHEMATICAL GEODESIST. LENZEN, VICTOR F.
DE LA VERDAD A LA VALIDEZ EN GEOMETRIA. DOU, ALBERTO.
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EL METODO AXIOMATICO. LUNGARZO, CARLOS ALBERTO.
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FROM EUDOXUS TO EUCLID. FRAJESE, A.
HARMAN'S NON-ESSENTIAL PROPERTY. SCHUMM, GEORGE F.

MATHEMATICS
HOELDER'S AND HUNTINGTON'S AXIOMATIZATIONS OF ABSOLUTE MAGNITUDES. BERKA, K.
INWIEFERN SIND DIE MATHEMATISCHEN SATZE ANALYTISCH? FREY, GERHARD.
IS INTUITIONISM THE EPISTEMICALLY SERIOUS FOUNDATION FOR MATHEMATICS? EDGAR, W J.
IS MATHEMATICS AN "ANOMALY" IN THE THEORY OF "SCIENTIFIC REVOLUTIONS"? FANG, J.
K POPISU FYZIKALNICH PROCESU POMOCI KLASIFIKACNICH, TOPOLOGICKYCH A METRICKYCH TERMINU. BEK, R.
KANTIAN INTUITIONS. HINTIKKA, JAAKKO.
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LA PHILOSOPHIE OUVERTE ET LES MATHEMATIQUES. LADRIERE, JEAN.
LE ORIGINI DEL MATEMATISMO MODERNO. BERTI, ENRICO.
LE PROFESSEUR FERDINAND GONSETH ET LA MECANIQUE ALEATOIRE. BAATARD, FRANCOIS.
LOGIC, LANGUAGE AND MATHEMATICS (IN GREEK). VASSILIOU, PHILON.
MATHEMATICS AND THE EXACT SCIENCE. MURRAY, F J.
MATHEMATICS AND REALITY. HUNG, HIN-CHUNG.
MATHEMATICS AND HUMANISTIC THEMES: SUM CONSIDERATIONS. BROWN, STEPHEN.
MATHEMATIQUE ET METAPHYSIQUE DANS LA PHILOSOPHIE DE LA NATURE AUX XVII ET XVIII SIECLES. MOREAU, JOSEPH.
METAPHYSIQUE ET PROPOSITIONS MATHEMATIQUES CHEZ KANT. YOVEL, YIRMIAHU.
MON ITINERAIRE PHILOSOPHIQUE. GONSETH, F.
NATURALISM IN MATHEMATICS: COMMENTS ON HATCHER'S PAPER. CASTONGUAY, CHARLES.
NONSTANDARD MATHEMATICS AND A DOCTRINE OF GOD. HENRY JR, GRANVILLE C.
ON THE UNDECIDABILITY OF FINITE PLANAR CUBIC GRAPHS. GARFUNKEL, SOLOMON AND SHANK, HERBERT.
ONTOLOGY AND METHOD IN WITTGENSTEIN'S "TRACTATUS". DANIELS, CHARLES B AND DAVISON, JOHN.
PHILOSOPHY, HISTORY, AND SOCIOLOGY OF MATHEMATICS: A CASE OF "BORDERLINE DISPUTE". FANG, J.
PROBLEME DER GEGENWARTIGKEIT PLATONS, L DIE GESCHECHTLICHKEIT DER METHODE (IN GREEK). PAPOULIA, BASILIKE.
RUSSELL ANTE EL INICIO DE LA MATEMATICA. LORENZO, JAVIER.
SOBRE LA CONSISTENCIA DE LAS 'NEW FOUNDATIONS FOR MATHEMATICAL LOGIC'. ESPLUGUES, J SANMARTIN.
SOBRE LA LOGICA DIALECTICA. ASENJO, F G.
SOME CONSIDERATIONS ON THE ROLE OF THE MEDIAEVAL POSTULATES TO BASE SCIENTIFIC COGNITION OF MATHEMATICS. FRANKOWSKA-TERLECKA, MALGORZATA.
STEPS TOWARDS A PRAGMATIC PROTOGEOMETRY. MARTIN, R M.
STOSUNEK ISTNIENIA BYTOW MATERIALNYCH DO CZASU. TWAROWSKA, B.
STRUCTURE AND EVOLUTION IN MATHEMATICS SINCE GODEL. SAPOJNIKOFF, VICTOR K AND SAPOJNIKOFF, DAVID K.
SUR L'ENSEIGNEMENT DE LA GEOMETRIE ELEMENTAIRE. RUEFF, M.
THE CRITICAL PHILOSOPHY AND THE ROYCE-BRADLEY DIALOGUE. HELM, BERTRAND P.
THE HISTORICAL DEVELOPMENT OF GROUP THEORETICAL IDEAS IN CONNECTION WITH EUCLID'S AXIOM OF CONGRUENCE. GOLDSTEIN, MARIE.
THE HISTORICAL AND CONCEPTUAL RELATIONS BETWEEN KANT'S METAPHYSICS OF SPACE AND PHILOSOPHY OF GEOMETRY. HUMPHREY, TED B.
THE LOGIC OF MATHEMATICS AND MATHEMATICAL LOGIC. PEDERSEN, STIG ANDUR.
THEORY OF SCIENCE IN THE LIGHT OF GOETHE'S SCIENCE OF NATURE. HEGGE, HJALMAR.

MATHEMATICS
TOWARDS A CERTAIN "CONTEXTUALISM": (FORESIGHT VS HINDSIGHT) VS INSIGHT. FANG, J.
WITTGENSTEIN AND MANNHEIM ON THE SOCIOLOGY OF MATHEMATICS. BLOOR, DAVID.
ZBIORY I KLASY. LUBANSKI, MIECZYSLAW.

MATRIMONY
VALOR Y FINALIDAD DEL SEXO, SEGUN SAN AGUSTIN. COVI, D.

MATSON,W
PRAGMATISM, GOD, AND PROFESSOR MATSON: SOME CONFUSIONS. OAKES, ROBERT A.

MATTER
ARISTOTLE AND THE PRINCIPLE OF INDIVIDUATION. CHARLTON, WILLIAM.
BEING AND STRUCTURE. KRUSOWSKI, IGOR.
BERKELEY AND THE PRINCIPLE OF INERTIA. SILVER, BRUCE.
COMMENT ON EST PASSE DE L'IDEE CARTESIENNE A L'IDEE BERKELEYENNE DE LA MATIERE. THEAU, JEAN.
CREATIVITY AS ULTIMATE: REFLECTIONS ON ACTUALITY IN WHITEHEAD, ARISTOTLE, AQUINAS. SCHINDLER, DAVID L.
EL PRINCIPIO DE INDIVIDUACION EN LA ESCUELA TOMISTA. DERISI, OCTAVIO N.
HUSSERL ON SENSATION: NOTES ON THE THEORY OF HYLE. LARRABEE, MARY JEANNE.
KNOWLEDGE AS THE POSIT OF THE PHYSICAL PSYCHE. WENKART, HENNY.
L'ORIGINE DELL'UOMO. SPIRITO, UGO.
LA FORMACION O ILUMINACION EN LA METAFISICA DE SAN AGUSTIN. PEGUEROLES, JUAN.
MATERIA Y MAL EN LA FILOSOFIA DE PLOTINO. SANTA CRUZ DE PRUNES, MARIA ISABEL.
ON MISSING THE WRONG TARGET: A CRITICISM OF SOME CHAPTERS IN JONATHAN BENNETT'S "LOCKE, BERKELEY, HUME: CENTRAL THEMES". BERMAN, DAVID.
PLOTIN ET LE MIROIR DE DIONYSOS. PEPIN, JEAN.
PLOTIN ET BERKELEY: LE TEMIOGNAGE DE LA "SIRIS". BALADI, NAGUIB.
PODSTAWY POZNAWCZE FIZYKI SWIATA ATOMOWEGO (ZAKONCZENIE). BIALOBRZESKI, CZ.
PRAGMATISM'S CONTRIBUTION TO AN EVOLUTIONARY VIEW OF MIND. GOUDGE, T A.
SENSING AND THE SENSITIVE MEAN IN ARISTOTLE. BRENNAN, SHEILAH O'FLYNN.
SOME ASPECTS OF GENERAL RELATIVITY AND GEOMETRODYNAMICS. EARMAN, JOHN.
THE DANCE OF SHIVA. CAPRA, FRITJOF.
THE DEVELOPMENT OF THE IDEA OF HABIT IN THE THOUGHT OF SAINT AUGUSTINE. PRENDIVILLE, JOHN G.
VERSO UN TOMISMO ESISTENZIALE. ORLANDO, PASQUALE.

MAUSS,M
ANOTACIONES HISTORICO-CULTURALES AL CONCEPTO DE FACTIBILIDAD. FERNANDEZ-LOMANA DEL RIO, RAMON.

MAXIM(S)
THE METAPHYSICAL STATUS OF REGULATIVE MAXIMS IN LEIBNIZ AND KANT. LOEMKER, LEROY E.

MAXWELL
MAXWELL'S METHODOLOGY AND HIS APPLICATION OF IT TO ELECTROMAGNETISM. CHALMERS, A F.

MAYA
ACINTYA-BHEDABHEDA. SRIVASTAVA, RAMESH CHANDRA.
THE DEVELOPMENT OF THE BUDDHIST AND ADVAITA ETHICS (A STUDY IN COMPARISON). BANERJEE, SHRI SUMITROSONKAR.

MAYA
THE NATURE OF BEING: AN ESSAY IN REFLECTIVE METAPHYSICS. CHANDRA, SURESH.

MCCABE,H
"ANIMAL LABORANS" AND "HOMO FABER": REFLECTIONS ON A THEOLOGY OF WORK. MAY, WILLIAM E.

MCCAWLEY,J
INTERPRETIVE SEMANTICS MEETS THE ZOMBIES: A DISCUSSION OF THE CONTROVERSY ABOUT DEEP STRUCTURE. KATZ, JERROLD J.
THE LEXICAL EXPRESSION OF EMPHATIC CONJUNCTION: THEORETICAL IMPLICATIONS . GREEN, GEORGIA M.

MCCLELLAN,J
NEUTRALITY AND THE SCHOOLS. SNOCK, I A.

MCCLOSKEY,H
GOD AND THE NECESSITY OF PHYSICAL EVIL. WAINWRIGHT, WILLIAM J.

MCCULLOGH,C
THE HISTORICAL ANALYSIS OF CHANGE. ELY, RICHARD G.

MCDERMOTT,A
MR RUEGG ON RATNAKIRTI. MCDERMOTT, A CHARLENE.

MCDOUGALL,W
NATURE AS NURTURE: BEHAVIORISM AND THE INSTINCT DOCTRINE. HERRNSTEIN, R J.

MCKEON,R
MCKEON'S PHILOSOPHY OF COMMUNICATION: THE ARCHITECTONIC AND INTERDISCIPLINARY ARTS. HAUSER, GERARD A AND CUSHMAN, DONALD P.

MCLUHAN,M
MCLUHANACY: COUNTERREVOLUTION IN CULTURAL THEORY. FEKETE, JOHN.

MCMULLEN,W
CENSORSHIP, STATE SECRETS AND PARTICIPATORY DEMOCRACY. JONES, H M.

MCNAGHTEN,D
INSANITY AND CRIMINAL RESPONSIBILITY. GENDIN, SIDNEY.

MCTAGGART
OMNIPOTENCE. GEACH, P T.

MEAD
MEAD'S THEORY OF REALITY AND THE KNOWER-KNOWN TRANSACTION. TIBBETTS, PAUL.
SOCIALITY IN HAROLD N LEE'S THOUGHT. JONES, MARTIN M.
SYMBOLIC INTERACTIONISM: A "LEFT-MEADIAN" INTERPRETATION. CRONK, GEORGE FRANCIS.
THE DEVELOPMENT OF G H MEAD'S SOCIAL PSYCHOLOGY. COOK, GARY ALAN.

MEAN(S)
ARISTOTLE ON MORAL VIRTUE. HOFFMAN, ROBERT.

MEANING
A DEFENSE OF THE COMPLETE VERIFIABILITY AND COMPLETE FALSIFIABILITY CRITERIA OF EMPIRICAL MEANINGFULNESS. BOYD, BART P.
A NOTE ON EMOTION STATEMENTS. LYONS, WILLIAM.
A NOTE ON "BERKELEY'S LINGUISTIC CRITERION". KUPFER, JOSEPH.
ABOUT 'ABOUT'. OOSTHUIZEN, D C S.
ACHINSTEIN ON SEMANTIC RELEVANCE. MARTIN, MICHAEL.
ALIENATION, INTEGRATION, AND THE QUEST FOR MEANING. RHODES, SHELIA.

MEANING
ALIENATION, INTEGRATION, AND THE QUEST FOR MEANING. RUTH, SHELIA.
ANTON MARTY AND THE TRANSFORMATIONAL THEORY OF GRAMMAR. KURODA, S Y.
APUNTES PARA UN ANALISIS DEL HECHO FILMICO. DE LA CALLE, ROMAN.
ART, TECHNOLOGY, AND NIETZSCHE. HERRMANN, ROLF-DIETER.
AUTHORIAL INTENTION. OLSEN, STEIN HAUGOM.
BASIC SENTENCES AND OBJECTIVITY: A PRIVATE LANGUAGE ARGUMENT. MACKENZIE, NOLLAIG.
BILANCIO DELL'EMPIRISMO CONTEMPORANEO NEL CAMPO DELLE SCIENZE ESATTE. AGAZZI, EVANDRO.
BLACK'S METAPHORS. WARNER, MARTIN.
CARNAP'S SEMANTICS IN RETROSPECT. HINTIKKA, JAAKKO.
CHANGES IN THE MEANING OF THE TERM 'THE PEOPLE' (JEN-MIN) - AN EXAMPLE OF CONCEPTUAL REVOLUTION AS REFLECTED IN SEMANTIC EVOLUTION. CHIN, STEVE S.
CINEMA ET ECRITURE. AMENGUAL, BARTHELEMY.
COHEN, AUSTIN AND MEANING. BURCH, ROBERT W.
CONTRADICTIONS AND THEIR ROLES IN THE LOGICAL PROBLEM OF FORMALIZING CONTENT. VENTRY, CATHERINE.
DEELY AND GEACH ON ABSTRACTIONISM IN THOMISTIC EPISTEMOLOGY. LISSKA, ANTHONY J.
EDMUND HUSSERL, "GRAMMAIRE GENERALE ET RAISONNEE" AND ANTON MARTY. KURODA, S Y.
EMPIRICAL MEANINGFULNESS AND INTUITIONISTIC LOGIC. MYHILL, JOHN.
ETHICS DOES NOT EXIST. WHEATLEY, JON.
EXISTENCE, REFERENCE, AND MEANING. ZEMACH, EDDY M.
FORCE AND MEANING. FRYE, MARILYN.
GRAMMAR, PSYCHOLOGY, AND INDETERMINACY. STICH, STEPHEN P.
HABIT AND MEANING IN PEIRCE'S PRAGMATISM. SHAPIRO, GARY.
HISTORICITY, MEANING, AND REVISIONISM IN THE STUDY OF POLITICAL THOUGHT. TARLTON, CHARLES D.
HOBBES'S THEORY OF SIGNIFICATION. HUNGERLAND, ISABEL C.
HOW LANGUAGE REFERS. DEELY, JOHN N.
HUSSERL ON PICTURES AND INTENTIONAL OBJECTS. KUNG, GUIDO.
IL PROBLEMA DEL LINGUAGGIO IN MAURICE MERLEAU-PONTY. CAPRA, SILVIO.
INDETERMINACY OF TRANSLATION. SCHICK, KARL.
INTENTIONS, MEANING, AND FORCE. TODD, WILLIAM L.
INTERPRETATION AND THE DIALECTIC OF ACTION. OLAFSON, FREDERICK A.
IS THERE A PICTURE THEORY OF 'LANGUAGE' IN THE 'TRACTATUS'? HALLETT, GARTH.
L'INTERPRETAZIONE ATTIVISTICA DI JAMES NEGLI SCRITTI DI GIOVANNI PAPINI. MORI, MASSIMO.
LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI. RIGOTTI, EDDO.
LA MATEMATICA E ANCORA VERA? VIGANO, MARIO.
LA PROBLEMATICA DEL SIGNIFICATO NELL'ULTIMO WITTGENSTEIN. NOVIELLE, VALERIA.
LITERARY AND LINGUISTIC MEANING. WALSH, DOROTHY.
LOGICA E FENOMENOLOGIA II. CERRI, STEFANO.
MEANING AND SAYING. SHWAYDER, D S.
MEANING AND IMPLICATION: OTHER THOUGHTS. KEARNEY, R J.
MEANING AND FEELING. PERKINS, MORELAND.
MEANING AND UNDERSTANDING IN THE HISTORY OF IDEAS. SKINNER, QUENTIN.
MEANING AND SAYING. FACIONE, PETER A.
MEANING, SPEAKERS' INTENTIONS, AND SPEECH ACTS. MARGOLIS, JOSEPH.
MEYER, MEANING, AND MUSIC. TITCHENER, JOHN M AND BROYLES, MICHAEL E.
NONSENSE NONSENSE. MONRO, HECTOR.
NOTES ON LOGIC. WITTGENSTEIN, LUDWIG.
OF WORDS, TOOLS, AND ACTIONS. PAGEE, SAMUEL.
ON A NOMINALISTIC ANALYSIS OF NON-EXTENSIONAL CONTEXTS. SIMPSON, T M.
ON GRICE'S STRAWSON'S, AND SEARLE'S CONCEPT OF MEANING. ITKONEN, ESA.
ON MISSING THE WRONG TARGET: A CRITICISM OF SOME CHAPTERS IN JONATHAN BENNETT'S "LOCKE, BERKELEY, HUME: CENTRAL THEMES". BERMAN, DAVID.
ON OCCASIONAL EXPRESSIONS. KOTARBINSKA, JANINA.
ON SENSE AND NONSENSE. KADIR, KAZI A.

MEANING
ON WRITING CULTURAL CRITICISM. GROSS, DAVID.
OPERATIONALISM AND ORDINARY LANGUAGE REVISITED. CHIHARA, CHARLES.
PANOFSKY AND THE INTERPRETATION OF PICTURES. MANNING, DAVID.
PARMENIDES' "THE WAY OF TRUTH". JONES, BARRINGTON.
PRAGMATISM, PROCESS, AND POTENTIALITY. ROSENTHAL, SANDRA B.
PROPER NAMES AND NECESSARY PROPERTIES. CORRADO, MICHAEL.
QUINE AND THE INSCRUTABILITY OF REFERENCE. THOMPSON, MANLEY.
QUINE ON REVISION - A CRITIQUE. SHEEHAN, P J.
REFERENCE, MEANING, AND BELIEF. GRANDY, RICHARD.
RELIGIOUS KNOWLEDGE. ROSS, JAMES F.
SEMANTIC ANALYSIS AND EMOTIVE ETHICS. KALIN, MARTIN.
SEMANTICS REVISITED, OR HOW NOT TO TALK ABOUT ROBOT CATS AND BLUE LEMONS. MUCCIOLO, LAURENCE F.
SOME ELUCIDATIONS AND COGNITIVITY PROBLEMS OF RELIGIOUS DISCOURSE. LAURA, RONALD S.
SOME NOTES CONCERNING DR FODER'S 'REFLECTIONS ON L S VYGOTSKY'S "THOUGHT AND LANGUAGE"'. LEONTIEV, A N.
STRUCTURALISM, LANGUAGE, AND LITERATURE. AMES, SANFORD SCRIBNER.
SUBSTANCE: A PERFORMATORY ACCOUNT. BURRELL, DAVID B.
TALKING ABOUT THINKING. ROSENTHAL, DAVID M.
THE FUNCTIONAL PREREQUISITES OF INTENTIONAL COMMUNICATIVE SYSTEMS. CAPPELLA, JOSEPH N.
THE HERMENEUTIC METASCIENCE OF PSYCHOANALYSIS. RAUHALA, LAURI.
THE INTENSIONALITY OF ONTOLOGICAL COMMITMENT. JUBIEN, MICHAEL.
THE IRREDUCIBILITY OF 'MEANING'. ATTFIELD, ROBIN AND DURRANT, MICHAEL.
THE MEANING OF 'JUSTICE' AND THE THEORY OF FORMS. KAHN, CHARLES H.
THE MEANING-NOMINALIST STRATEGY. BENNETT, JONATHAN.
THE MEANING OF RELIGIOUS SYMBOLS: PAUL TILLICH AND HIS CRITICS. BURRILL, DONALD R.
THE NON-EXISTENCE OF ILLOCUTIONARY FORCES: A REPLY TO MR BURCH. COHEN, L JONATHAN.
THE PHILOSOPHY OF C I LEWIS. KEYT, DAVID.
THE POLITICS OF TIME. REID, HERBERT.
THE PROBLEM OF DEFINING UTTERER'S MEANING. FACIONE, PETER A.
THE PROBLEM OF MEANING IN LINGUISTIC PHILOSOPHY. GRAY, BENNISON.
THE RELATION BETWEEN THOUGHT AND LANGUAGE IN WITTGENSTEIN'S 'TRACTATUS'. FAVROLDT, DAVID.
THE THEORETICAL CONTENT OF LANGUAGE. HALLETT, GARTH.
TRUTH AND SENTENCE MEANING. VAN STRAATEN, ZAK R.
WITTGENSTEIN'S BLUE AND BROWN BOOKS: PART I. WIENPAHL, PAUL.
WITTGENSTEIN'S IMAGINATION. MACCORMAC, EARL R.

MEANINGLESSNESS
LA SUPERACION DEL PROBLEMA DEL CONOCIMIENTO. ESTEVEZ, EMILIO DIAZ.

MEANS
ARISTOTLE'S DOCTRINE OF THE MEAN. URMSON, J C.
SENSING AND THE SENSITIVE MEAN IN ARISTOTLE. BRENNAN, SHEILAH O'FLYNN.

MEASURE
IL PROBLEMA AGOSTINIANO DEL TEMPO NELLE "CONFESSIONES" E NEL "DE CIVITATE DEI". MAZZEO, PIETRO.

MEASUREMENT
FENOMENOLOGIA COME FILOSOFIA DELLA CULTURA. BELOHRADSKY, VACLAV.
FINITE EQUAL-INTERVAL MEASUREMENT STRUCTURES. SUPPES, PATRICK.
GRAVES ON THE PHILOSOPHY OF PHYSICS. STEIN, HOWARD.
LAWS OF SCIENCE, THEORIES, MEASUREMENT: COMMENTS ON ERNEST NAGEL'S "THE STRUCTURE OF SCIENCE". NOWAK, LESZEK.
MEASUREMENT: AN ESSAY IN PHILOSOPHY OF SCIENCE. KANGER, STIG.
METRIC AND MEASUREMENT IN PHYSICS. STAFLEU, M D.
MULTIDIMENSIONAL MEASUREMENT AND UNIVERSAL AXIOMATIZABILITY. TITIEV, ROBERT J.

MEASUREMENT
ON MEASURING COUNTERARGUING. MILLER, N AND BARON, R S.
ON THE CONCEPTION AND MEASUREMENT OF ATTITUDES IN CONTEMPORARY ANGLO-AMERICAN PSYCHOLOGY. AUDI, ROBERT.
REALIST FOUNDATIONS OF MEASUREMENT. BYERLY, HENRY C AND LAZARA, VINCENT A.
SPECIES OF MEASUREMENT STRUCTURES. COMOTOR, ZOLTAN.
TIME AND TIME AGAIN. WILKERSON, T E.

MECHANICS
BERGER ON EARMAN ON TEMPORAL ANISOTROPY. WINGARD, ROBERT.
JOANNES MARCUS MARCI DE CRONLAND A SCIENTIST OF THE 17TH CENTURY. MAREK, JIRI.
L'HERITAGE SCIENTIFIQUE DE LEONARD DE VINCI DANS LES TRAVAUX DES SAVANTS SOVIETIQUES. GRIGORYAN, A T.
NEWTON'S MECHANICS FROM THE STANDPOINT OF THE THEORY OF PHYSICAL STRUCTURES (IN RUSSIAN). KULAKOV, YU I.

MECHANISM
COMMENTS ON "MECHANISM AND TELEOLOGY IN CONTEMPORARY THOUGHT": II. RICHMOND, SAMUEL A.
COMMENTS ON "MECHANISM AND TELEOLOGY IN CONTEMPORARY THOUGHT": I. GROSKY, IRVIN T.
FORCE AND ITS POLITICAL USE IN HOBBES. POLIN, RAYMOND.
FREE WILL IN A MECHANISTIC UNIVERSE: AN EXTENSION. EVANS, D A AND LANDSBERG, P T.
IS THERE 'PURPOSE' IN MODERN BIOLOGY. ROBINSON, ANDREW.
MECHANISM AND TELEOLOGY IN CONTEMPORARY THOUGHT. HARRIS, ERROL E.
MECHANISM, TELEOLOGY, AND 17TH CENTURY ENGLISH SCIENCE. CENTORE, F F.
ON ALLEGED REFUTATIONS OF MECHANISM USING GOEDEL'S INCOMPLETENESS RESULTS. CHIHARA, CHARLES S.

MEDIATION
DI UNA RIEDIZIONE DI JHERING, OSSIA DELLE PROFEZIE DEL GIA AVVENUTO. COTTA, SERGIO.
IDEOLOGY, EXPRESSION, AND MEDIATION IN MARX, RAPHAEL AND LUKACS. TRUITT, WILLIS H.

MEDICINE
ABORTION. MARGOLIS, JOSEPH.
EXPERIMENTS ON HUMAN BEINGS. GRANT, C K.
JOHANN EVANGELISTA PURKYNE'S CONTRIBUTION TO THE ADVANCE OF THE NATURAL SCIENCE AND MEDICINE. SZPILCZYNSKI, STANISLAW.
MEDICINE AND THE STATE: THE FIRST AMENDMENT VIOLATED. KURTZ, PAUL.
MEDICINE'S SYMBOLIC REALITY: ON A CENTRAL PROBLEM IN THE PHILOSOPHY OF MEDICINE. KLEINMAN, ARTHUR M.
PHILOSOPHICAL SPECULATION AND BIOMEDICAL INNOVATION. EPP, RONALD H.

MEDIEVAL
ABSTRACTION AND THE OBJECT OF THE HUMAN INTELLECT ACCORDING TO HENRY OF GHENT. BROWN, J V.
ACTUALITE DU NEOPLATONISME. SOLIGNAC, AIME.
AIMERICUS, ARS LECTORIA. REIJNDERS, HARRY F.
ANSELM'S DEFINITION OF FREEDOM. KANE, STANLEY G.
ANSELM'S FORMULA AND THE LOGIC OF 'GOD'. VAN BUREN, PAUL M.
ANTECEDENTS OF CONTEMPORARY LOGICAL AND LINGUISTIC ANALYSES IN SCHOLASTIC LOGIC. RIVERO, MARIS-LUISA.
AUGUSTINE AND THE LIFE OF MAN'S BODY IN THE EARLY DIALOGUES. BUCKENMEYER, ROBERT E.
COMMENTARY ON BOETHIUS'S 'DE TRINITATE'. WIPPEL, JOHN F.
CONOSCENZA METAFISICA E RICERCA DI DIO IN J MARITAIN. GNEMMI, ANGELO.
DIE ENTSTEHUNG DER VERNUNFTSEELE NACH ARISTOTELES UND DER CHRISLICHEN LEHRE: ANLASSLICH EINES NEUEN TESTES VON ARETHAS (IN GREEK). BENAKIS, LINOS G.
EL PROBLEMA DE LA DIVERSIFICACION DE LAS ESPERCIES MORALES IN EL PENSAMIENTO DE STO TOMAS DE AQUINO. DE SANTIAGO, JAIME RUIZ.

MEDIEVAL
EXPERIENCING NATURE. BULHOF, ILSE N.
FELICIDAD Y SABIDURIA: AGUSTIN EN NOVIEMBRE DEL 386. MOLINA, M A.
GODFREY OF FONTAINES AND THE ACT-POTENCY AXIOM. WIPPEL, JOHN F.
HEEFT PETRUS RAMUS ARISTOTELES VERDEDIGD? SPIER, J M.
IL PENSIERO POLITICO DI BERNARDO DI CHIARAVALLE. CORRADI, MARIA GRAZIA.
IL PROBLEMA AGOSTINIANO DEL TEMPO NELLE "CONFESSIONES" E NEL "DE CIVITATE DEI". MAZZEO, PIETRO.
IL PROBLEMA DELL'IMMORTALITA DELL'ANIMA UMANA NELLE OPERE DI TOMMASO D'AQUINO. BERTOLA, ERMENEGILDO.
INFORMATIQUE ET ANALYSE DE COMMENTAIRES PHILOSOPHIQUES MEDIEVAUX. LUSIGNAN, SERGE.
INTELECCION Y LENGUAJE EN SAN AGUSTIN. NEIRA, RODRIGUEZ.
IS CUSANUS THE FATHER OF STRUCTURALISM. BLYSTONE, JASPER.
L'EDUCAZIONE MORALE DI PIETRO ABELARDO "ORTODOSSO RIBELLE". GNEO, P CORRADO.
L'INDEX THOMISTICUS E L'INFORMATICA FILOSOFICA. BUSA, ROBERTO.
LA CUESTION "DE AETERNITATE MUNDI": POSICIONES DOCTRINALES. ARGERAMI, OMAR.
LA DOTTRINA ASTROLOGICA DI EIAGIO PELACANI DA PARMA E LE SUE CONNESSIONI CON L'OPERA DI ALBUMASAR. VESCOVINI, G FEDERICI.
LA FORMACION O ILUMINACION EN LA METAFISICA DE SAN AGUSTIN. PEGUEROLES, JUAN.
LE PASSE - OBJET DE LA FOI. POMIAN, KRZYSZTOF.
LE TRAITEMENT AUTOMATIQUE DES FLORILEGES MEDIEVAUX K'ARISTOTE. HAMESSE, JACQUELINE.
LECTURAS MODERNAS DEL ESPIRITU DE SAN AGUSTIN. MUNOZ-ALONSO, ADOLFO.
LOS TRES VERBOS DEL UNIVERSO AGUSTINIANO. CAPANAGA, VICTORINO.
MATRIMONIO CRISTIANO Y EDUCATION DE LOS HIJOS SEGUN SAN AGUSTIN. LARRABE, J L.
MEDIEVAL LATIN ARISTOTLE COMMENTARIES, AUTHORS: NARCISSUS-RICHARDUS. LOHR, CHARLES H.
MEMORIA Y CONOCIMIENTO EN SAN AGUSTIN. RODRIGUEZ NEIRA, TEOFILO.
OCKHAM ON INTUITIVE COGNITION. BOLER, JOHN F.
ON REFUTING AND DEFENDING SUPPOSITION THEORY. SAGAL, PAUL T.
PRECISIONES SOBRE LA DOCTRINA DE LA ABSTRACCION SEGUN SANTO TOMAS. DE ZAN, JULIO.
RAMON LLULL, "LOGICA BREVIS". LOHR, CHARLES H.
REFLEXIONES SOBRE LA DOCTRINA AGUSTINIANA ACERCA DE LA VOLUNTAD. GALINDO RODRIGO, JOSE A.
ROBERT GROSSETESTE AS TRANSLATOR, TRANSMITTER, AND COMMENTATOR: THE 'NICOMACHEAN ETHICS'. DUNBABIN, JEAN.
SOME CONSIDERATIONS ON THE ROLE OF THE MEDIAEVAL POSTULATES TO BASE SCIENTIFIC COGNITION OF MATHEMATICS. FRANKOWSKA-TERLECKA, MALGORZATA.
STUDI RECENTI SUL MANICHEISMO. DE CAPITANI, F.
SULLA FILOSOFIA POLITICA DI MARSILIO DA PADOVA. PIAIA, GREGORIO.
THE CONTRIBUTION OF THE MEDIEVAL CANON LAWYERS TO THE FORMATION OF INTERNATIONAL LAW. MULDOON, JAMES.
THE DEVELOPMENT OF SUPPOSITIO NATURALIS IN MEDIAEVAL LOGIC. DE RIJK, L M.
THE KING AND THE LEADEN COIN: THE ECONOMIC BACKGROUND OF 'SINE QUA NON' CAUSALITY. COURTENAY, WILLIAM J.
THE PROBLEM OF FUTURE CONTINGENTS. STREVELER, PAUL A.
THE TREATISES "ON MODAL PROPOSITIONS" AND "ON HYPOTHETICAL PROPOSITIONS" BY RICHARD LAVENHAM. SPADE, PAUL VINCENT.
UNE THEORIE LINGUISTIQUE AU MOYEN AGE: L'ECOLE MODISTE. STIKER, H J.
VERSO UN TOMISMO ESISTENZIALE. ORLANDO, PASQUALE.
VINCENTIUS HISPANUS, 'PRO RATIONE VOLUNTAS,' AND MEDIEVAL AND EARLY MODERN THEORIES OF SOVEREIGNTY. POST, GAINES.
WALTER BURLEIGH'S TREATISE "DE SUPPOSITIONIBUS" AND ITS INFLUENCE ON WILLIAM OF OCKHAM. BROWN, STEPHEN F.

MEDITATION
CONTROL AND FREEDOM: THE STRUCTURE OF BUDDHIST MEDIATION IN THE PALI SUTTAS. SWEARER, DONALD K.
INFLUENCIA DEL SISTEMA DE HEGEL EN EL IDEARIO DE CASTELAR. DE VENTOSA, E RIVERA.
LA "MEDITACION" BUDISTA: MISTICA O METAFISICA? GOMEZ, LUIS O.
WITTGENSTEIN AND ZEN BUDDHISM. HUDSON, H.

MEDLIN,B
PROFESSOR AYER ON THE POSSIBILITY OF A PRIVATE LANGUAGE. WADIA, PHEROZE S.

MEGALOTTI,L
IL MAGALOTTI E L'ATEISMO. CORSANO, ANTONIO.

MEHLBERG,S
FOUNDATIONS AS A BRANCH OF MATHEMATICS. HATCHER, WILLIAM S.

MEINECKE,J
A NOTE ON HISTORICISM: BEARD, MEINECKE, AND COLLINGWOOD. BOURKE, PAUL F.

MEINONG
AN ESSAY ON 'PHENOMENOLOGY'. RAVAL, R K.
BEYOND BEING AND NONBEING. CHISHOLM, RODERICK M.
DID MEINONG PLANT A JUNGLE? CAMPBELL, RICHARD.
SOBRE LA INCONSISTENCIA DE LA ONTOLOGIA DE MEINONG. ORAYEN, RAUL.
THREE LETTERS OF MEINONG. LACKEY, DOUGLAS.

MELDEN,A
'TWO-DOMANINISM' AND HUMAN FREEDOM. YOUNG, ROBERT.

MELLOR,D
GOD AND PROBABILITY. STURCH, R L.

MEMORY
CRITERIA AND PERSONAL IDENTITY. NELSON, JOHN O.
DURACION Y TIEMPO EN BERGSON. CRISTIANI, ALDO HORACIO.
EL FUNDAMENTO DEL CONOCIMIENTO DE LA VERDAD, EN SAN AGUSTIN: LA "MEMORIA DEI". PEGUEROLES, JUAN.
IS THERE A GOOD ARGUMENT AGAINST THE INCORRIGIBILITY THESIS. JACKSON, FRANK.
LEISURE: AN INTEGRATIVE ATTITUDE. SMURAWA, ELAINE.
MEMORIA Y CONOCIMIENTO EN SAN AGUSTIN. RODRIGUEZ NEIRA, TEOFILO.
MEMORY AND PERSONAL IDENTITY. MIRI, MRINAL.
MULTIPLE IDENTITY. PUCCETTI, ROLAND.
ON THE EVIDENCE OF ONE'S "MEMORIES". NAYLOR, ANDREW.
REMEMBERING, KNOWLEDGE, AND MEMORY TRACES. SHOPE, ROBERT K.
REMEMBERING THE PAST OF ANOTHER. PUCCETTI, ROLAND.
THE ABSTRACTION OF LINGUISTIC IDEAS: A REVIEW. BRANSFORD, JOHN D.

MEN
SPINOZA ET LA SEPARATION ENTRE LES HOMMES. BRYKMAN, G.

MENCIUS
MAN: HINGE OF THE UNIVERSE. BERGERON, MARIE-INA.
THE ORIGIN OF CONFUCIUS'S IDEOLOGY OF "HARMONY BUT NOT EQUALITY" AND THEOLOGICAL GOAL OF HIS THEORY OF RECONCILING CONTRADICTIONS. CHAO, CHI-PIN.

MENDELEEV,D
DOSTOEVSKY AND MENDELEEV: AN ANTISPIRITIST DIALOGUE. VOLGIN, I L AND RABINOVICH, V L.

MENDELSSOHN
MOSES MENDELSSOHN SULL'ILLUMINISMO. PASQUALUCCI, PAOLO.

MENTAL-ACT(S)
CONTEMPORARY FORMS OF MENTAL VIOLENCE. KUVACIC, IVAN.
DEELY AND GEACH ON ABSTRACTIONISM IN THOMISTIC EPISTEMOLOGY. LISSKA, ANTHONY J.
EMERGENT PROPERTIES, PERSONS, AND THE MINC-BODY PROBLEM. JONES, DAVID H.
IDEALISM, EMPIRICISM, AND MATERIALISM. BROWN, HAROLD I.
ON THE ALLEGED INCOMPLETENESS OF CERTAIN IDENTITY CLAIMS. NELSON, J C.
OUTCOMES AND ABILITIES. GERT, BERNARD AND MARTIN, JAMES A.
POLANYI'S MODEL OF MENTAL ACTS. INNIS, ROBERT E.
THE INTENTIONALITY OF OBSERVATION. MARTIN JR, EDWIN.
TRYING (AS THE MENTAL "PINEAL GLAND"). O'SHAUGHNESSY, BRIAN.

MENTAL-HEALTH
ON THE CONCEPT OF MENTAL HEALTH. BRANDEN, NATHANIEL.

MENTAL-IMAGE(S)
"USING A PICTURE" AND RELIGIOUS BELIEF. HUDSON, W DONALD.

MENTAL-STATES
A NOTE ON 'CRITERIA'. TODD, D D.
ARMSTRONG'S CONCEPT OF A MENTAL STATE. HILEY, DAVID R.
IS THERE A GOOD ARGUMENT AGAINST THE INCORRIGIBILITY THESIS. JACKSON, FRANK.
MENTAL STATES. HESLEP, ROBERT D.
PSYCHOLOGY AND IDEOLOGY. CHOMSKY, NOAM.
REJOINDERS. ABELSON, RAZIEL.
RESPONSE TO PROFESSOR D HESLEP. MACMILLAN, C J B.
THE MENTAL AND THE PHYSICAL--A REPLY TO DR MEYNELL. PLACE, U T.

MENTALISM
A CRITICAL EXAMINATION OF B F SKINNER'S OBJECTIONS TO MENTALISM. KEAT, RUSSELL.
A CRITIQUE OF B F SKINNER'S "BEYOND FREEDOM AND DIGNITY". RICOEUR, PAUL.
THE MEANING OF MINC TRANSCENDENCY IN A RELIGIOUS PHILOSOPHY OF MAN. STRATON, G DOUGLAS.

MENTALLY-RETARDED
LOS DERECHOS DEL SUBNORMAL: PROBLEMAS FUNDAMENTALES DEL ESTATUTO JURIDICO DEL SUBNORMAL EN EL DERECHO ESPANOL. SARDINA-PARAMO, JUAN ANTONIO.

MERCIER,A
L'OGGETTIVITA DELLA SCIENZA E TRASPONIBILE NELL'ARTE E NELLA MORALE? MERCIER, ANDRE.

MEREOLOGY
PARTS AS ESSENTIAL TO THEIR WHOLES. CHISHOLM, RODERICK.

MERLEAU-PONTY
EXTERIORITE ET TRANSCENDANCE. MOREAU, JOSEPH.
IL PROBLEMA DEL LINGUAGGIO IN MAURICE MERLEAU-PONTY. CAPRA, SILVIO.
MERLEAU-PONTY Y EL PROBLEMA DEL TIEMPO. WALTON, ROBERTO J.
PHENOMENOLOGY AND STRUCTURALISM. CULLER, JONATHAN.
SPINOZA AND MERLEAU-PONTY ON HUMAN EXISTENCE. LESSING, ABBA.

MERTON,R
REASON, TRADITION, AND THE PROGRESSIVENESS OF SCIENCE. KING, M D.

MERTON, T
TEISMO "ASSOLUTO" E "RELATIVO". CASOTTI, MARIO.

METAETHICS
ELEMENTS OF IRRATIONALISM IN NIETZSCHE'S METAETHICS. WILCOX, JOHN T.
ETHICAL EGOISM AND INTERPERSONAL COMPATIBILITY. BAIER, KURT.
ETHICS DOES NOT EXIST. WHEATLEY, JON.
FAIRNESS AND THE VALUE OF DISJUNCTIVE ACTIONS. FREEMAN, JAMES B.
IS ACT-UTILITARIAN TRUTH-TELLING SELF-DEFEATING? HOERSTER, N.
IS PROMISE-KEEPING A MORAL MATTER? DYCHE, ROY.
META-ETHICAL AUTONOMY. EMMONS, DONALD C.
METAETYKA A ISTOTA ETYKI. SINGER, MARCUS G.
MIEJSCE WIEDZY EMPIRYCZNEJ W ETYCE. EDEL, ABRAHAM.
PEIRCE'S CATEGORIES AND NORMATIVE INQUIRY. DEMARCO, JOSEPH P.
PROBLEM NEUTRALNOSCI METAETYKI. ALBERT, HANS.
REPLY TO MARTIN AND RUF. SILVERSTEIN, HARRY S.
SEARLE'S USE OF 'OUGHT'. GENOVA, A C.
SILVERSTEIN'S DEFENSE OF GORMAN. MARTIN, MICHAEL AND RUF, HENRY.
THE CLAIM TO MORAL ADEQUACY OF HIGHEST STAGE OF MORAL JUDGEMENT. KOHLBERG, LAWRENCE.
THE DISUTILITY OF ACT-UTILITARIANISM. MACKIE, J L.
THE RELATION BETWEEN NORMATIVE ETHICS AND METAETHICS. FOULK, GARY J.
TRANSITIVE ACTION, INTERVENTION, AND PREVENTION. NEELY, WRIGHT.
WHAT IS HUMANISTIC ETHICS? KURTZ, PAUL.

METALANGUAGE
HOW LANGUAGE REFERS. DEELY, JOHN N.
IS "HETEROLOGICAL" HETEROLOGICAL? SLATER, B H.
ON THE HISTORICAL SUBJECT. ROTENSTREICH, NATHAN.

METALOGIC
A CERTAIN INTERPRETATION OF THE THEORY OF REJECTED PROPOSITIONS. STASZEK, WALENTY.
LIFE-WORLD CONSTITUTION OF PROPOSITIONAL LOGIC AND ELEMENTARY PREDICATE LOGIC. ELEY, LOTHAR.

METAPHOR(S)
BLACK'S METAPHORS. WARNER, MARTIN.
CREATIVITY IN LANGUAGE. RICOEUR, PAUL.
DIE HEUTIGE EINSCHAETZUNG DER METAPHER IN DER PHILOSOPHIE. BUCHER, TH.
ENTRETIEN SUR LE CINEMA AVEC ADRIANO APRA ET LUIGI FACCINI. JAKOBSON, ROMAN.
IRREDUCIBLE RELIGIOUS METAPHORS. BURGESS, A J.
L'"ANSTOSS" FICHTEEN: ESSAI D'ELUCIDATION D'UNE METAPHORE. DRUET, PIERRE-PHILIPPE.
LES MOTS ET LES ROSES: LA METAPHORE CHEZ MARTIN HEIDEGGER. GREISCH, J.
METAPHOR, TRUTH AND MEW ON ELLIOTT. KIPP, DAVID.
METAPHORES DE LA VIE ET VIE DES METAPHORES. PIRE, FRANCOIS.
NIETZSCHE: CONCEPTS WITHOUT SHRINES. WEST, ELINOR J.
PRELUDE TO A PHENOMENOLOGY OF SOUND. SMITH, F J.
THE LANGUAGE MACHINE AND METAPHOR. MACCORMAC, EARL R.
TRUTH AND CONSEQUENCES OF METAPHORS. LOEWENBERG, INA.
WITTGENSTEIN'S IMAGINATION. MACCORMAC, EARL R.

METAPHYSICS
"(NIET) ANDERS KUNNEN HANDELEN". BURMS, A.
"---THIS I OR HE OR IT (THE THING) WHICH THINKS---". SELLARS, WILFRID.
"ETRE ET TEMPS" ET "TEMPS ET ETRE". PEGORARO, CLINTO.
"EXISTENCE" IN "THE EXISTENCE OF GOD". MCKINNON, ALASTAIR.
"L'ETRE ET LES ETRES" DE M BLONDEL. PEGUEROLES, JUAN.
"MATHESIS UNIVERSALIS" E MATAFISICA NEL METODO CARTESIANO. PERINI, ROBERTO.

METAPHYSICS
"MYSTICAL REVELATION" AND "RATIONAL THEOLOGY" IN ARISTOTLE'S "ON PHILOSOPHY. CHROUST, ANTON-HERMANN.
"PREDICABLE OF" IN ARISTOTLE'S ANALYTICS. COHEN, SHELDON MARC.
"THE ESSENTIAL SOURCE OF IDENTITY" IN WANG LUNG-CHI'I'S PHILOSOPHY. CHANG, CHUNG-YUAN.
"WHAT A MAN DOES HE CAN DO"? GERT, BERNARD AND MARTIN, JAMES A.
A 'COSMOMORPHIC' UTOPIA. PALUCH, STANLEY.
A CASE OF ABORTIVE HEGELIANISM. KALIN, MARTIN G.
A CRITIQUE OF SARTRE'S CONCEPT OF FREEDOM. DAVENPORT, MANUEL M.
A DEFENCE OF THE FREE WILL DEFENCE. DAVIS, STEPHEN T.
A LA RECHERCHE DE LA VALEUR SUPREME: PLATON ET L'UN ABSOLU. KELESSIDOU-GALANOS, ANNA.
A METAPHYSICAL APPROACH TO THE EXISTENCE OF GOD. KEHEW, DONALD R.
A METAPHYSIQUE OF ART. KUMARASWAMIJI, H H SRI.
A NOTE ON 'CRITERIA'. TODD, D D.
A NOTE ON PARTS AND ENUMERATION. DUDMAN, V H.
A NOTE ON PUTNAM AND THE TRANSITIVITY OF THE REAL. CARDWELL, CHARLES E.
A NOTE ON RATIONALITY. NEILSEN, KAI.
A REPLY TO PROFESSOR FEIBLEMAN. MITIAS, MICHAEL H.
A REPLY TO PROFESSOR FEIBLEMAN. LUEBKE, NEIL R.
A REPLY TO PROFESSOR FEIBLEMAN. HELM, BERTRAND.
A SOUND SELF-REFERENTIAL ARGUMENT? YOUNG, ROBERT.
A SUGGESTION ON 'CONSCIOUSNESS' IN "PROCESS AND REALITY". BENNETT, JOHN B.
A THOMIST LOOKS AT WILLIAM JAMES'S NOTION OF TRUTH. MAURER, ARMAND A.
A WHITEHEADIAN CONCEPT OF THE SELF. WOOD JR, FORREST.
ABOUT ARISTOTLE AND EVOLUTIONISM. SAVARY, CLAUDE.
ABSOLUTE SPACE AND THE METAPHYSICS OF THEORIES. SKLAR, LAWRENCE.
ACINTYA-BHEDABHEDA. SRIVASTAVA, RAMESH CHANDRA.
ACTING AND TRYING. ARMSTRONG, D M.
ACTION: METAPHYSIC AND MODALITY. YOLTON, JOHN.
ACTUALITIES AND POSSIBILITIES ONCE AGAIN. OAKES, ROBERT A.
AME SPINOZISTE, AME NEO-PLATONICIENNE. BRETON, STANISLAS.
AN ANALYTIC INTERPRETATION OF SPECULATIVE METAPHYSICS. WOLF, ROBERT G.
AN ATEMPORAL VIEW OF CAUSALITY. BRIER, BOB.
AN EARLY PLAN TOWARDS MARTIN BUBER'S "I AND THOU" (IN HEBREW). HORWITZ, RIVKA.
AN EVALUATION OF LEVINAS' CRITIQUE OF HEIDEGGER. KEYES, C D.
AN EXAMINATION OF THE BUNDLE-THEORY OF SUBSTANCE. GYEKYE, KWAME.
AN INTRODUCTION TO HEIDEGGER'S WHAT IS A THING? BARTON JR, W B.
ANALOGIA DE LA NOCION DE ACTO SEGUN SANTO TOMAS. LOPEZ, JESUS GARCIA.
ANSELM'S FORMULA AND THE LOGIC OF 'GOD'. VAN BUREN, PAUL M.
ANSELM'S DEFINITION OF FREEDOM. KANE, STANLEY G.
APPUNTI PER UNA ONTOLOGIA DELL'IO. PONTICELLI, L.
APPUNTI SULLA FILOSOFIA DI JOSE ORTEGA Y GASSET. LAGANA, ANTONINO.
ARE SCIENTIFIC INDUCTION AND METAPHYSICAL COHERENCE REALLY SEPARATE INFORMAL LOGICS? COX, L HUGHES.
ARISTOTELES, 'DE CAELO', 310 B 11-14. BOLZAN, J E.
ARISTOTLE'S ASSUMPTION OF AN INTELLIGIBLE WORLD. ROMANO, JOSEPH J.
ARISTOTLE'S DOCTRINE OF THE UNMOVED MOVER. STEWART, DAVID.
ARISTOTLE AND THE INDEPENDENCE OF SUBSTANCES. ADDIS, LAIRD.
ARISTOTLE ON NECESSITY, CHANCE AND SPONTANEITY. MILLER, WILLARD M.
ARISTOTLE AND THE PRINCIPLE OF INDIVIDUATION. CHARLTON, WILLIAM.
ARMSTRONG'S CONCEPT OF A MENTAL STATE. HILEY, DAVID R.
ARMSTRONG ON DISEMBODIED MINDS. ENGLEBRETSEN, GEORGE.
ATMAN AS UNIQUE INWARDNESS AN EXISTENTIAL INTERPRETATION. KUMAR, FREDERICK L.
AUTOTRASCENDENZA, SPIRITUALITA E SOSTANZIALITA DELL'ANIMA. MONDIN, BATTISTA.
BASIC PARTICULARS. BROWNSTEIN, DONALD.
BEING AND BEING HUMAN: AN IMPASSE IN HEIDEGGER'S THOUGHT? VAN DE WATER, LAMBER.

METAPHYSICS
BEING AND STRUCTURE. HRUSOWSKI, IGOR.
BERKELEY AND INFERRED FRIENDS. STEINKRAUS, WARREN E.
BERKELEY AND THE MATHEMATICS OF MATERIALISM. SILVER, BRUCE.
BERKELEY AND THE PRINCIPLE OF INERTIA. SILVER, BRUCE.
BERTRAND RUSSELL- PHILOSOPHER AND HUMANIST. NARSKII, I S AND POMOGAEVA, E F.
BEYOND BEING AND NONBEING. CHISHOLM, RODERICK M.
BEYOND THANATOLOGY: IMMORTALITY. VRASDONK, WILLIAM G.
BISHOP BERKELEY'S PETITIO. ALLISON, HENRY E.
BRIGHTMAN'S PHILOSOPHY OF IMMORTALITY. GIBBONS, JOSEPH P.
CAN WHITEHEAD RESCUE PERISHING? FORD, LEWIS S.
CAUSATION AND DIRECT REALISM. GRAM, S.
CELESTIAL REDUCTIONISM OF TIME: ON THE SCHOLASTIC CONCEPTION OF TIME FROM ALBERT THE GREAT AND THOMAS AQUINAS TO THE END OF THE 16TH CENTURY. ARICTTI, PIERO.
CHAN JO-SHUI'S INFLUENCE ON WANG YANG-MING. CHAN, WING-TSIT.
CHISHOLM AND HUME ON OBSERVING THE SELF. CLACK, R JEROLD.
CHRYSIPPUS ON INFINITE DIVISIBILITY (DIOGENES LAERTIUS VII, 150). TODD, ROBERT B.
COLLINGWOOD'S METAPHYSICS-A CRITIQUE. DAVIDSON, ROBERT B.
COMMENT ON WATT. HARRIS, ERROL E.
CONCEPTUAL IDEALISM. RESCHER, NICHOLAS.
CONOSCENZA METAFISICA E RICERCA DI DIO IN J MARITAIN. GNEMMI, ANGELO.
CONSCIOUSNESS: THE SECONDARY ROLE OF LANGUAGE. ARRIB, MICHAEL A.
CONSCIOUSNESS: THE A PRIORI OF SUBJECTIVITY. PILOTTA, JOE.
CONTEMPORARY AMERICAN SPECULATIVE PHILOSOPHY. RECK, ANDREW J.
CONTENT AND CONSCIOUSNESS AND THE MIND-BODY PROBLEM. GUNDERSON, KEITH.
CONTINGENCY AND THE PROOFS FOR THE EXISTENCE OF GOD. SCHELTENS, D F.
CONTROL AND FREEDOM: THE STRUCTURE OF BUDDHIST MEDIATION IN THE PALI SUTTAS. SWEARER, DONALD K.
COSMIC EPOCHS AND THE SCOPE OF SCIENTIFIC LAWS. BEAUCHAMP, TOM L.
COSMOLOGY AND INFINITY. HUBY, PAMELA M.
CREATIVITY AS ULTIMATE: REFLECTIONS ON ACTUALITY IN WHITEHEAD, ARISTOTLE, AQUINAS. SCHINDLER, DAVID L.
CREATIVITY AND THE DEDUCTIVE LOGIC OF CAUSALITY. HARTSHORNE, CHARLES.
CRISE DA METAFISICA, CRISE DO HOMEM. PIRES, CELESTINO.
CRITERIA AND OTHER MINDS. HYSLOP, ALEC.
CRITERIA AND PERSONAL IDENTITY. NELSON, JOHN O.
CRITICAL NOTICE OF T M ROBINSON, PLATO'S 'PSYCHOLOGY'. DYBIKOWSKI, J C.
CULTURAL INFLUENCES IN CONTEMPORARY SPACE THEORY. RICHARDSON, D B.
DA LUTERO A HEGEL. GENZONE, ELVIRA PERA.
DANTE ET L'INTENTION D'AMOUR. AMARGIER, P A.
DARWIN, TELEOLOGY AND TAXONOMY. WOODFIELD, ANDREW.
DAS UNBESTIMMTE, UNBEGRENZTE BEI PLOTIN. THEILER, WILLY.
DE ANIMA. TAYLOR, RICHARD.
DEFICIENCIES IN WHITEHEAD'S PHILOSOPHY. BAHM, ARCHIE J.
DELIBERATING MACHINES. JOSKE, W D.
DER STANDPUNKT DES EGOZENTRISMUS: ZUR PHILOSOPHIE DES ICH VON MAX STIRNER. SCHNEIDERS, WERNER.
DESCARTES AND THE RELATIVITY OF MOTION. PRENDERGAST, THOMAS L.
DESCARTES' PROOF THAT HE IS NOT HIS BODY. LEVIN, M E.
DESCARTES' EVIL GENIUS. CATON, HIRAM AND KENNINGTON, RICHARD.
DESCRIPTIVE LANGUAGE AND THE TERM "GOD". POWER, WILLIAM L.
DESIRE AND CAPACITY. CHOPRA, Y N.
DETERMINISM AND MORAL RESPONSIBILITY. DALRYMPLE, H B.
DEUX DIFINITIONS DIFFERENTES DE LA VIE CHEZ ARISTOTE? MANSION, SUZANNE.
DEWEY'S STRUGGLE WITH THE INEFFABLE. GARRETT, ROLAND.
DIE VERWIRKLICHUNG DER VERNUNFT: LUDWIG FEUERBACHS KRITIK DER SPEKULATIV-SYSTEMATISCHEN PHILOSOPHIE. THIES, ERICH.
DIE WIRKLICHKEIT GOTTES IN DER PHILOSOPHIE LUDWIG FEUERBACHS. BRECHTKEN, JOSEF.

METAPHYSICS
DIEU EXISTE-T-IL? MOREL, GEORGES.
DISEMBODIED SURVIVAL. PURTILL, RICHARD L.
DIVERSE CURRENTS IN WHITEHEAD'S VIEW OF TIME. ASHMORE, JEROME.
DOES CAUSAL REGULARITY DEFY CHANCE? LESLIE, JOHN.
DOS ACTITIDES FRENTE AL TIEMPO. PUCCIARELLI, EUGENIO.
DURACION Y TIEMPO EN BERGSON. CRISTIANI, ALDO HORACIO.
EARLY HEIDEGGER AND WITTGENSTEIN ON WORLD. FAY, THOMAS A.
EDUCATION AND REALITY: TWO REVOLUTIONS. BRUMBAUGH, ROBERT S.
EKSPERYMENTALNE USTALENIE PRZEZYC STANOWIACYCH WOLE W BADANIACH M DYBOWSKIEGO. KLIMSKI, T.
EL PRINCIPIO DE INDIVIDUACION EN LA ESCUELA TOMISTA. DERISI, OCTAVIO N.
EL TIEMPO Y LA ETERNIDAD EN LOUIS LAVELLE. BOLLINI, MARIA TERESA.
EL TIEMPO EN RICOEUR: ACONTECIMIENTO Y ESTRUCTURA. CANOLINI, NESTOR GARCIA.
EMERGENT PROPERTIES, PERSONS, AND THE MIND-BODY PROBLEM. JONES, DAVID H.
EMERGENT PROBABILITY AND THE METHOD OF AN EVOLUTIONARY WORLD VIEW. O'DONOVAN, LEO J.
EMERGENT WORLD-VIEWS IN THE GROWTH OF CIVILIZATIONS. RICHARDSON, DAVID BONNER.
EMPTINESS. DE JONG, J W.
ENCARNACION Y TIEMPO EN GABRIEL MARCEL. PRESAS, MARIO A.
ENGAGEMENTS, WORLDS, AND IDENTITY. ERICKSON, STEPHEN A.
ENSAYO DE UNA HISTORIA METAFISICAMENTE NEUTRAL DEL ESPIRITU EN EL MUNDO. EACCA, JUAN DAVID GARCIA.
ENTHYMEMES: BODY AND SOUL. MILLER, ARTHUR B.
EPICURUS ON "UP" AND "DOWN". KONSTAN, DAVID.
EPISTEMOLOGICAL EXPLANATION IN THE "MENO". MITIAS, MICHAEL H.
EQUALITY, RECOLLECTION AND PURIFICATION. DORTER, KENNETH.
ERNESTO BLOCH. GONZALEZ-CAMINERO, NEMESIO.
ESSENCE, EXISTENCE AND PERSONALITY. FINDLAY, JOHN N.
EXPERIENCING NATURE. BULHOF, ILSE N.
FEUERBACHS PROSPEKT EINER NEUEN PHILOSOPHIE. SASS, H M.
FEUERBACH'S PHILOSOPHY OF MAN AND THE PROBLEM OF SUBJECT'S ACTIVITY. MITIUSHIN, A A.
FILOSOFIA DE LA CIENCIA FISICA Y FILOSOFIA DE LA REALIDAD FISICA. GIRONELLA, JUAN ROIG.
FREE WILL IN A MECHANISTIC UNIVERSE: AN EXTENSION. EVANS, D A AND LANDSBERG, P T.
FREEDOM AS A CAUSE AND AS A SITUATION. ROTENSTREICH, NATHAN.
FREEDOM AND FAITHFULNESS IN WHITEHEAD'S GOD. BROWN, DELWIN.
FREEDOM, REFLECTION AND FINITUDE. ROTENSTREICH, NATHAN.
FROM HEIDEGGER TO PRACTICAL PHILOSOPHY. MAURER, REINHART.
FUNCTIONS. WRIGHT, LARRY.
FUNDAMENTALPAEDAGOGIK. KILIAN, C J G.
FURTHER REMARKS ON KIERKEGAARD AND POSSIBILITY. KING, JAMES.
GESUNDER MENSCHENVERSTAND UND METAPHYSIK: ANALYTISCHE BEMERKUNGENZUR ANTIKEN PHILOSOPHIE. MARKIS, DIMITRIOS K.
GOD, NECESSARY EXEMPLIFICATION, AND THE SYNTHETIC/ANALYTIC. LAURA, RONALD S.
GODFREY OF FONTAINES AND THE ACT-POTENCY AXIOM. WIPPEL, JOHN F.
GRUENBAUM ON TEMPORAL BECOMING: A CRITIQUE. FERRE, FREDERICK.
HANDS, KNEES, AND ABSOLUTE SPACE. NERLICH, G C.
HARTSHORNE ON PERSONAL IDENTITY: A PERSONALISTIC CRITIQUE. BERTOCCI, PETER A.
HEGEL ET L'ATHEISME CONTEMPORAIN. BRUAIRE, CLAUDE.
HEGEL ET NOUS: A PROPOS PROBLEME DE L'HISTOIRE DE LA PHILOSOPHIE. LOMBARDI, FRANCO.
HEIDEGGER ET LE LANGAGE DE LA METAPHYSIQUE. GADAMER, HANS-GEORG.
HEIDEGGERIAN EVERYDAYNESS. VON SCHOENBORN, ALEXANDER.
HEIDEGGER ON THE WORLD. MORRISTON, WESLEY.
HEURISTIQUE ET METAPHYSIQUE. SECRETAN, PHILIBERT.
HISTORY AND EXISTENCE IN HUSSERL'S MANUSCRIPTS. PIANA, GIOVANNI.

METAPHYSICS
HOW THINGS EXIST: A DIFFICULTY. ATTFIELD, ROBIN.
HUMAN ECONOMY AND JUDGMENTAL PROCESS. LIPMAN, MATTHEW.
HUMAN NATURE AS RECENT SCIENCE SEES IT. FEIBLEMAN, JAMES K.
HUME'S TWO CONCEPTS OF GOD. JONES, PETER.
HUSSERL'S CONCEPT OF THE HUMAN SCIENCES. STACK, GEORGE J.
HUSSERLIAN AND HEIDEGGERIAN PHENOMENOLOGY. SCHACHT, RICHARD L.
I'M FREE BECAUSE I KNOW THAT I DON'T YET KNOW WHAT I'M GOING TO DO? MCDERMOTT, JOHN.
IDEAL IMMORTALITY. SPRIGGE, TIMOTHY L.
IDEALISM, EMPIRICISM, AND MATERIALISM. BROWN, HAROLD I.
IDEAS AND ARCHETYPES: APPEARANCE AND REALITY IN BERKELEY'S PHILOSOPHY. LASCOLA, RUSSELL A.
IDEAS OF INDIVIDUALS IN PLOTINUS: A REPLY TO DR BLUMENTHAL. RIST, JOHN M.
IDENTITE ET DIFFERENCE DANS LA PENSEE DE MARTIN HEIDEGGER: LE CHIMIN DE "L'EREIGNIS". GREISCH, J.
IL PROBLEMA DELL'IMMORTALITA DELL'ANIMA UMANA NELLE OPERE DI TOMMASO D'AQUINO. BERTOLA, ERMENEGILDO.
IN DEFENCE OF NATURAL AGENTS. MADDEN, E H AND HARRE, R.
IN DEFENSE OF IMMATERIAL PERSONS. MOULDER, JAMES.
INDIVIDUATION IN THE ONTOLOGY OF DUNS SCOTUS. CLAGGERBAUGH, KENNETH C.
INDIVIDUALS IN ARISTOTLE'S CATEGORIES. JONES, BARRINGTON.
INTELLECTUAL MOVEMENTS SINCE THE TEACHINGS OF WANG YANG-MING: PARALLEL BUT NONCONCURRENT DEVELOPMENTS. WU, NELSON I.
INTENSION, EXTENSION, AND METAPHYSICS. PETERSON, JOHN.
INTENTIONALITY IN THE INTRODUCTION TO BEING AND NOTHINGNESS. DINAN, STEPHEN A.
INTOLERABLE HUMAN RESPONSIBILITY. SCANLON, JOHN D.
INTUITION, SYNTHESIS, AND INDIVIDUATION IN THE "CRITIQUE OF PURE REASON" . HOWELL, ROBERT.
IS METAPHYSICS OUTMODED? KILGORE, WILLIAM J.
IS WHITEHEAD'S "ACTUAL ENTITY" A CONTRADICTION IN TERMS? JAMES, ROBISON B.
JOHN DEWEY'S CONCEPT OF A FUNCTIONAL SELF. BOURDEAUX, ROBERT M.
KANT, LA METAFISICA E LO SCIENTISMO. GALEAZZI, UMBERTO.
KANT'S DISTINCTION BETWEEN PHENOMENA AND NOUMENA. QAYUM, ABDUL.
KANT'S FORMULATION OF THE LAWS OF MOTION. PALTER, ROBERT.
KARMA - THE RIPENING FRUIT. NANAJIVAKO, BHIKKHU.
KIERKEGAARD'S METAPHYSICAL CROTCHET. NIELSEN, HARRY.
KIERKEGAARD ON SUFFERING: PROMISE AND LACK OF FULFILLMENT IN LIFE'S STAGES. DEWEY, BRADLEY R.
KIERKEGAARD: A SOLE POSSIBILITY FOR INDIVIDUAL UNITY. BERTMAN, MARTIN A.
KNOWLEDGE OF THE UNIVERSAL AND KNOWLEDGE OF THE PARTICULAR IN ARISTOTLE. LESZL, WALTER.
L'AME DU "TIMEE" ET L'UN DU "PARMENIDE" DANS LA PERSPECTIVE NEOPLATONICIENNE. TROUILLARD, JEAN.
L'EXISTENCE DE DIEU DANS LA PHILOSOPHIE DE L'ETRE. WINANCE, E.
L'HOMME ET L'ABSOLU: PART II-LOGIQUE DE L'EXPERIENCE DE L'ABSOLU. LABARRIERE, PIERRE-JEAN.
L'HOMME, SIGNE DE L'ETRE DANS L'ANTHROPOLOGIE MORALE D'A ROSMINI. EVAIN, FRANCOIS.
L'UMANESIMO GIURIDICO. MONTANO, ROCCO.
LA DOCTRINE DE LA PARTICIPATION DANS LE COMMENTAIRE DE SAINT THOMAS D'AQUIN SUR LE LIBER DE CAUSIS. HO, JOSEPH CHIU YUEN.
LA FENOMENOLOGIA DI G FUNKE TRA METAFISICA E METODO. PREITE, MARIA DELLO.
LA FORMACION O ILUMINACION EN LA METAFISICA DE SAN AGUSTIN. PEGUEROLES, JUAN.
LA LIBERACION LATINOAMERICANA, ONTOLOGIA DEL PROCESO AUTENTICAMENTE LIBERADOR. SCANNONE, JUAN CARLOS.
LA LOGIQUE DE LESNIEWSKI ET LA THEOLOGIE DE SAINT ANSELME. KALINOWSKI, GEORGES.

METAPHYSICS
LA METAPHYSIQUE COMME STRUCTURE HEURISTIQUE SELON BERNARD LONERGAN. SALA, GIOVANNI.
LA METAPHYSIQUE COMME STRUCTURE HEURISTIQUE SELON BERNARD LONERGAN. SALA, GIOVANNI.
LA METAPHYSIQUE EN TANT QUE TRANSCENDANCE DE LA PHYSIQUE CHEZ ARISTOTE (IN GREEK). AVGELIS, N G.
LA METHODOLOGIE OUVERTE A UNE RELIGION POUR NOTRE TEMPS. MOREL, BERNARD.
LA NOTION PLOTINIENNE D'EXEGESE. EON, ALAIN.
LA NOTION D'EGALITE DANS LES PRINCIPES GENERAUX DU DROIT. BUCH, HENIR.
LA PROBLEMATIQUE EPOCHALE CHEZ P RICOEUR ET L'EXISTENTIALISME. VANSINA, FRANS C.
LA REPETITION: ETUDE SUR L'EXPERIENCE METAPHYSIQUE DANS LA PHILOSOPHIE DE FERDINAND ALQUIE. GRIMALDI, NICOLAS.
LA TEOLOGIA RAZIONALE DI GIOVANNI BURIDANO. GHISALBERTI, A.
LA TERMINOLOGIA ETICA DE LA FILOSOFIA LULISTA DEL SETECIENTOS. MERCANT, S TRIAS.
LA TRASCENDENZA COME DIMENSIONE DELLA COSCIENZA UMANA IN B LONERGAN. SALA, GIOVANNI B.
LACHELIER, CRITIQUE DE COUSIN. BOUCHARD, ROCH.
LAGNEAU ET L'IDEE DE PERSONNALITE. LE HUENEN, ROLAND J.
LAS INFLUENCIAS MISTICAS EN EL ROMANTICISMO ALEMAN. WEYLAND, MIRIANA.
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LE DIEU D'ANSELME ET LES APPARENCES DE LA RAISON DE J VUILLEMIN. GOCHET, PAUL.
LE MOI ET L'ETRE. TROTIGNON, PIERRE.
LE POEME DE PARMENIDE, DOCTRINE DU SAVOIR ET PREMIER ETAT D'UNE DOCTRINE DE L'ETRE ET LE DESTIN DE L'HOMME. DUBARLE, D.
LE SALUT PAR L'OBEISSANCE ET LA NECESSITE DE LA REVELATION CHEZ SPINOZA. KAPLAN, F.
LE STATUT ONTOLOGIQUE DU CONCEPT DE "SUJET" SELON LA METAPHYSIQUE D'ARISTOTE. CLAIX, RENE.
LECTURE DE BLONDEL. FOREST, AIME.
LECTURES DE NIETZSCHE. DELHOMME, JEANNE.
LENIN'S IDEA OF THE UNION OF MARXIST PHILOSOPHY AND NATURAL SCIENCE. IL'IN, A IA AND ALEKSEEV, P V.
LES MOTS ET LES ROSES: LA METAPHORE CHEZ MARTIN HEIDEGGER. GREISCH, J.
LES THEORIES PSYCHOLOGIQUES DE L'INDE. FILLIOZAT, M JEAN.
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LOCKE ON THE IDENTITY OF PERSONS. BRODY, BARUCH.
LOGICAL NECESSITY, SELF-EVIDENCE AND "GOD EXISTS". OAKES, ROBERT A.
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LUDWIG FEUERBACH AND OUR TIMES. ELEZ, I.
MAN: HINGE OF THE UNIVERSE. BERGERON, MARIE-INA.
MARTIN LUTHER KING'S PERSONALISM AND NON-VIOLENCE. STEINKRAUS, WARREN E.
MARX AND THE RELIGIOUS: THE GNOSTIC PERSPECTIVE. GILMAN, STUART AND SAEGER, RICHARD.
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METAPHYSICAL ELEMENTS OF CREATIVITY IN THE PHILOSOPHY OF W E HOCKING, PART II. HOWIE, JOHN.

METAPHYSICS
METAPHYSICAL ELEMENTS OF CREATIVITY IN THE PHILOSOPHY OF W E HOCKING: PART I. HOWIE, JOHN.
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MR CLARKE'S RESURRECTION ALSO. HICK, JOHN.
MR RUEGG ON RATNAKIRTI. MCDERMOTT, A CHARLENE.
MULTIPLE IDENTITY. PUCCETTI, ROLAND.
MY SELF AND MY WORLD. SILKSTONE, THOMAS.
MYSTICISM, CONTRADICTION, AND INEFFABILITY. PLETCHER, GALEN K.
NATURAL NECESSITY. HUMBER, JAMES AND MADDEN, EDWARD.
NECESSARILY ADEQUATE EVIDENCE ABOUT OTHER MINDS. GREENWOOD, T.
NEGLECTED SARTREAN ARGUMENTS FOR THE FREEDOM OF CONSCIOUSNESS. ANDERSON, THOMAS.
NEOPLATONIC VALUATIONS OF NATURE, BODY AND INTELLECT. ARMSTRONG, A HILARY.
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NICHOLAS OF CUSA AND THE FINITE UNIVERSE. LAI, TYRONE.
NIETZSCHE: CONCEPTS WITHOUT SHRINES. WEST, ELINOR J.
NIETZSCHE'S ETERNALISTIC COUNTER-MYTH. MAGNUS, BERND.
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NOTES ON THE CAUSAL THEORY OF TIME. EARMAN, JOHN.
NOTES TOWARDS A THEORY OF TIME. VAN DE VATE JR, DWIGHT.
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OBJECTS AS UNIVERSALS: A RE-APPRAISAL OF THE 'TRACTATUS'. KLUGE, EIKE-HENNER.
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OMNIPOTENCE. GEACH, P T.
OMNISCIENCE AND DIVINE SYNCHRONIZATION. BAKER, JOHN ROBERT.
ON A SUPPOSED ADVANTAGE OF REALISTIC SYSTEMS. POTTER, KARL H.
ON ALLEGED REFUTATIONS OF MECHANISM USING GOEDEL'S INCOMPLETENESS RESULTS. CHIHARA, CHARLES S.
ON CURLEY'S INTERPRETATION OF SPINOZA. WILLIAMSON, R K.
ON METAPHYSICS AND EPISTEMOLOGY. HARPER, A W J.
ON THE ALLEGED INCOMPLETENESS OF CERTAIN IDENTITY CLAIMS. NELSON, J C.
ON THE PHENOMENOLOGY OF THE UNCONSCIOUS. SCHWANKL, PETER.
ON UNCONSCIOUS INTENTIONS. GUSTAFSON, DONALD.
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ONTOLOGY AND METHOD IN WITTGENSTEIN'S "TRACTATUS". DANIELS, CHARLES B AND DAVISON, JOHN.
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OTHER MINDS AND PROFESSOR AYER'S CONCEPT OF A PERSON. HACKER, P M.
PARA UNA FUNDAMENTACION DIALECTICA DE LA LIBERACION LATINOAMERICANA. DUSSEL, ENRIQUE D.
PARMENIDES Y EL SER. MORE, RAUL ECHAURI.
PARTS AS ESSENTIAL TO THEIR WHOLES. CHISHOLM, RODERICK.

METAPHYSICS
PEIRCE ON MACH AND ABSOLUTE SPACE. DIPERT, RANDALL R.
PENELHUM AND PROCESS THEISM. FORD, LEWIS S.
PEOPLE AND OTHER ANIMALS. GRENE, MARJORIE.
PERSON AND COMMUNITY: BUBER'S CATEGORY OF THE BETWEEN. TALLON, ANDREW.
PERSONAL IDENTITY. AAGAARD-MOGENSEN, LARS.
PERSONAL IDENTITY FROM A TO Z. HARTSHORNE, CHARLES.
PERSONS AND PREDICATES. ENGLEBRETSEN, GEORGE.
PERSONS AND THEIR BODIES. MIRI, MRINAL.
PERSONS, THOUGHTS AND BRAINS. CLARKE, J J.
PERSONS, POLICIES, AND BODIES. RORTY, AMELIE OKSENBERG.
PHENOMENOLOGIE ET ONTOLOGIE: HUSSERL ET HEIDEGGER. TREPANIER, EMMANUEL.
PHENOMENOLOGICAL ANALYSIS OF WAITING. SHOUERY, IMAD.
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PHILOSOPHICAL FOUNDATION OF THE VAISNAVA SCHOOLS. PANDE, S N.
PHYSICALISM AND IMMORTALITY. MOUTON, DAVID L.
PLANTINGA'S UNFORTUNATE GOD. WINDT, P Y.
PLATO'S THIRD MAN ARGUMENT. TELCH, HENRY AND LOUZECKY, DAVID JAMES.
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PRAGMATICALLY NECESSARY STATEMENTS. NERLICH, GRAHAM.
PRAGMATISM AND THE METHODOLOGY OF METAPHYSICS. ROSENTHAL, SANDRA B.
PRESENCE ET SOLITUDE: LA QUESTION DE L'ETRE ET LE DESTIN DE L'HOMME. DUVAL, R.
PRIMARY AND SECONDARY QUALITIES. CAMPBELL, KEITH.
PROBLEM TEORII OSOBY. GOGACZ, MIECZYSLAW.
PROBLEME DER GEGENWARTIGKEIT PLATONS, L DIE GESCHECHTLICHKEIT DER METHODE (IN GREEK). PAPOULIA, BASILIKE.
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QUINE AND THE ONTOLOGICAL ENTERPRISE. BROWNING, DOUGLAS.
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RATIONALITE, OUVERTURE, EXPERIENCE. BRETON, STANISLAS.
REALISM AND IDEALISM IN PEIRCE'S CATEGORIES. BLACHOWICZ, JAMES A.
REASONS VS CAUSES IN EXPLANATION OF ACTION. MACKLIN, RUTH.
REASONS, CAUSES, AND DECISIONS. FORD, LEWIS S.
REFLECTIONS OF TIME. BARDEN, GARRETT.
REFLECTIONS ON SCHOPENHAUER'S PESSIMISM. NAVIA, LUIS EDUARDO.
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REGIONAL INCLUSION AND THE EXTENSIVE CONTINUUM. COBB JR, JOHN B AND SHERBURNE, DONALD W.
RELATIONS. BAHM, ARCHIE J.
RELATIVITY WITHOUT INSCRUTABILITY. GREENLEE, DOUGLAS.
RELATIVITY PHYSICS AND THE GOD OF PROCESS PHILOSOPHY. FITZGERALD, PAUL.
RELIGIOUS REFLECTION AND MAN'S TRANSCENDENCE. FARRELLY, JOHN.
REMEMBERING THE PAST OF ANOTHER. PUCCETTI, ROLAND.
REPLY TO ARRIB AND GUNDERSON. DENNETT, D C.

METAPHYSICS
REPLY TO WILLIAMSON. CURLEY, E M.
REPLY TO HARRIS. WATT, A J.
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REPORT ON THE PANEL DISCUSSION: "WANG YANG-MING AND WESTERN THOUGHT". MOORE, RONALD.
REPRESENTATIONAL PROPERTIES AND MIND-BODY IDENTITY. DANTO, ARTHUR C.
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RUSSELL ON 'WHAT THERE IS'. EAMES, ELISABETH.
RYLE AND DISPOSITIONS. LYONS, WILLIAM.
RYLE'S MYTH. SPRAHUE, ELMER.
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SANTAYANA: THE TEMPORAL COMPULSION. HELM, BERTRAND P.
SANTAYANA'S UNDIVIDED SOUL. MACDONALD, DOUGLAS M.
SANTAYANA'S RETREAT FROM EXISTENCE. PEPPER, STEPHEN C.
SARTRE'S NOTION OF FREEDOM. HELSTROM, K L.
SARTRE'S DRAMATIC PHILOSOPHICAL QUEST. BUKALA, C R.
SARTRE'S CRESTES: AN INSTANCE OF FREEDOM AS CREATIVITY. BUKALA, C R.
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SELF-PREDICATION AND LINGUISTIC REFERENCE IN PLATO'S THEORY OF THE FORMS . CLEGG, JERRY S.
SELLARS' ONTOLOGY OF CATEGORIES. KITELEY, MURRAY.
SHOEMAKER AND PERSONAL IDENTITY. WALLACE, KYLE.
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SOCRATES' BODY. KRELL, DAVID FARRELL.
SOME (LOGICAL) TROUBLE FOR ST ANSELM. WILBANKS, JAN J.
SOME CRITICISMS OF CHAPPELL'S ARGUMENT FOR SOLIPSISM. CORDING, RICHARD.
SOME PHILOSOPHICAL CONSIDERATIONS ON BIOLOGICAL EVOLUTION. MORENO, ANTONIO.
SOME SIMILARITIES BETWEEN SPINOZA AND HEGEL ON SUBSTANCE. SHMUELI, EFRAIM.
SOME SUPPOSED ADVANTAGES OF MATERIALISM. GREEN, O H.
SPECIAL RELATIVITY AND INDETERMINISM. CHAPMAN, T.
SPINOZA AND MERLEAU-PONTY ON HUMAN EXISTENCE. LESSING, ABBA.
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ST THOMAS AND THE COHERENCE OF THE ARISTOTELIAN THEOLOGY. PEGIS, ANTON C.
STRUTTURALISMO E FILOSOFIA. VIRCILLO, DOMENICO.
SUBJECTIVITY AND ONTOLOGICAL REALITY: AN INTERPRETATION OF WANG YANG-MING'S MODE OF THINKING. TU, WIE-MING.
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SUBSTANCE: A PERFORMATORY ACCOUNT. BURRELL, DAVID B.
SYNECHISM, SOCIALISM, AND CYBERNETICS. ESPOSITO, JOSEPH L.
TEILHARD DE CHARDIN Y EL ESTATUTO DEL SER. HERNANDEZ, JUAN SAHAGUN LUCAS.
TEODICEA Y NIHILISMO. ROSADO, JUAN JOSE RODRIGUEZ.
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THE "IDEALISM" IN WITTGENSTEIN. SPRINGER, WILLIAM C.
THE "PHAEDRUS" AS THE TRANSITION FROM THE PLATONISM IN THE EARLIER DIALOGUES TO THE DIALECTIC AND THEOLOGY IN THE LATTER DIALOGUES. CHEN, CHUNG-HWAN.
THE "TWO THEORY" APPROACH TO MATERIALISM. NOREN, STEPHEN J.

METAPHYSICS
THE AMBIGUITY OF HUMAN AUTONOMY AND FREEDOM IN THE THOUGHT OF PAUL TILLICH: PART IV. KNUDSEN, ROBERT D.
THE ARGUMENT OF THE 'PORPHRY TEXT'. FORRESTER, JAMES WILLIAM.
THE AXIOLOGICALLY IDEAL MAN. CURLEY, WILLIAM H.
THE BASIC VIEWS OF C G JUNG IN THE LIGHT OF HERMENEUTIC E METASCIENCE. RAUHALA, LAURI.
THE CAUSALITY OF GOD IN SPINOZA'S PHILOSOPHY. WATT, A J.
THE CHU HSI AND WANG YANG-MING SCHOOLS AT THE END OF THE MING AND TOKUGAWA PERIODS. OKADA, TAKEHIKO.
THE CONCEPT OF TRANSCENDENCE IN EASTERN AND WESTERN THOUGHT. BISHOP, DONALD H.
THE CONCEPT OF HUMAN POSSIBILITY. STACK, GEORGE J.
THE CONTEMPORARY RELEVANCE OF HUME'S REMARKS ON LIBERTY AND NECESSITY. WALTON, DOUGLAS.
THE CONTINGENCY ARGUMENT AGAIN. WHITE, F C.
THE COSMOLOGICAL ARGUMENT AFTER KANT. DUPRE, LOUIS.
THE CRITICISMS OF WANG YANG-MING'S TEACHINGS AS RAISED BY HIS CONTEMPORARIES. T'ANG, CHUN-I.
THE CURRENT CULT OF SELF-REALIZATION. SHMUELI, EFRAIM.
THE DESIGN ARGUMENT AND INTUITION. PAUL, WILFORD.
THE DEVELOPMENT OF THE IDEA OF HABIT IN THE THOUGHT OF SAINT AUGUSTINE. PRENDIVILLE, JOHN G.
THE DEVELOPMENT OF THE BUDDHIST AND ADVAITA ETHICS (A STUDY IN COMPARISON). BANERJEE, SHRI SUMITROSDNKAR.
THE EPOCHE AND PHENOMENOLOGICAL ANTHROPOLOGY. SCANLON, JOHN D.
THE ESSENCE OF WANG YANG-MING'S PHILOSOPHY IN A HISTORICAL PERSPECTIVE. FANG, THOME H.
THE EXISTENCE OF PROPOSITIONS. KEKES, JOHN.
THE FLOW OF TIME. ZWART, P J.
THE GITA--A MANUAL OF YOGA PHILOSOPHY. BHADAURIA, R S.
THE HISTORICAL AND CONCEPTUAL RELATIONS BETWEEN KANT'S METAPHYSICS OF SPACE AND PHILOSOPHY OF GEOMETRY. HUMPHREY, TED B.
THE IMMEDIATE SUCCESSOR OF WANG YANG-MING: WANG LUNG-HSI AND HIS THEORY OF 'SSU-WU'. MOU, TSUNG-SAN.
THE INCOMPATIBILITY OF OMNIPOTENCE AND OMNISCIENCE. LA CROIX, RICHARD R.
THE LATENT POTENTIAL OF THE NOTION OF TRANSCENDENTAL. BRENNAN, EDWARD.
THE LOGIC OF NEGATIVE THEOLOGY. ENGLEBRESTSEN, GEORGE.
THE MASTER ARGUMENT. PORTILL, RICHARD L.
THE MEANING OF 'NOUS' IN THE POSTERIOR ANALYTICS. LESHER, JAMES H.
THE MEANING OF RELIGIOUS SYMBOLS: PAUL TILLICH AND HIS CRITICS. BURRILL, DONALD R.
THE MEANING OF 'TE' IN THE 'TAO TE CHING': AN EXAMINATION OF THE CONCEPT OF NATURE IN CHINESE TAOISM. CHEN, ELLEN MARIE.
THE MEANING OF TIME IN HEGEL'S PHENOMENOLOGY OF MIND. RASMUSSEN, PAUL C.
THE MEETING OF EAST AND WEST IN COOMARASWAMY AND RADHAKRISHNAN. STUNKEL, KENNETH R.
THE METAPHYSICS OF EMILE MEYERSON: A KEY TO THE EPISTEMOLOGICAL PARADOX. BRYSON, KENNETH A.
THE METAPHYSICS OF MIND-BODY IDENTITY THEORIES. EPSTEIN, FANNY L.
THE METAPHYSICAL STATUS OF REGULATIVE MAXIMS IN LEIBNIZ AND KANT. LOEMKER, LEROY E.
THE METAPHYSICAL SUBJECT. HARTNACK, JUSTUS.
THE MISSING PREMISE IN THE ONTOLOGICAL ARGUMENT. GEISLER, NORMAN L.
THE NATURE OF BEING: AN ESSAY IN REFLECTIVE METAPHYSICS. CHANDRA, SURESH.
THE ONTOLOGY OF THE 'TRACTATUS'. PEARS, DAVID.
THE ONTOLOGICAL SIGNIFICANCE OF ANSELM'S 'PROSLOGION'. CROCKER, SYLVIA FLEMING.
THE OPTICS OF NOTHINGNESS. CLARK, ORVILLE.
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METAPHYSICS
THE OTHER: A DIALOGUE. COLGAN, QUENTIN.
THE PARADOX OF THE STACK. JOHNSON JR, MAJOR L.
THE PARADOXES OF DETERMINISM. FRIQUEGNON, MARIE-LOUISE.
THE PHENOMENOLOGICAL ATTITUDE IN THE SAMKARA VEDANTA. SINARI, RAMAKANT.
THE PHILOSOPHY OF SRI MADHVACHARYA. RAO, P NAGARAJA.
THE PRESENT PROGRESSIVE PERIPHRASIS AND THE METAPHYSICS OF ARISTOTLE. COBB, R ALLAN.
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THE PROBLEM OF FUTURE CONTINGENTS. STREVELER, PAUL A.
THE PROBLEM OF THE ABSOLUTE IN THE MADHYAMAKA SCHOOL. DE JONG, J W.
THE PROBLEM OF NATURAL THEOLOGY. ROBINSON, N H G.
THE RATIONALITY OF METAPHYSICS. KEKES, JOHN.
THE REFUTATION OF STAGE. ROHATYN, DENNIS A.
THE RELATION OF THE ONTOLOGICAL ARGUMENT TO METAPHYSICS. WOOD JR, FORREST.
THE SELF-DESTRUCTION OF METAPHYSICS. KOZY, JOHN.
THE SHAPE OF LONERGAN'S ARGUMENT IN "INSIGHT". TEKIPPE, TERRY J.
THE SOUL-BODY PROBLEM IN ST THOMAS. KREYCHE, GERALD F.
THE STATUS OF METAPHYSICS IN THE "DISCOURSE ON METHOD". CATON, HIRAM.
THE STATUS OF THE PRINCIPLE OF UNIVERSAL CAUSATION. CASTELL, ALBUREY.
THE SUBJECTIVITY OF THE HUMAN BODY. ZANER, RICHARD M.
THE TALMUDIC VIEW OF EPICUREANISM. BASTOMSKY, S J.
THE TOLERABILITY OF METAPHYSICS. WALKER, JEREMY.
THE TRANSFORMATIONS FOR PERSONS. RORTY, AMELIE OKSENBERG.
THE TWO FACES OF THE ABSURD. MORAND, DONALD V.
THE TWO MAIN PROBLEMS OF PHILOSOPHY. WILSON, N L.
THE UNIFIED THOUGHT OF JONATHAN EDWARDS. RIFORGIATO, LEONARD R.
THE UNITY AND INDIVISIBILITY OF THE SELF (BRAHMAN). DE NICOLAS, ANTONIO T.
THE UNWILLING DEAD. HARRISON, STANLEY M.
THE VACUITY OF DETERMINATION. NARBUTAS, JONAS.
THE WAGES OF SCEPTICISM. UNGER, PETER.
THE WORLD REGAINED. FISK, MILTON.
THE WORLD WELL LOST. RORTY, RICHARD.
THEOPHANIC COSMIC ORDER IN SAINT BONAVENTURE. WOO, ESTHER.
THINKING LADDERS: A SUGGESTED CUT FOR A SET OF PUZZLES. OOSTHUIZEN, D C S.
THOUGHT AND REALITY: THE METAPHYSICS OF KANT AND WITTGENSTEIN. SCHWYZER, HUBERT.
TIEMPO Y SUBJETIVIDAD EN SARTRE. SCHNAITH, NELLY.
TIME AND TIME AGAIN. WILKERSON, T E.
TIME AND REALITY IN ELIOT AND EINSTEIN. MCMORRIS, M N.
TOWARD A NEW HUMANIST MANIFESTO. KURTZ, PAUL AND WILSON, EDWIN H.
TOWARDS A RELATIONAL METAPHYSICS. ZAIDI, SYED A R.
TOWARDS AN ONTOLOGY OF PLAY. KRELL, DAVID FARRELL.
TRUTH AND TECHNOLOGY. KING, MADDA.
TWO CONCEPTIONS OF SUBSTANCE IN ARISTOTLE. GEORGIADIS, CONSTANTINE.
UN LIBRO RECENTE SULLA TEORIA DEI TRASCENDENTALI IN ARISTOTELE. LESZL, WALTER.
UNITY AND CREATIVITY IN WANG YANG-MING'S PHILOSOPHY OF MIND. CHENG, CHUNG-YING.
UNMASKING THE PERSON. BALLARD, EDWARD G.
UNMEDIATED PREHENSIONS: SOME OBSERVATIONS. BENNETT, JOHN B.
VARIETIES OF HUMANISM AND THE "NEW" SECULARISM. KALLEN, HORACE M.
VERDAD Y ENMASCARAMIENTO. FRANCELLA, OSVALDO.
VERSO UN TOMISMO ESISTENZIALE. ORLANDO, PASQUALE.
VIJNANABHIKSU'S CONTRIBUTIONS TO THE SAMKHYA THOUGHT. KANSARA, N M.
VIJNANABHIKSU'S CONTRIBUTIONS TO THE SAMKHYA THOUGHT. KANSARA, N M.
WARUM UND ZU WELCHEM ENDE DIE MEISTEN GROSSEN PHILOSOPHEN NICHT, NOCH NICHT MATERIALISTEN WAREN. BLOCH, ERNST.
WAS ANSELM A REALIST: THE "MONOLOGIUM". ADAMS, MARILYN MCCORD.
WHAT DOES THE PHENOMENOLOGY OF EDMUND HUSSERL WANT TO ACCOMPLISH? FINK, EUGEN.

METAPHYSICS
WHETHER THE THEORY OF FAMILY RESEMBLANCES SOLVES THE PROBLEM OF UNIVERSALS. THORP, J W.
WHITEHEAD ON METAPHYSICS. BRENNAN, JOSEPH GERARD.
WHITEHEAD'S GOD: CATEGOREALLY DERIVED OR REFORMULATED AS A 'PERSON', OR NEITHER? MACCORMAC, EARL R.
WHITEHEAD'S GOD: THE ANALOGY OF ACTUAL ENTITY. HOGAN, DONALD.
WHITEHEAD'S GOD, ANALOGY, AND CONSISTENCY OF HIS METAPHYSICS. MILLER, VERONICA.
WHITEHEAD AND PERSONAL IDENTITY. BENNETT, JOHN B.
WITTGENSTEIN AND ZEN BUDDHISM. HUDSON, H.
WITTGENSTEIN'S EARLY THEORY OF THE WILL: AN ANALYSIS. WALKER, JEREMY.
WOLTERSTORFF ON BERGMANN'S PRINCIPIUM INDIVIDUATIONIS. GEELS, DONALD E.
ZAGADNIENIE "REDITO" W KOMENTARZU ROGERA BACONA DO "LIBER DE CAUSIS". WROBEL, J.
ZELLER ET FEUERBACH. CESA, CLAUDIO.
ZIFF ON GOD. JENSEN, A D.
ZUR METAPHYSIK DES ICHS. PANOU, STAVROS.

METASCIENCE
ON THE METASCIENCE OF PSYCHOANALYSIS. LESCHE, CARL.

METHOD(S)
BEDENKINGEN BIJ DE HEER KWAADS INTERPRETATIE VAN 'WAHRHEIT UND METHODE'. VANDENBULCKE, J.
CRITICISM AND METHOD. DUTTON, DENIS.
EL METODO SOCRATICO. JULIA, VICTORIA E.
EL METODO DIALECTICO EN PLATON. LASALA, MARIA ELENA.
EL METODO AXIOMATICO. LUNGARZO, CARLOS ALBERTO.
EL METODO DE LOS MODELOS. VERZ, ARMANDO ASTI.
EL METODO FENOMENOLOGICO. COSTA, MARGARITA.
L'ACTIVITE NEGATIVE. KRYGER, EDNA.
LA FENOMENOLOGIA DI G FUNKE TRA METAFISICA E METODO. PREITE, MARIA DELLO.
LE ORIGINI DEL MATEMATISMO MODERNO. BERTI, ENRICO.
LINGUISTIC METHOD. RISKA, AUGUSTIN.
MAIN TRENDS IN HISTORICAL-METHOD LITERATURE: SIXTEENTH TO EIGHTEENTH CENTURIES. WITSCHI-BERNZ, ASTRID.
METHOD AND INSIGHT. HEPBURN, R W.
METHOD OF CRITICAL THEORY. MILIC, VOJIN.
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NIETZSCHES KRITIK DER HISTORISCHEN WISSENSCHAFTEN. JAEHNIG, DIETER.
NOTAS SOBRE LA FUNCION METODICA DE LA SOCIOLOGIA DEL DERECHO. BALLESTEROS, ALBERTO MONTORO.
ON THE HISTORICAL SUBJECT. ROTENSTREICH, NATHAN.
SOBRE EL METODO Y LOS PROBLEMAS DE LA ANTROPOLOGIA ESTRUCTURAL. FABREGAT, CLAUDIO ESTEVA.
THE METHOD OF SCIENCE AND THE MEANING OF REALITY. MARGENAU, HENRY.
THE PHENOMENOLOGICAL ATTITUDE IN THE SAMKARA VEDANTA. SINARI, RAMAKANT.
THE PROBLEM OF METHOD IN CONTEMPORARY GREEK AESTHETICS. ANDRIOPOULOS, DIMITRI Z.
TOWARD A LIBERALIZATION OF EXPERIMENTAL AESTHETICS. LINDAUER, MARTIN S.
TOWARDS THE RESTORATION OF PHILOSOPHY. PARAHITANANDA, SWAMI.
WAARHEID ZONDER METHODE: EEN STUDIE OVER HANS-GEORG GADAMERS WIJSGERIGE HERMENEUTIEK. KWAAD, G C.

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AN OPERATIONAL DEMARCATION OF THE DOMAIN OF METHODOLOGY VERSUS EPISTEMOLOGY AND LOGIC. APOSTOL, PAVEL.
ANALISIS ESTRUCTURAL Y FILOSOFIA DEL LENGUAJE. MACI, GUILLERMO A.
ANALISIS DE LA DISCONTINUIDAD LOGICO-CRITICA ENTRE LA INTRODUCCION Y LA DIALECTICA DE LA CONCIENCIA EN LA FENOMENOLOGIA. MONSERRAT, JAVIER.
ANTHROPOLOGY AND HISTORY: SOME METHODOLOGICAL CONSIDERATION. YOH, MAY.
BETWEEN AUTONOMY AND SOCIALITY. RASMUSSEN, DAVID M.
CONFRONTATION AND OBJECTIVITY. HANSEN, TROELS EGGERS.
CONTEXTUAL FALSIFICATION AND SCIENTIFIC METHODOLOGY. LEPLIN, JARRETT.
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DESCARTES' INTENTIONS. RING, MERRILL.
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JOURNALISMIE ET HISTOIRE CONTEMPORAINE A L'EPOQUE DE BAYLE. YARDENI, MYRIAM.
L'ESPRIT D'AVENTURE EN PHILOSOPHIE. PIGUET, J CLAUDE.
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LA PHILOSOPHIE ET LA METHODOLOGIE OUVERTES: UN NOUVEAU STYLE ET UNE NOUVELLE CONSCIENCE. TONOIU, VASILE.
LA THEORIE DE LA SCIENCE DANS LES OEUVRES DE CLAUDE PTOLEMEE. DAMBSKA, IZYDORA.
LE CARACTERE ET AL STRUCTURE DE LA SCIENCE SELON TADEUSZ CZEZOWSKI. KWIATKOWSKI, TADEUSZ.
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LONERGAN'S 'METHOD IN THEOLOGY' AND OBJECTIVITY IN MORAL THEOLOGY. BOYLE, JOHN P.
MAXWELL'S METHODOLOGY AND HIS APPLICATION OF IT TO ELECTROMAGNETISM. CHALMERS, A F.
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METHODOLOGY AND PHILOSOPHY. RISKA, AUGUSTIN.
METODOLOGICZNY I FILOZOFICZNY KONWENCJONALIZM POINCAREGO. SIEMIANOWSKI, A.
OBSTACLES TO THE ACCUMULATION OF KNOWLEDGE IN THE SOCIAL SCIENCES. LEE, HANS E.
ON ARGUMENTS FROM ASTERISKS. HOUSEHOLDER, F W.
PHILOSOPHY OF EDUCATION - A DESCRIPTION OF THE FIELD. FRIESEN, JOHN W AND ORTEZA Y MIRANDA, EVELINA AND LU, HENRY C.
PHILOSOPHY OF EDUCATION IN COMPARATIVE PERSPECTIVE. PHENIX, PHILIP H.
PHILOSOPHIC METHOD AND EDUCATIONAL CONCEPTS. BERGER, M I.
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SOME OBSERVATIONS ON SOCIAL CONSENSUS METHODOLOGY. RESCHER, NICHOLAS.

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THE GENERATION AND UTILIZATION OF SOCIAL DATA. BRADBURN, NORMAN M.
THE HISTORY OF POLITICAL IDEAS: A CRITIQUE OF Q SKINNER'S METHODOLOGY. PAREKH, BHIKHU AND BERKI, R N.
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THE POLITICS OF CONTEMPORARY PHILOSOPHY OF HISTORY: A REPLY TO HAYDEN WHITE. DRAY, W H.
THE STRUCTURE OF SCIENTIFIC REVOLUTIONS (ON THOMAS S KUHN'S BOOK OF THE SAME TITLE) (IN HEBREW). BERGMAN, SHMUEL HUGO.
THEORY OF SCIENCE IN THE LIGHT OF GOETHE'S SCIENCE OF NATURE. HEGGE, HJALMAR.
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TWO VARIETIES OF HISTORICAL WRITING. SEVCENKO, IHOR.
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WEGEN IN DE ECONOMISCHE WETENSCHAP (I): OVER PREMISSE, PRINCIPE EN PRAKTIJK. HAAN, R L.
WHITEHEAD'S SPECULATIVE METHOD. HALL, DAVID L.

METZ,C
L'EVIDENCE ET LE CODE. BELLOUR, RAYMOND.
QUE SANS DISCOURS APPARAISSENT LES FILMS. EIZYKMAN, CLAUDINE.

MEW,P
METAPHOR, TRUTH AND MEW ON ELLIOTT. KIPP, DAVID.

MEYER,L
MEYER, MEANING, AND MUSIC. TITCHENER, JOHN M AND BROYLES, MICHAEL E.

MEYERSON,E
THE METAPHYSICS OF EMILE MEYERSON: A KEY TO THE EPISTEMOLOGICAL PARADOX. BRYSON, KENNETH A.

MEYERSON,I
LES THEORIES PSYCHOLOGIQUES DE L'INDE. FILLIOZAT, M JEAN.

MEYNELL,H
THE MENTAL AND THE PHYSICAL--A REPLY TO DR MEYNELL. PLACE, U T.

MICHELANGELO
MICHELANGELO'S "LAST JUDGMENT" AND ITS AESTHETIC IMPLICATIONS. TOWNSLEY, ASHTON L.

MICHELIS,P
IS MICHELIS A 'PLATONIST'? ANDRIOPOULOS, DIMITRI Z.
THE PROBLEM OF METHOD IN CONTEMPORARY GREEK AESTHETICS. ANDRIOPOULOS, DIMITRI Z.

MICHELSON,A
ABSOLUTE SPACE AND THE METAPHYSICS OF THEORIES. SKLAR, LAWRENCE.

MIDDLE-CLASS
PHAENOMENOLOGIE DES IDEOLOGISCH-POLITISCHEN AUFTRETENS DER JUGOSLAWISCHEN MITTELKLASSE. KANGRGA, MILAN.

MIDDLETON,R
THE GREAT REPRESSION. KELL, RICHARD.

MIJUSKOVIC,B
SO WE HAVE A SHAFTENBUREAN SELF IN THE 'TREATISE'? CORCORAN, CLIVE M.

MILITARY
UNIVERSITY NEUTRALITY AND ROTC. HOLMES, ROBERT L.

MILL
ABORTION AND THE PRINCIPLES OF LEGISLATION. MICALLEF, PAUL J.
IS MILL'S HEDONISM INCONSISTENT? DAHL, NORMAN O.
J A HOBSON AS A NEW LIBERAL THEORIST: SOME ASPECTS OF THIS SOCIAL THOUGHT UNTIL 1914. FREEDEN, MICHAEL.
J S MILL'S POLITICAL PHILOSOPHY OF MIND. HOLLIS, MARTIN.
JEAN-BAPTISTE SAY AND THE EDUCATION OF JOHN STUART MILL. HEERTJE, ARNOLD.
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LE PRINCIPLE D'UTILITE ET L'EGALITE: BENTHAM ET J S MILL. GRIFFIN-COLLART, E.
MILL AND SOME CONTEMPORARY CRITICS ON 'CAUSE'. ROSENBERG, A.
MILL'S SECULAR RELIGION. RAUCH, LEO.
MONRO ON MILL'S 'THIRD HOWLER'. NIELSEN, KAI.
ON LIBERTY: A NOTE ON MILL'S USE OF LOGIC. JOY, GLENN C.
SHELLEY, JOHN STUART MILL, AND THE SECRET BALLOT. MCNIECE, GERALD.
THE CONCEPT OF CRIME. ARMOUR, LESLIE.
THE INDUCTIVE LOGIC OF PROGRESSIVE PROBLEM-SHIFTS. COHEN, L J.
THE JUSTIFICATION OF LIBERALISM. THOMAS, D A LLOYD.
THE PROOF OF UTILITY AND EQUITY IN MILL'S UTILITARIANISM. MARSHALL, JOHN.
WHAT IS MILL'S PRINCIPLE OF UTILITY? BROWN, D G.

MILLER,B
OPEN TEXTURE AND JUDICIAL LAW-MAKING. KEARNS, THOMAS R.
THE CONTINGENCY ARGUMENT AGAIN. WHITE, F C.

MILLER,D
FARRE AND NON-LOGICAL NECESSITY. COHEN, B AND MADDEN, E H.
WISHFUL THINKING AND "THE WILL TO BELIEVE". DAVIS, STEPHEN T.

MILLER,J
ARE NATURAL LAWS SIMPLIFIED EMPIRICALLY USEFUL TAUTOLOGIES? BERENDA, C W.

MILLER,W
MORE THOUGHTS ABOUT MILLER'S "FURTHER THOUGHTS ON PEIRCE'S USE OF HISTORY". WIENER, PHILIP P.

MILLOSEVICH,F
IL PENSIERO POLITICO DI BERNARDO DI CHIARAVALLE. CORRADI, MARIA GRAZIA.

MILTON
LA "LOGIQUE" DE MILTON. HIMY, A.

MIND
"---THIS I OR HE OR IT (THE THING) WHICH THINKS---". SELLARS, WILFRID.
A REPLY TO PROFESSOR ABELSON. LOCKWOOD, MICHAEL.
ACCESS, INCORRIGIBILITY, AND IDENTITY. TORMEY, ALAN.
ACTING AND TRYING. ARMSTRONG, D M.
ARMSTRONG ON DISEMBODIED MINDS. ENGLEBRETSEN, GEORGE.
BIOLOGICAL FOUNDATIONS OF THE PSYCHONEURAL IDENTITY. GLOBUS, GORDON G.
COMMENTS ON NEUROPHYSIOLOGICAL REDUCTION. BARNETTE, R L.
CONSCIOUSNESS: THE SECONDARY ROLE OF LANGUAGE. ARRIB, MICHAEL A.
CONTENT AND CONSCIOUSNESS AND THE MIND-BODY PROBLEM. GUNDERSON, KEITH.

MIND
DAVIDSON ON PRIMITIVE ACTIONS THAT CAUSE DEATHS. JOHNSON, CONRAD D.
DESCARTES' PROOF THAT HE IS NOT HIS BODY. LEVIN, M E.
EMERGENT PROPERTIES, PERSONS, AND THE MIND-BODY PROBLEM. JONES, DAVID H.
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ENTHYMEMES: BODY AND SOUL. MILLER, ARTHUR B.
FLEW, STRAWSON AND LOCKE'S PARROT. MOULDER, JAMES.
FOR PHILOSOPHERS AND SCIENTISTS: A GENERAL SYSTEMS PARADIGM. TAYLOR, ALASTAIR M.
GRAMMATICAL KNOWLEDGE AND STATES OF MIND. GRANDY, RICHARD E.
HEGEL'S TRIADIC DOCTRINE OF COGNITIVE MIND. GREENE, MURRAY.
HEIDEGGER AND RYLE, TWO VERSIONS OF PHENOMENOLOGY. MURRAY, MICHAEL.
HOW TO TELL YOUR FRIENDS FROM MACHINES. ROBINSON, GUY.
IL VERUM-FACTUM VICHIANO. SEVERINO, GIULIO.
JUERGEN HABERMAS: A SOCIAL SCIENCE OF THE MIND. HILL, MELVYN ALAN.
LATE MING CRITICISM OF WANG YANG-MING: THE CASE OF WANG FU-CHIH. MCMORRAN, IAN.
LAUGHTER AND THE THEORY OF ACTION. CLAIBORNE, JOHN H.
LE DEFI CYBERNETIQUE. GOCHET, PAUL.
MATERIALISM, SENTIENCE AND ONTOLOGY. NOREN, STEPHEN J.
MENTAL STATES. HESLEP, ROBERT D.
MORAL DECISION IN WANG YANG-MING: THE PROBLEM OF CHINESE "EXISTENTIALISM". NIVISON, DAVID SHEPHERD.
ON ALLEGED REFUTATIONS OF MECHANISM USING GOEDEL'S INCOMPLETENESS RESULTS. CHIHARA, CHARLES S.
ON THE PHENOMENOLOGY OF THE UNCONSCIOUS. SCHWANKL, PETER.
PERSONS, THOUGHTS AND BRAINS. CLARKE, J J.
PRAGMATISM'S CONTRIBUTION TO AN EVOLUTIONARY VIEW OF MIND. GOUDGE, T A.
PRESENTACION DE LA OBRA DE MICHEL FOUCAULT. TRIAS, EUGENIO.
PSYCHOPHYSICAL AND THEORETICAL IDENTIFICATIONS. LEWIS, DAVID.
REJOINDERS. ABELSON, RAZIEL.
REPLY TO ARRIB AND GUNDERSON. DENNETT, D C.
REPORT ON THE PANEL DISCUSSION: "WANG YANG-MING AND WESTERN THOUGHT". MOORE, RONALD.
REPRESENTATIONAL PROPERTIES AND MIND-BODY IDENTITY. DANTO, ARTHUR C.
RESPONSE TO PROFESSOR C HESLEP. MACMILLAN, C J B.
SOME SUPPOSED ADVANTAGES OF MATERIALISM. GREEN, C H.
SUBJECTIVITY AND ONTOLOGICAL REALITY: AN INTERPRETATION OF WANG YANG-MING'S MODE OF THINKING. TU, WEI-MING.
THE "TWO THEORY" APPROACH TO MATERIALISM. NOREN, STEPHEN J.
THE CONCEPT OF WANTING. AUDI, ROBERT.
THE EGO AND THE CONSCIOUSNESS IN RIVAL PERSPECTIVES (A STUDY OF HUSSERL AND THE EARLY SARTRE) (IN HEBREW). SUKALE, MICHAEL.
THE ESSENCE OF WANG YANG-MING'S PHILOSOPHY IN A HISTORICAL PERSPECTIVE. FANG, THOME H.
THE IMMEDIATE SUCCESSOR OF WANG YANG-MING: WANG LUNG-HSI AND HIS THEORY OF 'SSU-WU'. MOU, TSUNG-SAN.
THE MEANING OF EXPERIENCE IN MAINE DE BRIAN'S PHILOSOPHY. PUCELLE, JEAN.
THE METAPHYSICS OF MIND-BODY IDENTITY THEORIES. EPSTEIN, FANNY L.
THINKING LADDERS: A SUGGESTED CUT FOR A SET OF PUZZLES. OOSTHUIZEN, D C S.
UNITY AND CREATIVITY IN WANG YANG-MING'S PHILOSOPHY OF MIND. CHENG, CHUNG-YING.

MINDS
"DESIRE" IN HEGEL'S REALM OF SELF-CONSCIOUSNESS. WENTZ, JAN T.
CRITERIA AND OTHER MINDS. HYSLOP, ALEC.
DELIBERATING MACHINES. JOSKE, W C.
FURTHER REFLECTIONS ON MIND-BODY IDENTITY. ABELSON, RAZIEL.
HEGEL ET NOUS: A PROPOS PROBLEME DE L'HISTOIRE DE LA PHILOSOPHIE. LOMBARDI, FRANCO.

MINDS
JUST WHAT IS WRONG WITH THE ARGUMENT FROM ANALOGY? LOCKE, DON.
NECESSARILY ADEQUATE EVIDENCE ABOUT OTHER MINDS. GREENWOOD, T.
NON-PHYSICAL MENTAL ACTS AS EDUCATIONAL GOALS. HESLEP, ROBERT D.
OTHER MINDS AND PROFESSOR AYER'S CONCEPT OF A PERSON. HACKER, P M.
PERCEPTION AND OTHER MINDS. DRETSKE, FRED I.
PERSONS, CRITERIA, AND SKEPTICISM. SAUNDERS, JOHN TURK.
ROBOTS AND CONSCIOUSNESS. MARTINEZ, JULIO.
RYLE'S MYTH. SPRAGUE, ELMER.
THE LOGIC OF CONSCIOUSNESS AND THE MIND-BODY PROBLEM IN POLANYI. INNIS, ROBERT E.
THE MIND-BODY PROBLEM: A NONMATERIALISTIC IDENTITY THESIS. BUTLER, CLARK W.
THE TWO MAIN PROBLEMS OF PHILOSOPHY. WILSON, N L.
THE WAGES OF SCEPTICISM. UNGER, PETER.
TORMEY ON ACCESS AND INCORRIGIBILITY. FELDMAN, FRED AND HEIDELBERGER, HERBERT.
TWO ARGUMENTS AGAINST THE IDENTITY THEORY OF MIND. CLARKE, DESMOND M.
WITTGENSTEIN AND CARTESIAN PRIVACY. SOLOMON, ROBERT C.

MIRACLE(S)
DAVID HUME AND CHARLES DARWIN. HUNTLEY, WILLIAM B.
MIRACLES AND PHYSICAL IMPOSSIBILITY. YOUNG, ROBERT.
MIRACLES AND EPISTEMOLOGY. YOUNG, ROBERT.
MIRACLES. DIAMOND, MALCOLM L.
RECENT DISCUSSIONS ON MIRACLES. WEI, TAN TAI.
THE FINITE SUPERNATURAL: THEOLOGICAL PERSPECTIVES. STINSON, CHARLES.

MISTAKE(S)
ON ARGUMENTS FROM ASTERISKS. HOUSEHOLDER, F W.
ON LEARNING FROM OUR MISTAKES. CHALMERS, A F.

MITCHELL,D
DEDUCIBILITY AND INFERABILITY. WIREDU, J E.

MODAL-LOGIC
A CORRELATION BETWEEN MODAL REDUCTION PRINCIPLES AND PROPERTIES OF RELATIONS. FITCH, FREDERIC B.
A GENERAL THEORY OF THE CONDITIONAL IN TERMS OF A TERNARY OPERATOR. GABBY, DOV M.
A NEW AXIOMATIZATION OF MODAL SYSTEM K1 2. SOBOCINSKI, BOLESLAW.
A NEW EXTENSION OF S4. GOLDBLATT, R I.
A NEW REPRESENTATION OF S5. THOMASON, STEVEN K.
A SIMPLIFIED SEMANTICS FOR MODAL LOGIC. GOBLE, L F.
A WARNING ABOUT THE CHOICE OF PRIMITIVE OPERATORS IN MODAL LOGIC. MAKINSON, DAVID.
APPLICATIONS OF SCOTT'S NOTION OF CONSEQUENCE TO THE STUDY OF GENERAL BINARY INTENSIONAL CONNECTIVES AND ENTAILMENT. GABBAY, DOV.
AXIOMATIC, SEQUENZEN-KALKUL, AND SUBORDINATE PROOF VERSIONS OF S9. VANDER NAT, ARNOLD.
CLASSES AND CHANGE. PARKS, ZANE.
CONCERNING THE PROPER AXIOM FOR S4 04 AND SOME RELATED SYSTEMS. GOLDBLATT, R I.
CONSISTENT, INDEPENDENT, AND DISTINCT PROPOSITIONS. SHUKLA, ANJAN.
DERYWACYJNE FORMALIZACJE MODALNYCH LOGIK ZDANIOWYCH. KABZINSKI, JACEK K.
DESCRIPTIONS, ESSENCES AND QUANTIFIED MODAL LOGIC. WOODS, JOHN.
EPSILON-CALCULUS BASED AXIOM SYSTEMS FOR SOME PROPOSITIONAL MODAL LOGICS. FITTING, MELVIN.
EXTENSIONS OF T-ZERO (TITLE EDITED). HAYES, STANLEY E.
FINITE MODEL PROPERTY FOR FIVE MODAL CALCULI IN THE NEIGHBOURHOOD OF S3. SHUKLA, ANJAN.
FURTHER EXTENSIONS OF S3*. THOMAS, IVO.
IN SO MANY POSSIBLE WORLDS. FINE, KIT.
INVESTIGATIONS INTO THE SENTENTIAL CALCULUS WITH IDENTITY. BLOOM, STEPHEN L AND SUSZKO, ROMAN.

MODAL-LOGIC
KRIPKE'S AXIOMATIZATION OF S2. KIELKOPF, CHARLES F.
KRIPKE'S DEONTIC SEMANTICS AGAIN. BACON, JOHN.
MATTERS OF RELEVANCE. LEBLANC, HUGUES.
MODAL ELABORATIONS OF PROPOSITIONAL LOGICS. RESCHER, NICOLAS AND MANOR, RUTH.
MODAL LOGIC WITH SUBJUNCTIVE CONDITIONALS AND DISPOSITIONAL PREDICATES. AQVIST, LENNART.
MODAL SYSTEM S3 AND THE PROPER AXIOMS OF S4 02 AND S4 04. SOBOCINSKI, BOLESLAW.
MODALITY AND PREFERENCE RELATION. SAITO, SETSUO.
NATURAL DEDUCTION RULES FOR S1-ZERO THROUGH S4-ZERO (TITLE EDITED). SATRE, THOMAS W.
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NOTIONS OF RELEVANCE: COMMENTS ON LEBLANC'S PAPER. CHELLAS, BRIAN F.
ON 'DE DICTO' MODALITIES IN QUANTIFIED S5. TICHY, PAVEL.
ON CHISHOLM'S PARADOX. MOTT, PETER L.
ON FORMALIZING ARISTOTLE'S THEORY OF MODAL SYLLOGISMS. PARKS, R ZANE.
ON SOME MODELS OF MODAL LOGICS. BAXTER, R J.
ON THE EXTENSIONS OF S5. GAERDENFORS, PETER.
ON THE MODES OF OPPOSITION IN THE FORMAL DIALOGUES OF P LORENZEN. VAN DUN, FRANK.
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ON THE STRUCTURAL COMPLETENESS OF SOME PURE IMPLICATIONAL PROPOSITIONAL CALCULI. PRUCNAL, TADEUSZ.
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POST COMPLETENESS IN MODAL LOGIC. SEGERBERG, KRISTER.
REFERENTIAL OPACITY. LINSKY, LEONARD.
SEMANTICS FOR S4 POINT 3 POINT 2. ZEMAN, J JAY.
SEMANTICS FOR S4 POINT 2. HAZEN, ALLEN.
SHADES OF THE LIAR. POST, JOHN.
STRICT AND MATERIAL IMPLICATION IN THE EARLY SIXTEENTH CENTURY. ASHWORTH, E J.
TENSED MODALITIES. WOOLHOUSE, R S.
THE COMPLETENESS OF S1 AND SOME RELATED SYSTEMS. CRESSWELL, M J.
THE DEDUCTION THEOREMS VALID IN CERTAIN FRAGMENTS OF THE LEWIS' SYSTEM S2 AND THE SYSTEM T OF FEYS-VON WRIGHT. SURMA, STANISLAW J.
THE EXISTENCE POSTULATE AND NON-REGULAR SYSTEMS OF MODAL LOGIC. SHUKLA, ANJAN.
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THE SEMANTICS OF ENTAILMENT - III. MEYER, ROBERT K AND ROUTLEY, RICHARD.
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TWO-DIMENSIONAL MODAL LOGIC. SEGERBERG, KRISTER.
UNUSUAL FEATURE OF S3*. THOMAS, IVO.

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SCEPTICISM AND MODAL LOGIC. POSPESEL, HOWARD.
TWO NEW INTERPRETATIONS OF MODALITY. GARSON, J W.

MODALITY
ANTECEDENTS OF CONTEMPORARY LOGICAL AND LINGUISTIC ANALYSES IN SCHOLASTIC LOGIC. RIVERO, MARIS-LUISA.
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REPLY TO WILLIAMSON. CURLEY, E M.

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A PROPOS DES MANUSCRITS D'EMILE RAVIER SUR WOLFF. VIEILLARD-BARON, JEAN-LOUIS.
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MONRO ON MILL'S 'THIRD HOWLER'. NIELSEN, KAI.

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QUESTIONS IN MONTAGUE ENGLISH. HAMBLIN, C L.
THE SEMANTICS OF GENERIC 'THE'. BACON, JOHN.

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I PENSIERI DI MONTAIGNE SUL DIRITTO. MENGONI, LUIGI.
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MONTEIRO,I
INACIO MONTEIRO E A EVOLUCAO DOS ESTUDOS NAS AULAS DOS JESUITAS DE SETECENTOS. DE ANDRADE, ANTONIO ALBERTO.
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ONE MORE FLAW IN G E MOORE'S CRITIQUE OF SUBJECTIVISM. WILCOX, JOHN T.
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I "DIFETTI DELLA GIURISPRUDENZA" DI L A MURATORI. PATTARO, ENRICO.

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WHAT IS A SYLLOGISM? SMILEY, T J.

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LA PEUR ET LA CITE. PASINI, DINO.
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MILL'S SECULAR RELIGION. RAUCH, LEO.
NATURAL POWERS AND POWERFUL NATURES. HARRE, R AND MADDEN, E H.
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NEOPLATONIC VALUATIONS OF NATURE, BODY AND INTELLECT. ARMSTRONG, A HILARY.
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QUANTUM THEORY AND THE MECHANISTIC PARADIGM. CRANSTON, J B.
REPLY TO HARRIS. WATT, A J.
RUSKIN'S IDEAS ON GROWTH IN ARCHITECTURE AND ORNAMENT. PENNY, NICHOLAS.
SOME THOUGHTS ON BUDDHISM AND THE ETHICS OF ECOLOGY. ROBINSON, PETER.
SPAZIO E TEMPO NELLA TEORIA DARWINIANA. PANCALDI, G.
STORIA E STRUTTURA NELL'ESSEGESI MARXISTA DI ALFRED SCHMIDT. CEPPA, LEONARDO.
SULL'ETICA DELLA DECISIONE. MOLINARO, ANICETO.
TEORIA I METODOLOGIA FILOZOFII PRZYRODY W UJECIU NICOLAI HARTMANNA. KIJOWSKI, RYSZARD.
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TWO TRENDS IN CONTEMPORARY AESTHETICS. BEARDSMORE, R W.
VERDAD Y ENMASCARAMIENTO. FRANCELLA, OSVALDO.

NECESSARY
GOD, NECESSARY EXEMPLIFICATION, AND THE SYNTHETIC/ANALYTIC. LAURA, RONALD S.
ON THE CONDITIONS OF CAUSALITY. HILPINEN, RISTO.
PERSONS, CRITERIA, AND SKEPTICISM. SAUNDERS, JOHN TURK.
PRAGMATICALLY NECESSARY STATEMENTS. NERLICH, GRAHAM.
SALVAGING NECESSARY TRUTH. EVANS, CHARLES.

NECESSITY(-TIES)
ARISTOTLE ON NECESSITY, CHANCE AND SPONTANEITY. MILLER, WILLARD M.
ESTUDIO SOBRE LOS PROBLEMAS FILOSOFICOS QUE PLANTEA "EL AZAR Y LA NECESIDAD" DE JACQUES MONOD. GIRONELLA, JUAN ROIG.
FREEDOM AS A CAUSE AND AS A SITUATION. ROTENSTREICH, NATHAN.
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HUME'S ANALYSIS OF "CAUSE" AND THE 'TWO-DEFINITIONS' DISPUTE. LESHER, JAMES H.
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INUTILIDAD DE LA FILOSOFIA. SANABRIA, JOSE RUBEN.
LA NOTION PLOTINIENNE D'EXEGESE. ECH, ALAIN.
LOGICAL NECESSITY, SELF-EVIDENCE AND "GOD EXISTS". OAKES, ROBERT A.
LOGICAL POSSIBILITY. SEDDON, GEORGE.
NATURAL NECESSITY. HUMBER, JAMES AND MADDEN, EDWARD.
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NECESSITY AND SOME NON-MODAL PROPOSITIONAL CALCULI. PAHI, BSIWARMBHAR.

NECESSITY(-TIES)
OMNIPOTENCE. GEACH, P T.
PERMANENCE DE LA POESIE. HORODINGA, GEORGETA.
POSITIVE FREEDOM, NEGATIVE FREEDOM, AND POSSIBILITY. WHITE, MORTON.
PRAGMATICALLY NECESSARY STATEMENTS. NERLICH, GRAHAM.
PROPER NAMES AND NECESSARY PROPERTIES. CORRADO, MICHAEL.
SOBRE EL AZAR Y LA NECESIDAD. DE ALEFANDRO, JOSE MARIA.
STERLING LAMPRECHT'S CRITIQUE OF CAUSALITY. COHEN, BARRY AND HUMBER, JAMES.
SURROGATES FOR NECESSITY. FARRE, R.
THE AMBIGUITY OF "PERFECTION" IN THE ONTOLOGICAL ARGUMENT. HOWE, LEROY T.
THE MISSING PREMISE IN THE ONTOLOGICAL ARGUMENT. GEISLER, NORMAN L.
THE RELATION OF THE ONTOLOGICAL ARGUMENT TO METAPHYSICS. WOOD JR, FORREST.
THE SEMANTICS OF ENTAILMENT - III. MEYER, ROBERT K AND ROUTLEY, RICHARD.
THOUGHTS AND FACTS - AN ARISTOTELIAN PROBLEM. RINDBOM, MARTEN.

NEED(S)
COGNITIVE FACTORS IN THE EVOLUTION OF CIVILIZATIONS. QUIGLEY, CARROLL.
DIALECTICS VERSUS CRITICAL RATIONALISM. KEUTH, HERBERT.
L'AMERIQUE ET LE BESOIN PHILOSOPHIQUE. MOROT-SIR, EDOUARD.
NATURAL LAW AS WARRANT. JAMIESON, KATHLEEN M.

NEGATION
AME SPINOZISTE, AME NEO-PLATONICIENNE. BRETON, STANISLAS.
IN REAL LIFE NEGATIVES ARE FALSE. WASON, P C.
L'ANALYSE LOGIQUE DU PROBLEME DES CONSEQUENCES NEGATIVES ET LA CLASSIFICATION DES METHODES DE SA RESOLUTION. DUEMOV, A I.
LA NEGATION EN FRANCAIS ET LA FORMALISATION DE LA GRAMMAIRE. TASMOWSKI-DE RYCK, L.
MORE ON WHAT THERE ISN'T. SLATTERY, MICHAEL P.
NEGATION IN FREUD. BUELENS, JAN.
NEGATION: THE TENSION BETWEEN ONTOLOGICAL POSITIVITY (NEGATIONLESS POSITIVITY) AND ANTHROPOLOGICAL NEGATIVITY (POSITIVELY DESCRIBED). APOSTEL, LEO.
ON CONSERVING POSITIVE LOGICS. MEYER, ROBERT K.
ON THE MODES OF OPPOSITION IN THE FORMAL DIALOGUES OF P LORENZEN. VAN DUN, FRANK.
PLATO ON NEGATION AND NON-BEING IN THE "SOPHIST". LEE, EDWARD N.
SARTRE'S INTERPRETATION OF CONSCIOUSNESS AS SPONTANEOUS. CHRISTENSEN, WILLIAM.
TENSE, NEGATION AND POSSIBILITY. MILLER, BARRY.
THE PROBLEM OF NEGATION. TOMS, ERIC.
THE PSYCHOLOGY OF NEGATION AND ATTENTION. DE MEY, M.
THE RELATION BETWEEN NEGATION IN LINGUISTICS, LOGIC AND PSYCHOLOGY, A PROVISIONAL CONCLUSION. APOSTEL, LEO.
UBER DIE NEGATION VON SATZEN. KRECHT, JAROSLAV.

NEGATIVE
NEGATIVE EXEMPLIFICATION. BROWNSTEIN, DONALD.
NEGATIVE 'ACTIONS'. RYLE, G.
THE LOGIC OF NEGATIVE THEOLOGY. ENGLEBRESTSEN, GEORGE.
THE ROLE OF NEGATIVE ABSOLUTES IN MORAL THEOLOGY: A NOTE. DE ADDER, JAMES W.

NEGLIGENCE
BRADY ON RECKLESSNESS. WINSLADE, WILLIAM J.

NEGRI,A
RISPOSTE ALLA "LETTERA APERTISSIMA A M F SCIACCA" DI A NEGRI. RASCHINI, MARIA ADELAIDE AND OTHERS.

NELSON,E
THE GROUNDS OF SENSE: THE PHILOSOPHY OF EVERETT J NELSON. WEITZ, MORRIS.

NEO-CONFUCIANISM
HOW DID A NEO-CONFUCIAN SCHOOL BECOME THE STATE ORTHODOXY? LIU, JAMES T C.

NEO-HEGELIANISM
NOTAS SOBRE LA ALTERIDAD DEL DERECHO EN LA FILOSOFIA JURIDICA ITALANA ACTUAL. BALLESTEROSM, JESUS.

NEO-KANTIANISM
NOTAS SOBRE LA ALTERIDAD DEL DERECHO EN LA FILOSOFIA JURIDICA ITALANA ACTUAL. BALLESTEROSM, JESUS.

NEO-PLATONISM
ACTUALITE DU NEOPLATONISME. SOLIGNAC, AIME.
AME SPINOZISTE, AME NEO-PLATONICIENNE. BRETON, STANISLAS.
DEUX CONTRESENS DANS LA TRADUCTION FRANCAISE DE L'ISAGOGE. GAGNON, CLAUDE.
FOREIGN BOOKS ON GREEK PHILOSOPHERS: ARISTOTLE AND AFTER. SWEENEY, LEO.
L'AME DU "TIMEE" ET L'UN DU "PARMENIDE" DANS LA PERSPECTIVE NEOPLATONICIENNE. TROUILLARD, JEAN.
NEOPLATONIC VALUATIONS OF NATURE, BODY AND INTELLECT. ARMSTRONG, A HILARY.
PLOTIN ET LE MIROIR DE DIONYSOS. PEPIN, JEAN.

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SULL'EPISTEMOLOGIA NEO-EMPIRISTA. PILATI, ANTONIO.

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CRITICA DEL SUBJETIVISMO EN LA ESTIMATIVA JURIDICA. SICHES, LUIS RECANSENS.
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LOS COMIENZOS DE LA INFLUENCIA NEOESCOLASTICA. TASSARA, ANDRES OLLERO.

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BIOLOGICAL FOUNDATIONS OF THE PSYCHONEURAL IDENTITY. GLOBUS, GORDON G.
COMMENTS ON NEUROPHYSIOLOGICAL REDUCTION. BARNETTE, R L.

NEUROPSYCHOLOGY
ON MAKING A PAIN PUBLIC. TIBBETTS, PAUL.

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NEUTRALITY
LA RIVOLUZIONE FRANCESE E LA SCIENZA: PART I. ISRAEL, G AND NEGRINI, P.
NEUTRALITY AND THE SCHOOLS. SNOOK, I A.
NEUTRALITY AND THE SCHOOLS. SNOOK, I A.
PROBLEM NEUTRALNOSCI METAETYKI. ALBERT, HANS.
THE LOGIC OF NEUTRALITY DISCUSSIONS: CAN A UNIVERSITY BE NEUTRAL? STRIKE, KENNETH.
THE THEORETICAL CONTENT OF LANGUAGE. HALLETT, GARTH.

NEUTRALITY
UNIVERSITY NEUTRALITY AND ROTC. HOLMES, ROBERT L.

NEVILLE,R
NEVILLE ON THE ONE AND THE MANY. FORD, LEWIS S.

NEW-LEFT
THE "STUDENT REVOLUTION" IN THE USA AND THE CRISIS OF BOURGEOIS VALUES. NOVINSKAIA, M I.

NEWMAN,J
CARDINAL NEWMAN'S "FACTORY-GIRL ARGUMENT". NEWMAN, JAY.
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NEWMAN'S DISPUTE WITH LOCKE. MAULTY, R A.

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NEWTON-SMITH,W
COSMOLOGY AND INFINITY. HUBY, PAMELA M.

NICHOLAS-OF-AUTRECOURT
DIRECT SENSORY AWARENESS: A TIBETAN VIEW AND A MEDIEVAL COUNTERPART. MCDERMOTT, A CHARLENE.

NICHOLAS-OF-CUSA
DEL "INDETERMINADO" GRIEGO AL "VERDADERO INFINITO" HEGELIANO: REFLEXIONES SOBRE LA RELACION FINITUD-INFINITUD. CASTRO, MANUEL CABADA.
NICHOLAS OF CUSA AND THE FINITE UNIVERSE. LAI, TYRONE.
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NICKEL,J
INVERSE DISCRIMINATION. COWAN, J L.
REPARATIONS TO WRONGED GROUPS. BAYLES, MICHAEL D.

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MORALS AND REASONS. BEEHLER, RODGER.
REASONS FOR BEING MORAL. BEEHLER, RODGER.

NIETZSCHE
ART, TECHNOLOGY, AND NIETZSCHE. HERRMANN, ROLF-DIETER.
BULLETIN NIETZSCHEEN. VALADIER, PAUL.
ELEMENTS OF IRRATIONALISM IN NIETZSCHE'S METAETHICS. WILCOX, JOHN T.
KIERKEGAARD INTERPRETE DE NIETZSCHE. ASSAAD-MIKHAIL, F.
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NIETZSCHE
NIETZSCHE, HUMANISM, AND VIOLENCE. SEFLER, GEORGE F.
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NIETZSCHE'S 'NACHLASS': REMARKS ON ALDERMAN'S "NIETZSCHE'S MASKS". BRANN, HENRY WALTER.
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NOSTOS. RAMFOS, STELIOS.
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QUI EST LE SOCRATE DE NIETZSCHE? LE GAL, Y.
TEODICEA Y NIHILISMO. ROSADO, JUAN JOSE RODRIGUEZ.
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THE OPTICS OF NOTHINGNESS. CLARK, ORVILLE.
THE SURVIVAL OF TRAGEDY: DOSTOEVSKY'S "THE IDIOT". SHAW, DANIEL.
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NIHILISM
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NIETZSCHE'S AND WITTGENSTEIN'S PERSPECTIVISM. WALLACE, KYLE.
NIETZSCHE AND NIHILISM. SCHACHT, RICHARD.
TEODICEA Y NIHILISMO. ROSADO, JUAN JOSE RODRIGUEZ.
THE CONFLICT BETWEEN PHILOSOPHY AND DOGMATISM IN CONTEMPORARY MARXISM. ARANDELOVIC, JOVAN.
THE OPTICS OF NOTHINGNESS. CLARK, ORVILLE.

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A NOTE ABOUT BENTHAM ON EQUALITY AND ABOUT THE GREATEST HAPPINESS PRINCIPLE. WERNER, LOUIS.
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APPUNTI SULLA FORTUNA DI J F FRIES. BIANCO, BRUNO.
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BLONDEL E FICHTE. NICOLOSI, SALVATORE.
BRONISLAW F TRENTOWSKI (1808-1869). GRZEGORCZYK, CHRISTOPHE.
BULLETIN NIETZSCHEEN. VALADIER, PAUL.
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CHARLES RENOUVIER ET LE CRITICISME. MERY, MARCEL.
CROCE AND WHITEHEAD ON CONCRESCENCE. ALLAN, GEORGE.
DAVID HUME AND CHARLES DARWIN. HUNTLEY, WILLIAM B.
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NINETEENTH
EL PENSAMIENTO JURIDICO DE JOAQUIN COSTA. BALLESTEROS, MANUEL-A.
G E SCHULZE TRA LA "MORAL-THEOLOGIE" E LA SPECULAZIONE HEGELIANA. PUPI, ANGELO.
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HEGEL UND PLOTIN. BEIERWALTES, W.
HEGEL Y EL ENIGMA DEL TIEMPO. PUCCIARELLI, EUGENIO.
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HEGEL'S TRIADIC DOCTRINE OF COGNITIVE MIND. GREENE, MURRAY.
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KIERKEGAARD'S REMARKS ON PHILOSOPHY. MCKINNON, ALASTAIR.
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LA CONTRIBUTION DE G B AMICI AU DEVELOPPEMENT DE LA MICROSCOPIE OPTIQUE. RONCHI, VASCO.
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LE FONDEMENT SELON SCHELLING. VETO, MIKLOS.
LOS COMIENZOS DE LA INFLUENCIA NEOESCOLASTICA. TASSARA, ANDRES OLLERO.
LUDWIG FEUERBACH: CRITICA DE LA SINRAZON PURA. ORLANDI, CARLOS ALBERTO.
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NOTES ON AESTHETIC THEORY IN FRANCE IN THE NINETEENTH CENTURY. HARDING, F J W.
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PHILOSOPHIE, EXEGESE ET POLITIQUE SELON FRANCOIS HUET. DUMAS, J L.
PRESENCE DE HEGEL. D'HONDT, JACQUES.
QUI EST LE SOCRATE DE NIETZSCHE? LE GAL, Y.
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SANTAYANA AND LOTZE. KUNTZ, PAUL G.
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SCHELLING: PERSISTENT LEGENDS, IMPROVING IMAGE. HAYES, VICTOR C.
SCHELLING: UNE PHILOSOPHIE EN DEVNIR. BRUAIRE, C.
SCHELLING AU TRAVAIL. MARQUET, JEAN-FRANCOIS.
SCIENZA ED EVOLUZIONE IN CHAUNCEY WRIGHT. SANTUCCI, ANTONIO.
SOCIALIZZARE LA POESIA, POETIZZARE LA VITA. ASSUNTO, ROSARIO.
SPAZIO E TEMPO NELLA TEORIA DARWINIANA. PANCALDI, G.
STORIA E STRUTTURA NELL'ESSEGESI MARXISTA DI ALFRED SCHMIDT. CEPPA, LEONARDO.
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THE CENTRAL WORKS IN KIERKEGAARD'S AUTHORSHIP. MCKINNON, ALASTAIR.
THE THING IN ITSELF IN ENGLISH INTERPRETATIONS OF KANT. HOAGLUND, JOHN.
THE TWO KIERKEGAARDS. MARSH, JAMES L.
THE UTILITARIANISM OF MARX AND ENGELS. ALLEN, DEREK P H.
THREE ANTAGONISTS OF HEGEL: FEUERBACH, KIERKEGAARD, MARX. MATRAI, L.
UN RECENTE STUDIO DI G N G ORSINI SUI RAPPORTI DI S T COLERIDGE CON IL PENSIERO TEDESCO CONTEMPORANEO. PUPI, ANGELO.

NOMINALISM
MONISM, NATURALISM AND NOMINALISM: CAN AN ATHEIST'S WORLD VIEW BE LOGICALLY EXPRESSED? KING-FARLOW, JOHN.
ON A CRITERION OF DEFINITION. BURDICK, HOWARD.
OPEN CONCEPTS. WEITZ, MORRIS.

NOMINALISM
PLATONIC NOMINALISM. BROWSTEIN, DONALD.
PRAGMATISM, PROCESS, AND POTENTIALITY. ROSENTHAL, SANDRA B.
THE MEANING-NOMINALIST STRATEGY. BENNETT, JONATHAN.

NON-EUCLIDEAN
THE HISTORICAL AND CONCEPTUAL RELATIONS BETWEEN KANT'S METAPHYSICS OF SPACE AND PHILOSOPHY OF GEOMETRY. HUMPHREY, TED B.

NONCOGNITIVISM
THE PRACTICALITY OF MORAL JUDGMENTS. BOATRIGHT, JOHN R.

NONCONTRADICTION
ANOTHER LOOK AT THE FIRST PRINCIPLES OF KNOWLEDGE. BEARSLEY, PATRICK J.

NONSENSE
NONSENSE NONSENSE. MONRO, HECTOR.
ON SENSE AND NONSENSE. KADIR, KAZI A.
PHILOSOPHERS' NONSENSE. NELSON, JOHN O.

NONSTANDARD-SYSTEMS
A NON-STANDARD PROOF IN THE THEORY OF INTEGRATION. WEBB, MICHAEL AND CHAPIN, WILLIAM E.
ADDITION IN NONSTANDARD MODELS OF ARITHMETIC. PHILLIPS, R.
METAMATHEMATICAL PROBLEMS. ROBINSON, ABRAHAM.
THE SET THEORETICAL FOUNDATIONS OF NONSTANDARD ANALYSIS. PHILLIPS, N C K.

NONVIOLENCE
LA NON-VIOLENCE CONSIDEREE COMME MODE DE VIE HUMAIN. KRESIC, ANDRIJA.
MARTIN LUTHER KING'S PERSONALISM AND NON-VIOLENCE. STEINKRAUS, WARREN E.
PACIFISM FOR PRAGMATISTS. BENJAMIN, MARTIN.
THE ETHICS OF MORAL COERCION: GANDHI AND POLITICAL REVOLUTION. STRENG, FREDERICK J.

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'OUGHT' IMPLIES 'CAN': A BRIDGE FROM FACT TO NORM. TRANOY, K E.
A FACT IS A FACT IS A FACT. WALL, GEORGE B.
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CALCUL AUTOMATIQUE DES NORMES ET PROPOSITIONS JURIDIQUES. SANCHEZ-MAZAS, MIGUEL.
DU CONCEPT D'ENSEMBLE ET DU PARADOXE D'ENSEMBLE DES ENSEMBLES NORMAUX. ZINOVIEV, A A.
ETHICS AND DEMOCRACY. PERRY, CHARNER.
LA STRUCTURE DE LA NOTION D'EGALITE EN DROIT. VANQUICKENBORNE, MARC.
LOGICAL IMAGE OF JURIDICAL INTERPRETATION AND APPLICATION. PEKLO, B T.
MORALISCHE NORM UND THEOLOGISCHE ANTHROPOLOGIE. DEMMER, KLAUS.
NORMATIVE KNOWLEDGE. EMMONS, DONALD C.
NOTAS SOBRE EL REALISMO JURIDICO ESCANDINAVO: DERECHO, EFECTIVIDAD E IMPERATIVISMO JURIDICOS EN KARL OLIVECRONA. MONTORO BALLESTEROS, ALBERTO.
OVER VERSCHUIVING VAN NORMEN EN HISTORISTISCHE FILOSOFIE. KLAPWIJK, J.
RAWLS': A THEORY OF JUSTICE-I. HARE, R M.
SOME REMARKS ON WALL'S "A FACT IS A FACT IS A FACT". PEPPER, STEPHEN C.
THE DEONTIC STATUS OF LEGAL NORMS. MOORE, RONALD.
THE DEPERSONALIZATION OF VIOLENCE: REFLECTION ON THE FUTURE OF PERSONAL RESPONSIBILITY. BYRNE, EDMUND F.
USPRAWIEDLIWIENIE NORM. PERELMAN, CHAIM.
VOLUNTARY OBLIGATIONS AND NORMATIVE POWERS: PART II. RAZ, JOSEPH.

NORMAL
CREATIVITY AND THE COMMONPLACE. MCKEON, RICHARD.

NORMALITY
NORMALITY. ALEXANDER, PETER.

NORMATIVE
A PROOF OF HUME'S SEPARATION THESIS BASED ON A FORMAL SYSTEM FOR DESCRIPTIVE AND NORMATIVE STATEMENTS. JOHANSON, ARNOLD A.

NORMATIVE-ETHICS
DIALECTICS VERSUS CRITICAL RATIONALISM. KEUTH, HERBERT.
DOUBT ABOUT NORMATIVE THEORY OF BELIEF. PUGMIRE, DAVID R.
META-ETHICAL AUTONOMY. EMMONS, DONALD C.
METAETYKA A ISTOTA ETYKI. SINGER, MARCUS G.
OMYLNOSC ETYCZNA. STEVENSON, CHARLES L.
THE RELATION BETWEEN NORMATIVE ETHICS AND METAETHICS. FOULK, GARY J.
WHAT IS HUMANISTIC ETHICS? KURTZ, PAUL.
WSPOLZALEZNOSC ANALIZY ETYCZNEJ I ETYKI. LADD, JOHN.

NOTHING
GOD AND WORLD IN JOHN OF THE CROSS. BENDICK, JOHANNES.
REFLEXIONES SOBRE EL OPUSCULO DE HEIDEGGER. RIU, FEDERICO.
THE ORIGIN AND DEVELOPMENT OF BEING (YU) FROM NON-BEING (WU) IN THE "TAO TE CHING". CHEN, ELLEN MARIE.
THE SELF-DESTRUCTION OF METAPHYSICS. KOZY, JOHN.

NOTHINGNESS
LE NEANT ET L'ACTION. LOGSTRUP, K E.
SARTRE'S INTERPRETATION OF CONSCIOUSNESS AS SPONTANEOUS. CHRISTENSEN, WILLIAM.
THE OPTICS OF NOTHINGNESS. CLARK, ORVILLE.

NOTION(S)
DI ALCUNI PROBLEMI DI FILOSOFIA DELLA LOGICA. PARRINI, P.

NOUMENA
HEGEL'S CRITIQUE OF KANT. SMITH, JOHN E.
KANT, LA METAFISICA E LO SCIENTISMO. GALEAZZI, UMBERTO.
KANT'S RESCUE OF REASON: CONTRA M HEIM AND J R PARKS. SKOUSGAARD, STEPHEN.
NOUMENA, PHENOMENA, AND GOD. OAKES, ROBERT A.
THE THING IN ITSELF IN ENGLISH INTERPRETATIONS OF KANT. HOAGLUND, JOHN.
THINGS IN THEMSELVES. CHIPMAN, LAUCHLAN.

NOUN(S)
CHAPPELL ON STUFF AND THINGS. CARTWRIGHT, HELEN MORRIS.
COMPLEMENT NOUN PHRASES AND PREPOSITIONAL PHRASES, ADJECTIVES AND VERBS. ALLAN, KEITH.
NON-SYNTACTIC CONSTRAINTS ON LISU NOUN PHRASE ORDER. HOPE, EDWARD R.
ON EDGE, IN PART. ROSS, JOHN ROBERT.
ON SUBJECTLESS GERUNDS IN ENGLISH. THOMPSON, SANDRA A.
UNE THEORIE LINGUISTIQUE AU MOYEN AGE: L'ECOLE MODISTE. STIKER, H J.

NOVALIS
LAS INFLUENCIAS MISTICAS EN EL ROMANTICISMO ALEMAN. WEYLAND, MIRIANA.

NOVEL
AESTHETICS AS SOCIAL THEORY: INTRODUCTION TO FEHER'S "IS THE NOVEL PROBLEMATIC? FEENBERG, ANDREW.
FILM AS INTERPRETATION: A CASE STUDY OF ULYSSES. VON ABELE, RUDOLPH.
IS THE NOVEL PROBLEMATIC: A CONTRIBUTION TO THE THEORY OF THE NOVEL. FEHER, FERENC.
THE NOVEL IN HISTORY: LUKACS AND ZOLA. SHOR, IRA NEIL.

NOVEL
THE SURVIVAL OF TRAGEDY: DOSTOEVSKY'S "THE IDIOT". SHAW, DANIEL.

NOWELL-SMITH,P
A THEORY OF CONTEXTUAL IMPLICATION. CORLISS, RICHARD L.
DESIRE AND CAPACITY. CHOPRA, Y N.
ON NOT BEING ABLE TO DO OTHERWISE. NESBITT, W AND CANDLISH, S.

NOZAN,P
PROFESSORS AS WATCHDOGS: PAUL NOZAN'S THEORY OF THE INTELLECTUAL AND POLITICS. SCHALK, DAVID L.

NOZICK,R
"THAT IS": A REPLY TO ISAAC NEWTON NOZICK. GOODMAN, NELSON.
NEWCOMB'S PARADOX REVISITED. BAR-HILLEL, MAYA AND MARGALIT, AVISHAI.

NUMBER(S)
FENOMENOLOGIA COME FILOSOFIA DELLA CULTURA. BELOHRADSKY, VACLAV.
FREGE'S WAY OUT: A FOOTNOTE TO A FOOTNOTE. DUMMETT, MICHAEL.
HARMAN'S NON-ESSENTIAL PROPERTY. SCHUMM, GEORGE F.
HOW MANY NUMBERS ARE THERE? SAGAL, P T.
LA FORMULAZIONE NUMERICA. FEDI, REMO.
NUMERICAL IDENTITY. DURRANT, MICHAEL.
ON THE CONCEPT OF NUMBER: PSYCHOLOGICAL ANALYSIS. HUSSERL, EDMUND.
WHAT RUSSELL LEARNED FROM PEANO. KENNEDY, H C.

NUMBER-THEORY
A NOTE ON OMITTING THE REPLACEMENT SCHEMA. BUNDY, A.
A SET-THEORETIC MODEL FOR NONASSOCIATIVE NUMBER THEORY. BOLLMAN, D AND LAPLAZA,M.
ADDITION IN NONSTANDARD MODELS OF ARITHMETIC. PHILLIPS, R.
ON N-QUANTIFIER INDUCTION. PARSONS, CHARLES.
THE CONSISTENCY OF NUMBER THEORY VIA HERBRAND'S THEOREM. SCANLON, T M.
TRANSLATION AND REDUCTION. SVENONIUS, LARS.

NURSING
THE TECHNOLOGICAL IMAGINATION: A PHILOSOPHER LOOKS AT NURSING. EDGERTON, STEPHENIE G.

NUTTIN,J
THE CASE FOR SELF-DETERMINATION. GAVIN, EILEEN A.

NYAYA
VIJNANABHIKSU'S CONTRIBUTIONS TO THE SAMKHYA THOUGHT. KANSARA, N M.

NYGREN,A
INTERPRETACION AGUSTINIANA DEL AMOR. CAPANAGA, V.

NYS,E
THE CONTRIBUTION OF THE MEDIEVAL CANON LAWYERS TO THE FORMATION OF INTERNATIONAL LAW. MULDOON, JAMES.

O'BRIEN,D
AMBIGUITY IN EMPEDOCLES B17,3-5: A SUGGESTION. MANSFELD, J.

O'BRIEN,T
A METAPHYSICAL APPROACH TO THE EXISTENCE OF GOD. KEHEW, DONALD R.

O'CONNOR,D
O'CONNOR ON THE IDENTITY OF INDISCERNIBLES. GALE, RICHARD M.
THE LIAR IN THE PREDICTION PARADOX. WINDT, PETER Y.

OAKES,R
MEDIATED IMMEDIACY: A SEARCH FOR SOME MODELS. STEARNS, J BRENTON.
MORAL EVIL AND THE EXISTENCE OF GOD: A REPLY. KONDOLEON, THEODORE J.

OBEDIENCE
DUTY AND OBLIGATION IN THE NON-IDEAL WORLD. FEINBERG, JOEL.
LAW AND JUSTICE IN PLATO'S "CRITO". ALLEN, R E.
LAWS, HABITS OF OBEDIENCE AND OBLIGATION. BATES, STANLEY.
LE SALUT PAR L'OBEISSANCE ET LA NECESSITE DE LA REVELATION CHEZ SPINOZA. KAPLAN, F.
THOMAS HOBBES ET LA DEFENSE DU POUVOIR "DE FACTO". SKINNER, Q.

OBJECT(S)
'HOS EPISTEME OUSA': A PASSAGE OF SOME ELEGANCE IN THE 'THEAETETUS'. WHITE, F C.
ABOUT 'ABOUT'. OOSTHUIZEN, C C S.
ABSOLUTE SPACE AND THE METAPHYSICS OF THEORIES. SKLAR, LAWRENCE.
ANOTHER LOOK AT THE ONTOLOGICAL STATUS OF THE AESTHETIC OBJECT. MITIAS, MICHAEL H.
BERTRAND RUSSELL AND THE PROBLEM OF PERCEPTION. SINHA, L P N.
DID MEINONG PLANT A JUNGLE? CAMPBELL, RICHARD.
EPIDEMICAL SPREAD OF SCIENTIFIC OBJECTS: AN ATTEMPT OF EMPIRICAL APPROACH TO SOME PROBLEMS OF META-SCIENCE. NOWAKOWSKA, MARIA.
FREGE'S TWO DEFINITIONS OF QUANTIFICATION. STEVENSON, LESLIE.
FREGE'S WAY OUT: A FOOTNOTE TO A FOOTNOTE. DUMMETT, MICHAEL.
GOODMAN, NELSON, ON MERIT, AESTHETIC. NOZICK, ROBERT.
HOW CARNAP BUILT THE WORLD IN 1928. WEDBERG, ANDERS.
IN DEFENSE OF IMMATERIAL PERSONS. MOULDER, JAMES.
INGREDIENTS OF PERCEPTION. THALBERG, IRVING.
JOHN DEWEY ON THE OBJECT OF KNOWLEDGE. DICKER, GEORGES.
LOCKE ON THE IDENTITY OF PERSONS. BRODY, BARUCH.
MEANING OF "OBJET" IN THE MODERN ART (IN JAPANESE). SUZUKI, KENJI.
MEMORIA Y CONOCIMIENTO EN SAN AGUSTIN. RODRIGUEZ NEIRA, TEOFILO.
O'CONNOR ON THE IDENTITY OF INDISCERNIBLES. GALE, RICHARD M.
OBJECTS AS UNIVERSALS: A RE-APPRAISAL OF THE 'TRACTATUS'. KLUGE, EIKE-HENNER.
OBJECTS AND EVENTS. BIGGER, CHARLES P.
ONTOLOGY AND METHOD IN WITTGENSTEIN'S "TRACTATUS". DANIELS, CHARLES B AND DAVISON, JOHN.
RELATIONS. BAHM, ARCHIE J.
ROMAN INGARDEN AND THE AESTHETIC OBJECT. ISEMINGER, GARY.
SIGNIFICADO Y OBJETO. MOLINER, FERNANDO M.
SOBRE LA INCONSISTENCIA DE LA ONTOLOGIA DE MEINONG. ORAYEN, RAUL.
SOCIOLOGY, PHENOMENOLOGY, AND SURRENDER-AND-CATCH. WOLFF, KURT H.
THE ONTOLOGY OF THE 'TRACTATUS'. PEARS, DAVID.
THE PARADOX OF THE STACK. JOHNSON JR, MAJOR L.
THEORETICAL PHENOMENALISM. CORNMAN, JAMES W.

OBJECTIFICATION
PHENOMENOLOGIE, PENSEE FORMELLE ET SCIENCES DE L'HOMME. DE MONTPELLIER, GERARD.
VISION AND OBJECTIFICATION. IHDE, DON.

OBJECTIVES
ACTS AND ACTION. WARE, ROBERT.
BASIC SENTENCES AND OBJECTIVITY: A PRIVATE LANGUAGE ARGUMENT. MACKENZIE, NOLLAIG.
ON AN HEROIC CONTRIBUTION TO USELESS DEBATE. NYBERG, DAVID.

OBJECTIVISM
A REPLY TO DAVID BOLD. DWYER, WILLIAM.
A REPLY TO WILLIAM DWYER'S "THE CONTRADITION OF 'THE CONTRADICTION OF DETERMINISM'". BOLD, DAVID.
INTERPRETING HUSSERL AND HEIDEGGER: THE ROOT OF SARTRE'S THOUGHT. ARONSON, RONALD.

OBJECTIVISM
LA CRITIQUE DE LA RELIGION ET LE CONCEPT DE GENRE DANS L'ESSENCE DU CHRISTIANISME. HENRY, MICHEL.
SEMANTIC ANALYSIS AND EMOTIVE ETHICS. KALIN, MARTIN.
VALOR, ESTRUCTURA Y SITUACION. FRONDIZI, RISIERI.

OBJECTIVITY
'MULTI-PERSON PAINS'. WADIA, P S.
A POSTSCRIPT TO 'KNOWLEDGE AND HUMAN INTERESTS'. HABERMAS, JURGEN.
BEING AND BEING HUMAN: AN IMPASSE IN HEIDEGGER'S THOUGHT? VAN DE WATER, LAMBER.
CONFRONTATION AND OBJECTIVITY. HANSEN, TROELS EGGERS.
GRUENBAUM ON TEMPORAL BECOMING: A CRITIQUE. FERRE, FREDERICK.
HISTORY OF SCIENCE AND THE IDEAL OF SCIENTIFIC OBJECTIVITY. SMITH, JOHN E.
HISTORY, OBJECTIVITY, AND MORAL CONVERSION. SCHINDLER, DAVID L.
INTEREST AND OBJECTIVITY. LOBKOWICZ, NIKOLAUS.
ISSUES IN THEORY CHANGE. LUIZZI, VINCENT.
KARL MANNHEIM: THE QUEST FOR OBJECTIVITY. BARAK, JIM A.
L'ARCHEOLOGIE DU SAVOIR DE MICHEL FOUCAULT. RUSSO, FRANCOIS.
L'OGGETTIVITA DELLA SCIENZA E TRASPONIBILE NELL'ARTE E NELLA MORALE? MERCIER, ANDRE.
LONERGAN'S 'METHOD IN THEOLOGY' AND OBJECTIVITY IN MORAL THEOLOGY. BOYLE, JOHN P.
MAX WEBER AND THE OBJECTIVITY OF SOCIAL SCIENCE. GODDARD, DAVID.
OBJECTIVITY, VALUES, AND HISTORY. MATTHEWS, ERIC.
OBJECTIVITY AND THE WILL. SCRUTON, ROGER.
OBJECTIVITY AND SUBJECTIVITY IN PAUL RICOEUR. SYNNESTVEDT, JUSTIN.
OBJECTIVITY IN MORALS. BURKHOLDER, PETER M.
OBJECTIVITY AS "INTERSUBJECTIVE AGREEMENT". FREEMAN, EUGENE.
SOCIAL SCIENCE AND HARD DATA. NIELSEN, KAI.
THE ACHIEVEMENT OF MORAL RATIONALITY. HARDWIG, JOHN.
THE MIND OF THE HISTORIAN. KUKLICK, BRUCE.
THE POLITICAL ECONOMY OF KNOWLEDGE AND THE CHANGING POLITICS OF PHILOSOPHY OF SCIENCE. FERGUSON, THOMAS.

OBLIGATION(S)
ACCOUNTABILITY AND ANSWERABILITY. BLATZ, CHARLES W.
BRANDT AND THE CONCEPT OF HUMAN RIGHTS. FOULK, GARY J.
CONDITIONS FOR LEGAL OBLIGATION. KELLY, DEREK A.
DEONTIC LOGIC AND CONDITIONAL OBLIGATION. MCLAUGHLIN, R N.
DESCRIPTION, EVALUATION, AND OBLIGATION. BLUMBERG, D.
DOVERE MORALE, OBBLIGO GIURIDICO, IMPEGNO POLITICO. SCARPELLI, U.
ECOLOGY AND THE INDEFINITE UNBORN. STEARNS, J BRENTON.
IS PROMISE-KEEPING A MORAL MATTER? DYCHE, ROY.
LAWS, HABITS OF OBEDIENCE AND OBLIGATION. BATES, STANLEY.
OBBLIGO POLITICO E LIBERTA DI COSCIENZA. D'ENTREVES, ALLESSANDRO PASSERIN.
ON BEING OBLIGED. PAGE, EDGAR.
OUGHT, OBLIGATION AND DUTY. BERAN, H.
RADICAL THERAPY FOR SICK DEMOCRACY. SCHUSTER, CYNTHIA.
REPLY TO MARTIN AND RUF. SILVERSTEIN, HARRY S.
RIGHTNESS AND THE FORMAL LEVELS OF ACTION. WREN, THOMAS E.
SEARLE ON INSTITUTIONAL OBLIGATION. RUBEN, DAVID-HILLEL.
SELF-INTEREST AND BENEVOLENCE IN HUME'S ACCOUNT OF MORAL OBLIGATION. HUFF, THOMAS.
SENSES OF 'OBLIGED'. PAGE, EDGAR.
SILVERSTEIN'S DEFENSE OF CORNMAN. MARTIN, MICHAEL AND RUF, HENRY.
THE CLAIM TO MORAL ADEQUACY OF HIGHEST STAGE OF MORAL JUDGEMENT. KOHLBERG, LAWRENCE.
THE LOGIC OF NEUTRALITY DISCUSSIONS: CAN A UNIVERSITY BE NEUTRAL? STRIKE, KENNETH.
THE RIGHT TO QUIT. ZEMACH, EDDY M.
VOLUNTARY OBLIGATIONS AND NORMATIVE POWERS: PART I. MACCORMICK, NEIL.
VOLUNTARY OBLIGATIONS AND NORMATIVE POWERS: PART II. RAZ, JOSEPH.

OBLIGATION(S)
W D ROSS AND THE NATURE OF MORAL OBLIGATION. NEBLETT, WILLIAM R.
WHY SHOULD OTHER PEOPLE BE TREATED AS EQUAL? WILSON, J.

OBSCENITY
PRIVACY, FREEDOM, AND OBSCENITY: STANLEY V GEORGIA. SUMBERG, THEODORE A.

OBSERVATION(S)
CONFIRMABILITY AND FACTUAL MEANINGFULNESS. SWINBURNE, R G.
CONFRONTATION AND OBJECTIVITY. HANSEN, TROELS EGGERS.
FICTIONALISM AND THE ELIMINATION OF THEORETICAL TERMS. SINKS, JOHN D.
HERMENEUTICS OF EXPERIMENTAL SCIENCE. HEELAN, PATRICK A.
L'EPISTEMOLOGIE DE MARIO BUNGE. RUSSO, FRANCOIS.
ON THE CONSTRUCTION OF SOCIOLOGICAL EXPLANATIONS. COHEN, BERNARD P.
PARADOXES OF NON-INDEPENDENT OBSERVATION LANGUAGE. PULIGANDIA, R.
RANDOM VERSUS UNSYSTEMATIC OBSERVATIONS. AGASSI, JOSEPH.
REFLEXIONES FILOSOFICAS SOBRE EL APRENDIZAJE DEL LENGUAJE. QUINE, W V O.
REGRESSES, REASONS AND GROUNDS. DEUTSCHER, MAX.
SULL'EPISTEMOLOGIA NEO-EMPIRISTA. PILATI, ANTONIO.
TESTIMONY AND OBSERVATION. COADY, C A J.
THE INTENTIONALITY OF OBSERVATION. MARTIN JR, EDWIN.
WHAT'S WRONG WITH THE RECEIVED VIEW ON THE STRUCTURE OF SCIENTIFIC THEORIES. SUPPE, FREDERICK R.

OBSERVING
REPLY TO RUTH ANNA PUTNAM. SCOTT, WILLIAM T.

OCCIDENTAL
CHINA AND THE WEST: ATTITUDES TOWARD UNIVERSALISM. ELLIS, JEAN.
IMMEDIATE REALISATION OR INFERRED REALISATION? STEINKRAUS, WARREN E.
THE CONCEPT OF TRANSCENDENCE IN EASTERN AND WESTERN THOUGHT. BISHOP, DONALD H.

OCCULTISM
DOSTOEVSKY AND MENDELEEV: AN ANTISPIRITIST DIALOGUE. VOLGIN, I L AND RABINOVICH, V L.

OCCURRENCE(S)
INGREDIENTS OF PERCEPTION. THALBERG, IRVING.

OCKHAM
"SUPPOSITIO" AND QUANTIFICATION IN OCKHAM. MATTHEWS, GARETH B.
CELESTIAL REDUCTIONISM OF TIME: ON THE SCHOLASTIC CONCEPTION OF TIME FROM ALBERT THE GREAT AND THOMAS AQUINAS TO THE END OF THE 16TH CENTURY. ARIOTTI, PIERO.
CONSCIENCE AND RELIGIOUS MORALITY. CONNELLY, JOHN.
OCKHAM ON INTUITIVE COGNITION. BOLER, JOHN F.
OCKHAM ON NATURE AND GOD. WOODS, EARL R.
ON REFUTING AND DEFENDING SUPPOSITION THEORY. SAGAL, PAUL T.
WALTER BURLEIGH'S TREATISE "DE SUPPOSITIONIBUS" AND ITS INFLUENCE ON WILLIAM OF OCKHAM. BROWN, STEPHEN F.

ODEGARD,D
LOCKE, GEACH, AND INDIVIDUAL'S ESSENCES. WOOLHOUSE, R S.

OERSTED,H
SPECULATION IN PHYSICS: THE HISTORY AND PRACTICE OF "NATURPHILOSOPHIE". GOWER, BARRY.

OLAFSON,F
OLAFSON, ACTION, AND HISTORY. MARTIN, JANE R.

OLBRECHTS-TYTECA,L
LE RATIONNEL ET L'ARGUMENTATION. KALINOWSKI, GEORGES.
RHETORIC, ETHICS AND MANIPULATION. PARKER, DOUGLAS H.

OLIVECRONA,K
NOTAS SOBRE EL REALISMO JURIDICO ESCANDINAVO: DERECHO, EFECTIVIDAD E IMPERATIVISMO JURIDICOS EN KARL OLIVECRONA. MONTORO BALLESTEROS, ALBERTO.

OLSCAMP,P
TRUTH AND CONSEQUENCES OF METAPHORS. LOEWENBERG, INA.

OMAN,C
THE ENDURANCE OF 'LITERARY' HISTORY IN GREAT BRITAIN: CHARLES OMAN, G M TREVELYAN, AND THE GENTEEL TRADITION. OSBORNE, JOHN W.

OMER,I
OMER ON SCIENTIFIC EXPLANATION. MORGAN, CHARLES G.
ON OMER'S MODEL OF SCIENTIFIC EXPLANATION. MIETTINEN, SEPPO K.

OMNIPOTENCE
DESCARTES' EVIL GENIUS. CATON, HIRAM AND KENNINGTON, RICHARD.
OMNIPOTENCE. GEACH, P T.
OMNIPOTENCE. SWINBURNE, RICHARD.
PLANTINGA'S UNFORTUNATE GOD. WINDT, P Y.
THE INCOMPATIBILITY OF OMNIPOTENCE AND OMNISCIENCE. LA CROIX, RICHARD R.

OMNISCIENCE
NEWCOMB'S PARADOX REVISITED. BAR-HILLEL, MAYA AND MARGALIT, AVISHAI.
THE INCOMPATIBILITY OF OMNIPOTENCE AND OMNISCIENCE. LA CROIX, RICHARD R.

ONE
THE ONE OF PLOTINUS AND THE GOD OF ARISTOTLE. RIST, JOHN M.

ONENESS
DID ARISTOTLE HAVE THE CONCEPT OF IDENTITY? MILLER JR, FRED D.

ONTOLOGICAL-PROOF
ANSELM'S FORMULA AND THE LOGIC OF 'GOD'. VAN BUREN, PAUL M.
COMMITMENT AND JUSTIFICATION: A NEW LOOK AT THE ONTOLOGICAL ARGUMENT. CHUBB, JEHANGIR N.
HARTSHORNE'S ONTOLOGICAL ARGUMENT: AN INSTANCE OF MISPLACED CONCRETENESS . VAUGHT, CARL G.
MALCOLM ON THE ONTOLOGICAL ARGUMENT. TOMBERLIN, JAMES E.
ON THAT WHICH EXISTS NECESSARILY (IN HEBREW). BAR-ON, ZVI A.
SOME (LOGICAL) TROUBLE FOR ST ANSELM. WILBANKS, JAN J.
SPINOZA'S ONTOLOGICAL PROOF. MIJUSKOVIC, BEN.
THE AMBIGUITY OF "PERFECTION" IN THE ONTOLOGICAL ARGUMENT. HOWE, LEROY T.
THE FALLACY OF ANSELM'S ARGUMENT. GROSS, TIMOTHY JOHN.
THE MISSING PREMISE IN THE ONTOLOGICAL ARGUMENT. GEISLER, NORMAN L.
THE MORAL ARGUMENT, THE RELIGIOUS EXPERIENCE, AND THE BASIC MEANING OF THE ONTOLOGICAL ARGUMENT. DUPRE, LOUIS.
THE ONTOLOGICAL PRESUPPOSITIONS OF THE ONTOLOGICAL ARGUMENT. MANN, WILLIAM E.
THE RELATION OF THE ONTOLOGICAL ARGUMENT TO METAPHYSICS. WOOD JR, FORREST.
THE TWO MAIN PROBLEMS OF PHILOSOPHY. WILSON, N L.
WHY THE ATHEIST IS NOT A FOOL. JOHNSON, CLARK B.

ONTOLOGY
AMBIGUITY IN EMPEDOCLES B17,3-5: A SUGGESTION. MANSFELD, J.
AN EVALUATION OF LEVINAS' CRITIQUE OF HEIDEGGER. KEYES, C D.
DESCARTES' PROOF THAT HE IS NOT HIS BODY. LEVIN, M E.
DESCARTES' MALEVOLENT DEMON. ROSE, MARY CARMAN.
DEWEY'S STRUGGLE WITH THE INEFFABLE. GARRETT, ROLAND.
DID MEINONG PLANT A JUNGLE? CAMPBELL, RICHARD.
EMPTINESS. DE JONG, J W.
ERNESTO BLOCH. GONZALEZ-CAMINERO, NEMESIO.
FUNDAMENTALPAEDAGOGIK. KILIAN, C J G.
GESUNDER MENSCHENVERSTAND UND METAPHYSIK: ANALYTISCHE BEMERKUNGENZUR ANTIKEN PHILOSOPHIE. MARKIS, DIMITRIOS K.
HOW TO THINK ABOUT REFERENCE. LEEDS, STEPHEN.
HUSSERL'S CONCEPT OF THE HUMAN SCIENCES. STACK, GEORGE J.
HUSSERLIAN AND HEIDEGGERIAN PHENOMENOLOGY. SCHACHT, RICHARD L.
IDENTITE ET DIFFERENCE DANS LA PENSEE DE MARTIN HEIDEGGER: LE CHIMIN DE "L'EREIGNIS". GREISCH, J.
IS WHITEHEAD'S "ACTUAL ENTITY" A CONTRADICTION IN TERMS? JAMES, ROBISON B.
L'EXISTENCE DE DIEU DANS LA PHILOSOPHIE DE L'ETRE. WINANCE, E.
L'HOMME, SIGNE DE L'ETRE DANS L'ANTHROPOLOGIE MORALE D'A ROSMINI. EVAIN, FRANCOIS.
LA "ONTOLOGIA DEL FUNCIONALISMO" DE COPERNICO A KANT. PUGLIESE, ORLANDO.
LA LIBERACION LATINOAMERICANA, ONTOLOGIA DEL PROCESO AUTENTICAMENTE LIBERADOR. SCANNONE, JUAN CARLOS.
LACHELIER, CRITIQUE DE COUSIN. BOUCHARD, ROCH.
LE POEME DE PARMENIDE, DOCTRINE DU SAVOIR ET PREMIER ETAT D'UNE DOCTRINE DE L'ETRE. DUBARLE, D.
LE POEME DE PARMENIDE, DOCTRINE DU SAVOIR ET PREMIER ETAT D'UNE DOCTRINE DE L'ETRE ET LE DESTIN DE L'HOMME. DUBARLE, D.
LE STATUT ONTOLOGIQUE DU CONCEPT DE "SUJET" SELON LA METAPHYSIQUE D'ARISTOTE. CLAIX, RENE.
LECTURE DE BLONDEL. FOREST, AIME.
LOGICA E FENOMENOLOGIA II. CERRI, STEFANO.
MATERIALISM, SENTIENCE AND ONTOLOGY. NOREN, STEPHEN J.
MULTIPLE IDENTITY. PUCCETTI, ROLAND.
NATURAL POWERS AND POWERFUL NATURES. HARRE, R AND MADDEN, E H.
NEGATION: THE TENSION BETWEEN ONTOLOGICAL POSITIVITY (NEGATIONLESS POSITIVITY) AND ANTHROPOLOGICAL NEGATIVITY (POSITIVELY DESCRIBED). APOSTEL, LEO.
OBJECTS AND EVENTS. BIGGER, CHARLES P.
ON BRACKETING THE 'EPOCHE'. VAN DE PITTE, M M.
ON TAKING CAUSAL CRITERIA TO BE ONTOLOGICALLY SIGNIFICANT. HULL, RICHARD T.
ONTOLOGIE ET DIALECTIQUE DANS LA PHILOSOPHIE SOVIETIQUE. PLANTY-BONJOUR, GUY.
ONTOLOGY WITHOUT TASTE. CHARLSON, PRICE.
ONTOLOGY AND METHOD IN WITTGENSTEIN'S "TRACTATUS". DANIELS, CHARLES B AND DAVISON, JOHN.
ORTEGA: ACTION AND ONTOLOGY. DE L MEDINA, ANGEL.
OU VA LA PHILOSOPHIE DANS SON HISTOIRE? BELAVAL, M YVON.
PARA UNA FUNDAMENTACION DIALECTICA DE LA LIBERACION LATINOAMERICANA. DUSSEL, ENRIQUE D.
PERSON AND COMMUNITY: BUBER'S CATEGORY OF THE BETWEEN. TALLON, ANDREW.
PHENOMENOLOGIE ET ONTOLOGIE: HUSSERL ET HEIDEGGER. TREPANIER, EMMANUEL.
PLOTIN ET BERKELEY: LE TEMOIGNAGE DE LA "SIRIS". BALADI, NAGUIB.
PLOTIN ET LE MIROIR DE DIONYSOS. PEPIN, JEAN.
PRESENCE ET SOLITUDE: LA QUESTION DE L'ETRE ET LE DESTIN DE L'HOMME. DUVAL, R.
PRIMARY AND SECONDARY QUALITIES. CAMPBELL, KEITH.
PSEUDO-EXISTENTIAL WRITINGS IN EDUCATION. WINGERTER, J RICHARD.
QUINE AND THE ONTOLOGICAL ENTERPRISE. BROWNING, DOUGLAS.

ONTOLOGY
QUINE AND THE INSCRUTABILITY OF REFERENCE. THOMPSON, MANLEY.
QUINE ON THE ONTOLOGICAL CONTROVERSIES. KOEHLER, CONRAD J.
QUINE'S CRITERIA OF ONTOLOGICAL COMMITMENT. KOEHLER, CONRAD J.
RAHNER AND HEIDEGGER: BEING, HEARING, AND GOD. MASSON, ROBERT.
RELATIVITY WITHOUT INSCRUTABILITY. GREENLEE, DOUGLAS.
RUSSELL ON 'WHAT THERE IS'. EAMES, ELISABETH.
SARTRE'S ORESTES: AN INSTANCE OF FREEDOM AS CREATIVITY. BUKALA, C R.
SCIENTIFIC THEORY: EMPIRICAL CONTENT, EMBEDDED ONTOLOGY, AND WELTANSCHAUUNG. WISDOM, J C.
SELLARS' ONTOLOGY OF CATEGORIES. KITELEY, MURRAY.
SPINOZA AND MERLEAU-PONTY ON HUMAN EXISTENCE. LESSING, ABBA.
SUBJECTIVITY AND ONTOLOGICAL REALITY: AN INTERPRETATION OF WANG YANG-MING'S MODE OF THINKING. TU, WEI-MING.
THE CONCEPT OF HUMAN POSSIBILITY. STACK, GEORGE J.
THE GROUNDS OF SENSE: THE PHILOSOPHY OF EVERETT J NELSON. WEITZ, MORRIS.
THE INTENSIONALITY OF ONTOLOGICAL COMMITMENT. JUBIEN, MICHAEL.
THE NOTION OF FACT AS A MODAL OPERATOR. WOLNIEWICZ, BOGUSLAW.
THE ONTOLOGY OF THE 'TRACTATUS'. PEARS, DAVID.
THE ONTOLOGICAL SIGNIFICANCE OF ANSELM'S 'PROSLOGION'. CROCKER, SYLVIA FLEMING.
THE PHILOSOPHY OF C I LEWIS. KEYT, DAVID.
THE PROBLEM OF THE ABSOLUTE IN THE MADHYAMAKA SCHOOL. DE JONG, J W.
THE UNIFIED THOUGHT OF JONATHAN EDWARDS. RIFORGIATO, LEONARD R.
TOWARDS AN ONTOLOGY OF PLAY. KRELL, DAVID FARRELL.
VIJNANABHIKSU'S CONTRIBUTIONS TO THE SAMKHYA THOUGHT. KANSARA, N M.
WHITEHEAD'S GOD: CATEGOREALLY DERIVED OR REFORMULATED AS A 'PERSON', OR NEITHER? MACCORMAC, EARL R.
WHITEHEAD'S GOD, ANALOGY, AND CONSISTENCY OF HIS METAPHYSICS. MILLER, VERONICA.
WOLTERSTORFF ON BERGMANN'S PRINCIPIUM INDIVIDUATIONIS. GEELS, DONALD E.

OPACITY
REFERENTIAL OPACITY. LINSKY, LEONARD.
THE INTENSIONALITY OF ONTOLOGICAL COMMITMENT. JUBIEN, MICHAEL.

OPENNESS
ENTRETIEN AVEC FERDINAND GONSETH. KOURIM, ZDENEK.
LA PHILOSOPHIE ET LA METHODOLOGIE OUVERTES: UN NOUVEAU STYLE ET UNE NOUVELLE CONSCIENCE. TONOIU, VASILE.
METHODOLOGIE SCIENTIFIQUE ET PHILOSOPHIE OUVERTE. PERELMAN, CH.

OPERA
OPERA AS THEATER (IN JAPANESE). HAYASHI, MIKINORI.

OPERATION(S)
TOLMAN: OPERATIONALISM AND LOGICAL POSITIVISM. SHANAB, ROBERT ELIAS ABU.

OPERATIONAL-DEFINITION(S)
OPERATIONALISM. GILLIES, D A.
TOLMAN: OPERATIONALISM AND LOGICAL POSITIVISM. SHANAB, ROBERT ELIAS ABU.

OPERATIONAL-SENTENCE(S)
ON THE PROBLEMS OF INTERPRETING REASONING DATA: LOGICAL AND PSYCHOLOGICAL APPROACHES. EVANS, J ST B T.

OPERATIONISM
OPERATIONALISM AND ORDINARY LANGUAGE REVISITED. CHIHARA, CHARLES.
REALIST FOUNDATIONS OF MEASUREMENT. BYERLY, HENRY C AND LAZARA, VINCENT A.
THEORIES, THEIR FORMULATIONS, AND THE OPERATIONAL IMPERATIVE. SUPPE, FREDERICK.

OPERATOR(S)
"ET EN MEME TEMPS". PIETERS, JEAN.
COMMENTS ON DE VETTER'S PAPER 'DEONTIC LOGIC WITHOUT DEONTIC OPERATOR'. KEUTH, HERBERT.
LOGICAL FORM. HARMAN, GILBERT.
ON A NOMINALISTIC ANALYSIS OF NON-EXTENSIONAL CONTEXTS. SIMPSON, T M.
REMARKS ON OPERATORS AND MODALITIES. RIVERO, MARIA-LUISA.

OPINION(S)
LE POEME DE PARMENIDE, DOCTRINE DU SAVOIR ET PREMIER ETAT D'UNE DOCTRINE DE L'ETRE. DUBARLE, D.

OPPENHEIM,P
THE A PRIORI OF COMMUNICATION AND THE FOUNDATION OF THE HUMANITIES. APEL, KARL-OTTO.

OPPOSITES
SAMANVALLEN DER TEGENDELEN. DISTER, N.

OPPOSITION
EPICURUS ON "UP" AND "DOWN". KONSTAN, DAVID.

OPTICS
JOANNES MARCUS MARCI DE CRONLAND A SCIENTIST OF THE 17TH CENTURY. MAREK, JIRI.
LA CONTRIBUTION DE G B AMICI AL DEVELOPPEMENT DE LA MICROSCOPIE OPTIQUE. RONCHI, VASCO.
METHODOLOGICAL ASPECTS OF KEPLER'S THEORY OF REFRACTION. BUCHDAHL, GERD.

ORAL-TRADITION
A NOTE ON ORAL TRADITION AND HISTORICAL EVIDENCE. FINNEGAN, RUTH.

ORDER
"MATHESIS UNIVERSALIS" E MATAFISICA NEL METODO CARTESIANO. PERINI, ROBERTO.
AN ATEMPORAL VIEW OF CAUSALITY. BRIER, BOB.
CONOSCENZA METAFISICA E RICERCA DI DIO IN J MARITAIN. GNEMMI, ANGELO.
HUME'S TWO CONCEPTS OF GOD. JONES, PETER.
L'EXISTENCE DE DIEU DANS LA PHILOSOPHIE DE L'ETRE. WINANCE, E.
LA NOTION D'EGALITE DANS LES PRINCIPES GENERAUX DU DROIT. BUCH, HENRI.
RESCHER'S DETERMINATION OF A SOCIAL PREFERENCE RANKING. RINGBOM, MARTEN.
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ORDINARY-LANGUAGE
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LENGUAJE ORDINARIO Y FILOSOFIA DE LAS CIENCIAS. D'ALESSIO, JUAN CARLOS.
METHODOLOGY AND PHILOSOPHY. RISKA, AUGUSTIN.
MODELS AND QUALIFIERS. HARRIS JR, JAMES F.
OPERATIONALISM AND ORDINARY LANGUAGE REVISITED. CHIHARA, CHARLES.
ORDINARY LANGUAGE TAKEN SERIOUSLY. HUME, BONNIE.
THE SIGNIFICANCE OF MYTHS AND GHOSTS IN GILBERT RYLE'S CONCEPTION OF PHILOSOPHY FOR PHILOSOPHY OF EDUCATION. NEWSOME JR, GEORGE L.
TWO BLOWN FUSES IN GOLDMAN'S ANALYSIS OF POWER. BRAYBROOKE, DAVID.
UNTRUISMS. BARNES, JONATHAN AND ROBINSON, RICHARD.

ORGANICISM
DEFICIENCIES IN WHITEHEAD'S PHILOSOPHY. BAHM, ARCHIE J.

ORGANISM
COMMENT ON J TRAVIS: "PROGRESSIVISM AND THE HUMAN SUPREMACY ARGUMENT". HEIN, HELDE.
EL SISTEMA VIVIENTE, DETERMINISMO ESTRATIFICADO. WEISS, PAUL A.
MECHANISM AND BIOLOGICAL EXPLANATION. VARELA, FRANCISCO G.
ON FODOR'S DISTINCTION BETWEEN STRONG AND WEAK EQUIVALENCE IN MACHINE SIMULATION. ROSENBERG, A AND MACKINTOSH, N J.
SPINOZA'S IDENTITY THEORY AND MODERN BIOPHILOSOPHY. RENSCH, BERNHARD.

ORGANIZATION(S)
A PHILOSOPHY OF ORGANIZATIONS: PART I. LESSEM, R.

ORIENTAL
IMMEDIATE REALISATION OR INFERRED REALISATION? STEINKRAUS, WARREN E.
THE CH'ONDOGYO CONCEPT OF THE NATURE OF MAN. KIM, YONG CHOON.
THE CONCEPT OF TRANSCENDENCE IN EASTERN AND WESTERN THOUGHT. BISHOP, DONALD H.

ORIGIN(S)
AUTOTRASCENDENZA, SPIRITUALITA E SOSTANZIALITA DELL'ANIMA. MONDIN, BATTISTA.
THE ORIGIN AND DEVELOPMENT OF BEING (YU) FROM NON-BEING (WU) IN THE "TAO TE CHING". CHEN, ELLEN MARIE.

ORIGINALITY
CONCEPTS OF "CULTURAL PERSONALITY" IN THE IDEOLOGIES OF THE THIRD WORLD. ERASSOV, BORIS.

ORTEGA
APPUNTI SULLA FILOSOFIA DI JOSE ORTEGA Y GASSET. LAGANA, ANTONINO.
EXTERIORITE ET TRANSCENDANCE. MOREAU, JOSEPH.
ORTEGA Y GASSET: PRAECEPTOR HISPANIAE. DWORKIN, MARTIN S.
ORTEGA Y GASSET E MARIAS. CAMONA, MARIANGELA RAAHAUGE.
ORTEGA: ACTION AND ONTOLOGY. DE L MEDINA, ANGEL.
THE DEHUMANIZATION OF ART. LYAS, COLIN.

ORTI-Y-LARRA,J
LOS COMIENZOS DE LA INFLUENCIA NEOESCOLASTICA. TASSARA, ANDRES CLERO.

ORWELL,G
DESCARTES-ORWELL-CHOMSKY: THREE PHILOSOPHERS OF THE DEMONIC. BRACKEN, HENRY.

OTHER(S)
HISTORY AND EXISTENCE IN HUSSERL'S MANUSCRIPTS. PIANA, GIOVANNI.
L'ACTIVITE NEGATIVE. KRYGER, EDNA.
LA PERSONNE ET L'AUTRE. DE FINANCE, J.
SOCIAL ENTAILMENTS OF THE THEORY OF SELF-ACTUALIZATION. NORTON, DAVID L.
THE OTHER: A DIALOGUE. COLGAN, QUENTIN.
THE PERCEPTION OF OTHERS. LIGIS, ALPHONSO F.
THE PROOF OF UTILITY AND EQUITY IN MILL'S UTILITARIANISM. MARSHALL, JOHN.

OTTO,R
APPUNTI SULLA FORTUNA DI J F FRIES. BIANCO, BRUNO.
HOLINESS IN INDIAN AND WESTERN TRADITIONS. PULIGANDLA, R.

OUGHT
'OUGHT' IMPLIES 'CAN': A BRIDGE FROM FACT TO NORM. TRANOY, K E.
A PROOF OF HUME'S SEPARATION THESIS BASED ON A FORMAL SYSTEM FOR DESCRIPTIVE AND NORMATIVE STATEMENTS. JOHANSON, ARNOLD A.
A SOLUTION TO AN ETHICAL PARADOX. LEAVITT, FRANK J.
DESCRIPTION, EVALUATION, AND OBLIGATION. BLUMBERG, D.

OUGHT
ETHICAL EGOISM AND INTERPERSONAL COMPATIBILITY. BAIER, KURT.
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HUME, TREATISE, III, I, 1. HENZE, D F.
LANGUAGE, PURPOSE AND MORALITY. COOPER, NEIL.
MODELOS FORMALES Y GENERATIVOS DE ENUNCIADOS NORMATIVOS. VERNENGO, ROBERTO JOSE.
ON THE CONCEPTUAL AUTONOMY OF MORALITY. CASTANEDA, HECTOR-NERI.
OUGHT AND CAN. HAINES, NICOLAS.
OUGHT, OBLIGATION AND DUTY. BERAN, H.
PERFORMATIVES AND THE GAP BETWEEN 'IS' AND 'OUGHT'. NESBITT, WINSTON.
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THE FINALITY OF MORAL JUDGMENTS: A REPLY TO MRS FOOT. BECKER, LAWRENCE C.
THE RIGHT TO QUIT. ZEMACH, EDDY M.
THE TRIVIALITY OF THE DEBATE OVER "IS-OUGHT" AND THE DEFINITION OF "MORAL". SINGER, PETER.
TWO DOGMAS OF ETHICAL PHILOSOPHY. PULIGANDLA, R.
YOU CANNOT DERIVE "OUGHT" FROM "IS". SAMUELS, WARREN J.

OWEN,G
HOW THINGS EXIST: A DIFFICULTY. ATTFIELD, ROBIN.
INDIVIDUALS IN ARISTOTLE'S CATEGORIES. JONES, BARRINGTON.

OWENS,J
KNOWLEDGE OF THE UNIVERSAL AND KNOWLEDGE OF THE PARTICULAR IN ARISTOTLE. LESZL, WALTER.

OWNERSHIP
JEFFERSON ON LIBERTY. COOKE, J W.
THE CONCEPT OF OWNERSHIP AND THE IDEA OF A NATURAL LAW. ARMOUR, LESLIE.

PACIFISM
ON WHEATLEY'S PRINCIPLES. MACHAN, TIBOR.
PACIFISM FOR PRAGMATISTS. BENJAMIN, MARTIN.
PACIFISM: A COMMENT ON BEEHLER'S NOTE. NARVESON, JAN.
PACIFISM: A NOTE. BEEHLER, RODGER.

PAILIN,D
THE INCARNATION AS A CONTINGENT REALITY: A REPLY TO DR PAILIN. FORD, LEWIS S.

PAIN(S)
'MULTI-PERSON PAINS'. WADIA, P S.
AESTHETIC PLEASURE AND PAIN. EATON, MARCIA MUELDER.
IS THERE A GOOD ARGUMENT AGAINST THE INCORRIGIBILITY THESIS. JACKSON, FRANK.
KRIPKE'S ARGUMENT AGAINST MATERIALISM. FELDMAN, FRED.
ON MAKING A PAIN PUBLIC. TIBBETTS, PAUL.
ON UNDETECTABLE DIFFERENCES IN SENSATIONS. LEWIS, CARROLL.
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SOME CRITICISMS OF CHAPPELL'S ARGUMENT FOR SOLIPSISM. CORDING, RICHARD.

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ARE PAINTINGS AND PHOTOGRAPHS INHERENTLY INTERPRETATIVE? HESTER, MARCUS B.

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OSCAR WILDE'S 'INTENTIONS': AN EARLY MODERNIST MANIFESTO. GREEN, R J.
PANOFSKY AND THE INTERPRETATION OF PICTURES. MANNING, DAVID.
PERIPHERAL VISION AND PAINTING: A NOTE ON THE WORK OF EVAN WALTERS (1894-1951). MEINEL, ERNA.
UEBER DIE LINEARPERSPEKTIVE (IN JAPANESE). KANATA, SUSUMU.

PALMER,D
ARISTOTLE DIDN'T HEED THE TORTOISE. BRYANT, DAVID C.

PANIKER,R
ANOTACIONES HISTORICO-CULTURALES AL CONCEPTO DE FACTIBILIDAD. FERNANDEZ-LOMANA DEL RIO, RAMON.

PANOFSKY,E
AUFGABE DER KUNSTGESCHICHTE ALS WISSENSCHAFT IN DER GEGENWART: PART I (IN JAPANESE). NAKAMURA, NIHEI.
PANOFSKY AND THE INTERPRETATION OF PICTURES. MANNING, DAVID.

PAPANOUTOS,E
THE PROBLEM OF METHOD IN CONTEMPORARY GREEK AESTHETICS. ANDRIOPOULOS, DIMITRI Z.

PAPINI,G
L'INTERPRETAZIONE ATTIVISTICA DI JAMES NEGLI SCRITTI DI GIOVANNI PAPINI. MORI, MASSIMO.

PARADIGM(S)
FALLIBILISM AND RATIONALITY. KEKES, JOHN.
ON BEING UNREASONABLE. SCHAGRIN, MORTON L.
VISION AND REVOLUTION: A POSTSCRIPT ON KUHN. SCHEFFLER, ISRAEL.

PARADOX(ES)
(PART I): WHAT CAN WE LEARN FROM THE PARADOXES? MACKIE, J L.
A NOTE ON CANTOR'S THEOREM AND RUSSELL'S PARADOX. CROSSLEY, J N.
A NOTE ON R M HARE AND THE PARADOX OF THE GOOD SAMARITAN. ZELLNER, HAROLD.
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BEYOND BEING AND NONBEING. CHISHOLM, RODERICK M.
GIVENESS AND EXPLANATORY COHERENCE. SELLARS, WILFRID.
MEYER, MEANING, AND MUSIC. TITCHENER, JOHN M AND BROYLES, MICHAEL E.
MOORE'S PARADOX: ASSERTION AND IMPLICATION. RING, MERRILL.
NEWCOMB'S PARADOX REVISITED. BAR-HILLEL, MAYA AND MARGALIT, AVISHAI.
NOTE ON THE SWITCHES PARADOX. PARKS, R Z.
ON THE SWITCHES PARADOX. GEGEL, DANIEL.
PARADOXES OF NON-INDEPENDENT OBSERVATION LANGUAGE. PULIGANDIA, R.
PROBABILISTIC CONFIRMATION THEORY AND THE GOODMAN PARADOX. ROSENKRANTZ, R D.
REFLEXIONES SOBRE LOS PROBLEMAS DE LA LOGICA FORMAL. SCHOENBERG, JUDITH.
RUSSELL'S PARADOX AND THE RESIDUAL ACHILLES. KAISER, NOLAN.
SHADES OF THE LIAR. POST, JOHN.
SIMPLICITY AND THE CONFIRMATION PARADOXES. NELSON, ALVIN F.
SURROGATES FOR NECESSITY. HARRE, R.
THE EXAMINATION PARADOX AND FORMAL PREDICTION. BOSCH, J.
THE FIRST SOCRATIC PARADOX. NAKHNIKIAN, GEORGE.
THE LIAR IN THE PREDICTION PARADOX. WINDT, PETER Y.
THE PARADOXES OF DETERMINISM. FRIQUEGNON, MARIE-LOUISE.

PARADOX(ES)
THE PARADOXES OF CONFIRMATION. BATENS, DIDERIK.
THE PARADOX OF THE PREFACE AGAIN. HUFFMAN, ROBERT.
THE SURPRISE EXAMINATION. DIETL, PAUL J.
THE SWITCHES PARADOX: WHICH SWITCH? SETTLE, TOM.
THE SWITCHES "PARADOX" AND THE LIMITS OF PROPOSITIONAL LOGIC. CORCORAN, JOHN AND WOOD, SUSAN.
THE TRAGIC KNOT: PARADOX IN THE EXPERIENCE OF TRAGEDY. NAPIERALSKI, EDMUND A.
THE VOTER'S PARADOX REGAINED. STEINBERG, DANNY.

PARAIN,B
UNE PHILOSOPHIE DU CONFLIT ENTRE LA CONSCIENCE ET LE LANGAGE. PAVEL, THOMAS.

PARALLELISM
A PARALLEL WITH 'DE ANIMA' III, 5. SPRAGUE, ROSAMOND K.

PARAPHRASE(S)
BLACK'S METAPHORS. WARNER, MARTIN.

PARENT(S)
RIGHTS OVER CHILDREN. SHRAG, FRANCIS.

PARETO,V
LIBERALISM, NON-BINARY CHOICE AND PARETO PRINCIPLE. RAMACHANDRA, V S.

PARKER,F
PARKER ON REASON AND FAITH. MINAHAN, JOHN.

PARKINSON,G
LEIBNIZ'S COMMITMENT TO MONISM. FELDMAN, FRED.

PARKS,R
TRANSPARENT KNOWLEDGE ONCE AGAIN. HINTIKKA, JAAKKO.

PARMENIDES
AMBIGUITY IN EMPEDOCLES B17,3-5: A SUGGESTION. MANSFELD, J.
LE POEME DE PARMENIDE, DOCTRINE DU SAVOIR ET PREMIER ETAT D'UNE DOCTRINE DE L'ETRE. DUBARLE, D.
LE POEME DE PARMENIDE, DOCTRINE DU SAVOIR ET PREMIER ETAT D'UNE DOCTRINE DE L'ETRE ET LE DESTIN DE L'HOMME. DUBARLE, D.
PARMENIDES' SEXUAL THEORIES: A REPLY TO MER KEMBER. LLOYD, G E R.
PARMENIDES Y EL SER. MORE, RAUL ECHAURI.
SAYING AND BEING WITH HEIDEGGER AND PARMENIDES. GOFF, ROBERT.

PARRY,G
PARRY ON PERFORMATIVES AND OBLIGATION IN HOBBES. VON LEDEN, W.

PARSONS,C
KANTIAN INTUITIONS. HINTIKKA, JAAKKO.

PART(S)
PARTS AS ESSENTIAL TO THEIR WHOLES. CHISHOLM, RODERICK.

PARTICIPATION
"L'ETRE ET LES ETRES" DE M BLONDEL. PEGUEROLES, JUAN.
CENSORSHIP, STATE SECRETS AND PARTICIPATORY DEMOCRACY. JONES, H M.
HUMAN NATURE, POWER AND PARTICIPATORY DEMOCRACY. BROCKELMAN, PAUL T.
LA DOCTRINE DE LA PARTICIPATION DANS LE COMMENTAIRE DE SAINT THOMAS D'AQUIN SUR LE LIBER DE CAUSIS. HO, JOSEPH CHIU YUEN.
SELF-MANAGEMENT EGALITARIANISM AND SOCIAL DIFFERENTIATION. RUS, VELJKO.
THE DISUNITY OF PLATO'S THOUGHT. BAMBROUGH, RENFORD.
THE MEANING OF RELIGIOUS SYMBOLS: PAUL TILLICH AND HIS CRITICS. BURRILL, DONALD R.

PARTICULARS
ABSTRACT PARTICULARS. LANDESMAN, CHARLES.
BASIC PARTICULARS. BROWNSTEIN, DONALD.
INCOMPLETE PREDICATES AND THE TWO-WORLD THEORY OF THE PHAEDO. BRENTLINGER, JOHN.
KNOWLEDGE OF THE UNIVERSAL AND KNOWLEDGE OF THE PARTICULAR IN ARISTOTLE. LESZL, WALTER.
L'INTERPRETAZIONE ATTIVISTICA DI JAMES NEGLI SCRITTI DI GIOVANNI PAPINI. MORI, MASSIMO.
ON A SUPPOSED ADVANTAGE OF REALISTIC SYSTEMS. POTTER, KARL H.
PLATO'S THIRD MAN ARGUMENT. TELOH, HENRY AND LOUZECKY, DAVID JAMES.
PSEUDO PARTICULARS. GIBBONS, ALAN.
RUSSELL'S THEORY OF JUDGMENT IN LOGICAL ATOMISM. STOCK, GUY.
STRAWSON, PARTICULARS, 'NO-SUBJECT' AND 'NO-OWNERSHIP'. CODER, DAVID.
THE PARADOX OF HISTORICAL KNOWLEDGE. KUZMINSKI, ADRIAN.

PASCAL
IL PROBLEMA DELLA LEGGE GIURIDICA NATURALE IN PASCAL. BENAVENTE, JAIME WILLIAMS.
PASCAL Y KIERKEGAARD. DEL VALLE, AUGUSTIN B F.

PASCOAES,T
CORRESPONDENCIA DE PASCOAES AO P ANTONIO DE MAGALHAES, S J. DE PASCOAES, TEIXEIRA.
TEIXEIRA DE PASCOAES. GARCIA, MARIO.
VISITA A PASCOAES. DE MAGALHAES, ANTONIO.

PASCUAL,P
LA TERMINOLOGIA ETICA DE LA FILOSOFIA LULISTA DEL SETECIENTOS. MERCANT, S TRIAS.

PASSION(S)
ARDAL ON THE MORAL SENTIMENTS IN HUME'S 'TREATISE'. HEARN JR, THOMAS K.

PAST
EMPIRICISM, CRITICISM, CONSTRUCTIVISM. GALTUNG, JOHNA.
ENCARNACION Y TIEMPO EN GABRIEL MARCEL. PRESAS, MARIO A.
IDEAL IMMORTALITY. SPRIGGE, TIMOTHY L.
LE DETERMINISME. MOREAU, JACQUES.
LE PASSE = OBJET DE LA FOI. POMIAN, KRZYSZTOF.
THE EMERGENCE OF AN ABSOLUTE CONSCIOUSNESS IN HUSSERL'S EARLY WRITINGS ON TIME-CONSCIOUSNESS. BROUGH, JOHN.
THE POLITICS OF CONTEMPORARY PHILOSOPHY OF HISTORY. WHITE, HAYDEN V.

PASTEUR
REVIEW OF R DUBOS "LOUIS PASTEUR, FREE LANCE OF SCIENCE". ROLL-HANSEN, N.

PATANJALI
VIJNANABHIKSU'S CONTRIBUTIONS TO THE SAMKHYA THOUGHT. KANSARA, N M.

PATER,W
PLATO AND PATER: FIN-DE-SIECLE AESTHETICS. SMALL, I C.
WALTER PATER, LOUIS MACNEICE AND THE PRIVILEGED MOMENT. BROWN, TERENCE.

PATTERN(S)
VISUAL PERCEPTION AND SYSTEMS OF PATTERN RECOGNITION. CARSETTI, A.

PAUL
A REASONABLE SELF-PREDICATION PREMISE FOR THE THIRD MAN ARGUMENT. PETERSON, SANDRA.
PAULINE CHRISTIANITY AND GREEK PHILOSOPHY: A STUDY OF THE STATUS OF WOMEN. CUMMING, ALAN.

PAUL
SAINT PAUL AND A GREEK IDEA. SMITH, CONSTANCE I.
SALVATION IN PLATO AND SAINT PAUL: AN ESSAY IN NORMATIVE ETHICS. NAKHNIKIAN, GEORGE.
TESTI TEOLOGICO-FILOSOFICI LOCKIANI; DAL MS LOCKE C 27 DELLA LOVELACE COLLECTION. SINA, MARIO.

PAXSON,T
KNOWLEDGE AND DEFEASIBILITY. ANNIS, DAVID.
THE DISTINCTION BETWEEN DERIVATIVE AND NON-DERIVATIVE KNOWLEDGE. MEERBOTE, RALF.

PEACE
MODELES D'ORDER INTERNATIONAL: CONTRIBUTION AU MAINTIEN DE LA PAIX MONDIALE. FETSCHER, IRING.

PEANO
WHAT RUSSELL LEARNED FROM PEANO. KENNEDY, H C.

PEARL,L
ON KNOWING ONE IS AWAKE. WOLFE, JULIAN.

PEARS,D
LEFT AND RIGHT IN THE MIRROR. MALPAS, R M P.

PECK,A
THE DISUNITY OF PLATO'S THOUGHT. BAMBROUGH, RENFORD.

PEDAGOGY
FUNDAMENTALPAEDAGOGIK. KILIAN, C J G.

PEIRCE
A PRAGMATIC CONCEPTION OF THE A PRIORI RE-VIEWED. HULLETT, JAMES N.
C S PEIRCE'S "ILLUSTRATIONS OF THE LOGIC OF SCIENCE" AND THE PRAGMATIC JUSTIFICATION OF INDUCTION. KOEHN, DONALD R.
CHARLES S PEIRCE AS MATHEMATICAL GEODESIST. LENZEN, VICTOR F.
DUALISM AND TRIMORPHISM IN PEIRCE'S TRIADIC LOGIC. TURQUETTE, ATWELL R.
HABIT AND MEANING IN PEIRCE'S PRAGMATISM. SHAPIRO, GARY.
MORE THOUGHTS ABOUT MILLER'S "FURTHER THOUGHTS ON PEIRCE'S USE OF HISTORY". WIENER, PHILIP P.
PAPER DOUBT, FEIGNED HESITANCY, AND INQUIRY. JOHANSON, ARNOLD A.
PEIRCE AND SCHILLER AND THEIR CORRESPONDENCE. SCOTT, FREDERICK J D.
PEIRCE ON MACH AND ABSOLUTE SPACE. DIPERT, RANDALL R.
PEIRCE ON TRUTH, REALITY, AND INQUIRY. BRODSKY, GARRY M.
PEIRCE'S PRAGMATISM AND SCOTISTIC REALISM. ALMEDER, ROBERT.
PEIRCE'S CONCEPT OF COMMUNITY: ANOTHER INTERPRETATION. MAHOWALD, MARY B.
PEIRCE'S CATEGORIES AND NORMATIVE INQUIRY. DEMARCO, JOSEPH P.
PEIRCE'S CRITIQUE OF FOUNDATIONALISM. DELANEY, C F.
PRAGMATISM AND THE METHODOLOGY OF METAPHYSICS. ROSENTHAL, SANDRA B.
PRAGMATISM, PROCESS, AND POTENTIALITY. ROSENTHAL, SANDRA B.
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REALISM AND IDEALISM IN PEIRCE'S CATEGORIES. BLACHOWICZ, JAMES A.
SIGNIFICACION Y SENTIDO DEL PRAGMATISMO NORTEAMERICANO. DEL VALLE, AGUSTIN VASAVE FERNANDEZ.
SYNECHISM, SOCIALISM, AND CYBERNETICS. ESPOSITO, JOSEPH L.
THE LEISURELY ATTITUDE. FEIBLEMAN, JAMES K.
THE UNWILLING DEAD. HARRISON, STANLEY M.

PELACANI,B
LA DOTTRINA ASTROLOGICA DI BIACIO PELACANI DA PARMA E LE SUE CONNESSIONI CON L'OPERA DI ALBUMASAR. VESCOVINI, G FEDERICI.

PENELHUM,T
PENELHUM AND PROCESS THEISM. FORD, LEWIS S.
PROFESSOR PENELHUM ON THE RESURRECTION OF THE BODY. YOUNG, ROBERT.

PENN,W
WORKING IN AND WORKING TO PRINCIPLES: PENN'S LIE AND HARE'S MYTH OF UNIVERSALIZABILITY. JAMES, EDWARD W.

PENOLOGY
PLATO ON KILLING IN ANGER: A REPLY TO PROFESSOR WOOZLEY. SAUNDERS, T J.
TOKEN AND TABOO: BEHAVIOR MODIFICATION, TOKEN ECONOMIES, AND THE LAW. WEXLER, DAVID B.

PEOPLE(S)
CHANGES IN THE MEANING OF THE TERM 'THE PEOPLE' (JEN-MIN) - AN EXAMPLE OF CONCEPTUAL REVOLUTION AS REFLECTED IN SEMANTIC EVOLUTION. CHIN, STEVE S.

PEPPER,S
ANOTHER LOOK AT THE ONTOLOGICAL STATUS OF THE AESTHETIC OBJECT. MITIAS, MICHAEL H.
ARE SCIENTIFIC INDUCTION AND METAPHYSICAL COHERENCE REALLY SEPARATE INFORMAL LOGICS? COX, L HUGHES.
IS WINE AN ART OBJECT? MITIAS, MICHAEL H.

PERCEIVING
THE STOIC THEORY OF PERCEIVING AND KNOWING. ANDRIOPOULOS, D Z.

PERCEPT(S)
LOCKE'S THEORY OF IDEAS. NATHANSON, STEPHEN L.

PERCEPTION
'HOS EPISTEME OUSA': A PASSAGE OF SOME ELEGANCE IN THE 'THEAETETUS'. WHITE, F C.
A NOTE ON THE BELIEF THEORY OF PERCEPTION. MELCHERT, NORMAN.
ACTUALITE DE FIEDLER. JUNOD, PHILIPPE.
AGREEMENT AMOUNG MYSTICS. PLETCHER, GALEN K.
AN ARGUMENT IN PLATO'S 'THEAETETUS': 184-6. HOLLAND, A J.
AN EARLY WHITEHEADIAN VIEW OF PERCEPTION. KULTGEN, JOHN H.
BERTRAND RUSSELL AND THE PROBLEM OF PERCEPTION. SINHA, L P N.
CAN SYSTEMS OF IMPERCEPTIBLE PARTICLES APPEAR TO PERCEIVERS? NELSON, JOHN O.
CAUSATION AND DIRECT REALISM. GRAM, S.
COMPLEJIDAD Y AMBIGUEDAD EN EL DISENO DEL MEDIO AMBIENTE. RAPAPORT, AMOS.
DESCARTES' INTENTIONS. RING, MERRILL.
DEUX DEFINITIONS DIFFERENTES DE LA VIE CHEZ ARISTOTE? MANSION, SUZANNE.
EMPIRICISM, PERCEPTION AND CONCEPTUAL CHANGE. HOOKER, C A.
EXTERIORITE ET TRANSCENDANCE. MOREAU, JOSEPH.
FEUERBACH'S PHILOSOPHY OF MAN AND THE PROBLEM OF SUBJECT'S ACTIVITY. MITIUSHIN, A A.
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IL PROBLEMA DEL LINGUAGGIO IN MAURICE MERLEAU-PONTY. CAPRA, SILVIO.
INGREDIENTS OF PERCEPTION. THALBERG, IRVING.
INTENTIONALITY AND THE PUBLICITY OF PERCEPTUAL WORLD. KULTGEN, JOHN.
INTENTIONALITY IN EDMUND HUSSERL AND BERNARD LONERGAN. RYAN, WILLIAM F J.
NEW SPOKESMEN IN AN OLD DIALOGUE. NORDGULEN, GEORGE.
NIRVIKALPA JNANA AND BRADLEY'S SENTIENCE. PRASAD, BRIJ KISHORE.
NON-CONSCIOUS SEEING. MCKEE, PATRICK.
OBJECTIVITY AND THE WILL. SCRUTON, ROGER.

PERCEPTION
OBJECTS AND EVENTS. BIGGER, CHARLES P.
ON AN ARGUMENT AGAINST SENSORY ITEMS. JACKSON, F C.
PERCEPTION AND OTHER MINDS. DRETSKE, FRED I.
PHENOMENOLOGY AS FOUNDATION FOR A POST-MODERN PHILOSOPHY OF LITERARY INTERPRETATION. PALMER, RICHARD E.
PLATONISM AND THE CAUSAL THEORY OF KNOWLEDGE. STEINER, MARK.
POLANYI'S MODEL OF MENTAL ACTS. INNIS, ROBERT E.
REMARKS ON THE IDEA OF AUTHENTIC THINKING IN THE LOGICAL INVESTIGATIONS. SCHUWER, ANDRE.
SCEPTICISM AND MODAL LOGIC. POSPESEL, HOWARD.
SELLARS' TREATMENT OF SENSATION. VOELKEL, THEODORE S.
SENSUOUS JUDGMENTS. CLARK, ROMANE.
SOME PERSPECTIVES ON LOVEJOY'S EPISTEMOLOGICAL DUALISM. OAKES, ROBERT A.
SOME USES OF 'APPEARANCE'. MCCLATCHEY, JOHN B.
SUBSTANTIALITY AND PERCEPTUAL COHERENCE. GURWITSCH, ARON.
THE "IDEALISM" IN WITTGENSTEIN. SPRINGER, WILLIAM C.
THE EMERGENCE OF AN ABSOLUTE CONSCIOUSNESS IN HUSSERL'S EARLY WRITINGS ON TIME-CONSCIOUSNESS. BROUGH, JOHN.
THE EXTENT OF DOUBT IN DESCARTES' "MEDITATIONS". SCHOULS, PETER A.
THE NON-CAUSAL SELF-FULFILLMENT OF INTENTION. RANKIN, K W.
THE PERCEPTION OF OTHERS. LIGIS, ALPHONSO F.
THE REFUTATION OF STAGE. ROHATYN, DENNIS A.
THINGS, STUFFS, AND KANT'S AESTHETIC. WILDERSON, T E.
THINKING. BLAKE, A G E.
TOLERANCE GEOMETRY. ROBERTS, FRED S.
VISUAL PERCEPTION AND SYSTEMS OF PATTERN RECOGNITION. CARSETTI, A.

PERELMAN,C
LE RATIONNEL ET L'ARGUMENTATION. KALINOWSKI, GEORGES.
RHETORIC, ETHICS AND MANIPULATION. PARKER, DOUGLAS H.

PERFECTION
ANSELM'S DEFINITION OF FREEDOM. KANE, STANLEY G.
THE AMBIGUITY OF "PERFECTION" IN THE ONTOLOGICAL ARGUMENT. HOWE, LEROY T.
THE GREAT THEORY OF BEAUTY AND ITS DECLINE. TATARKIEWICZ, WLADYSLAW.
ULTIMO TRATADO DE CULTIVO GRADUADO. GOMEZ, LUIS O.

PERFORMANCE(S)
CHOICE, PERFORMANCE AND FREE WILL. ROHATYN, DENNIS A.
OUTCOMES AND ABILITIES. GERT, BERNARD AND MARTIN, JAMES A.
THEATER AND SPONTANEITY. COURTNEY, RICHARD.

PERFORMATIVES
ON THE PERFORMATORY INTERPRETATION OF THE "COGITO". FELDMAN, FRED.
PERFORMATIVES AND THE GAP BETWEEN 'IS' AND 'OUGHT'. NESBITT, WINSTON.
PSYCHOTHERAPY AND QUASI-PERFORMATIVE SPEECH. RUSSELL, J MICHAEL.
REMARKS ON OPERATORS AND MODALITIES. RIVERO, MARIA-LUISA.
THE PROBLEM OF MEANING IN LINGUISTIC PHILOSOPHY. GRAY, BENNISON.

PERICLES
DAS ETHOS DER DEMOKRATIE. VOLKMANN-SCHLUCK, K H.

PERIODIZATION
THE TRAIT-DOMINANCE THEORY OF HISTORICAL PERIODIZATION. ABEGG, EDMUND D.

PERISHING
CAN WHITEHEAD RESCUE PERISHING? FORD, LEWIS S.

PERKINS,R
RUSSELL'S INCOMPLETE SYMBOLS. URMSON, J C.

PERLOCUTION(S)
ILLOCUTIONS AND PERLOCUTIONS. COHEN, TED.

PERRY
VALOR, ESTRUCTURA Y SITUACION. FRONDIZI, RISIERI.

PERRY,D
REMARKS ON ENJOYMENT AND JUSTIFICATION: A REPLY TO PERRY. SMITH, JAMES M.

PERSON(S)
"L'ETRE ET LES ETRES" DE M BLONDEL. PEGUEROLES, JUAN.
ABORTION AND INFANTICIDE. TOOLEY, MICHAEL.
ACTION: METAPHYSIC AND MODALITY. YOLTON, JOHN.
AN INCOMPLETENESS PROBLEM IN HARSANYI'S GENERAL THEORY OF GAMES AND CERTAIN RELATED THEORIES OF NON-COOPERATIVE GAMES. MCCLENNEN, EDWARD F.
AUTOCOSCIENZA E SCIENZA DEL CERVELLO. LA VIA, LUIGI.
AUTONOMY AND GOVERNMENT. COHEN, CARL.
DE ANIMA. TAYLOR, RICHARD.
DEPERSONALIZATION AND EDUCATION. ANDERSEN, W E.
ECOLOGY AND THE INDEFINITE UNBORN. STEARNS, J BRENTON.
EL DERECHO EN ADOLFO POSADA. NAVARRETE, JOSE F LORCA.
EMERGENT PROPERTIES, PERSONS, AND THE MIND-BODY PROBLEM. JONES, DAVID H.
ENGAGEMENTS, WORLDS, AND IDENTITY. ERICKSON, STEPHEN A.
EXPERIMENTS ON HUMAN BEINGS. GRANT, C K.
FLEW, STRAWSON AND LOCKE'S PARROT. MOULDER, JAMES.
HARTSHORNE ON PERSONAL IDENTITY: A PERSONALISTIC CRITIQUE. BERTOCCI, PETER A.
IN DEFENSE OF IMMATERIAL PERSONS. MOULDER, JAMES.
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L'HOMME, SIGNE DE L'ETRE DANS L'ANTHROPOLOGIE MORALE D'A ROSMINI. EVAIN, FRANCOIS.
LA PERSONNE ET L'AUTRE. DE FINANCE, J.
LOCKE ON THE IDENTITY OF PERSONS. BRODY, BARUCH.
MEMORY AND PERSONAL IDENTITY. MIRI, MRINAL.
NOTES ON THE SO-CALLED INCOMPLETENESS PROBLEM AND ON THE PROPOSED ALTERNATIVE CONCEPT OF RATIONAL BEHAVIOR. HARSANYI, JOHN C.
OSSERVAZIONI INTORNO AD UN RECENTE STUDIO SULLE INTERPRETAZIONI CROCIANE . CIAFRE, GUISEPPE.
OTHER MINDS AND PROFESSOR AYER'S CONCEPT OF A PERSON. HACKER, P M.
PERSON AND COMMUNITY: BUBER'S CATEGORY OF THE BETWEEN. TALLON, ANDREW.
PERSONAL IDENTITY. AAGAARD-MOGENSEN, LARS.
PERSONAL IDENTITY FROM A TO Z. HARTSHORNE, CHARLES.
PERSONAL IDENTITY IN AN ORGANIZED PARCEL. SMART, BRIAN.
PERSONS AND PREDICATES. ENGLEBRETSEN, GEORGE.
PERSONS, POLICIES, AND BODIES. RORTY, AMELIE OKSENBERG.
PERSONS, CRITERIA, AND SKEPTICISM. SAUNDERS, JOHN TURK.
PROBLEM TEORII OSOBY. GOGACZ, MIECZYSLAW.
PROCESS OR AGENT: MODELS FOR SELF AND GOD. KIRKPATRICK, FRANK G.
REMEMBERING THE PAST OF ANOTHER. PUCCETTI, ROLAND.
RYLE'S MYTH. SPRAHUE, ELMER.
SHOEMAKER AND PERSONAL IDENTITY. WALLACE, KYLE.
SULL'ETICA DELLA DECISIONE. MOLINARO, ANICETO.
THE OTHER: A DIALOGUE. COLGAN, QUENTIN.
THE TRANSFORMATIONS FOR PERSONS. RORTY, AMELIE OKSENBERG.
THE UNWILLING DEAD. HARRISON, STANLEY M.
UNMASKING THE PERSON. BALLARD, EDWARD G.
WHITEHEAD'S GOD: CATEGOREALLY DERIVED OR REFORMULATED AS A 'PERSON', OR NEITHER? MACCORMAC, EARL R.

PERSON(S)
WHITEHEAD AND PERSONAL IDENTITY. BENNETT, JOHN B.

PERSONALISM
MARTIN LUTHER KING'S PERSONALISM AND NON-VIOLENCE. STEINKRAUS, WARREN E.

PERSONALITY
DISEMBODIED SURVIVAL. PURTILL, RICHARD L.
ESSENCE, EXISTENCE AND PERSONALITY. FINDLAY, JOHN N.
L'INTERPRETAZIONE ATTIVISTICA DI JAMES NEGLI SCRITTI DI GIOVANNI PAPINI. MORI, MASSIMO.
LA VERITE COMME COULISSE MYTHIQUE CHEZ NIETZSCHE. BERTMAN, MARTIN A.
LAGNEAU ET L'IDEE DE PERSONNALITE. LE HUENEN, ROLAND J.
PERSONAL IDENTITY IN AN ORGANIZED PARCEL. SMART, BRIAN.
THE NATURE OF MUSICAL EMOTION AND ITS PLACE IN THE APPRECIATIVE EXPERIENCE. PAYNE, ELSIE.
TOWARDS A MARXIST THEORY OF VALUE. HELLER, AGNES.

PERSONS(S)
PERSONS AND THEIR BODIES. MIRI, MRINAL.

PERSPECTIVE(S)
CHRONOLOGICAL PERSPECTIVE: THE GERIATRICS OF FACTS. HARRIMAN, CHARLES J.
THE ROOTS OF VISUAL EXPRESSION. STACY, D L.
UBER DIE LINEARPERSPEKTIVE (IN JAPANESE). KANATA, SUSUMU.
UEBER DIE LINEARPERSPEKTIVE (IN JAPANESE). KANATA, SUSUMU.

PERSPECTIVISM
NIETZSCHE'S AND WITTGENSTEIN'S PERSPECTIVISM. WALLACE, KYLE.

PERSUASION
ENTHYMEMES: BODY AND SOUL. MILLER, ARTHUR B.
ON CONFIDENCE. ROTENSTREICH, NATHAN.
ON MEASURING COUNTERARGUING. MILLER, N AND BARON, R S.
USPRAWIEDLIWIENIE NORM. PERELMAN, CHAIM.

PERVERSION(S)
PETITE APOCALYPSE DE LA CULTURE. DELAMARE, CHARLES.

PESKOVSKIJ,A
LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI. RIGOTTI, EDDO.

PESSIMISM
REFLECTIONS ON SCHOPENHAUER'S PESSIMISM. NAVIA, LUIS EDUARDO.

PETERS,R
CAUSAL EXPLANATION AND THE VOCABULARY OF ACTION. SHER, GEORGE.
PRESUMPTIONS OF REASON AND PRESUMPTIONS OF JUSTICE. KATZNER, LOUIS I.
PSYCHOANALYSIS AS AN EDUCATIONAL PROCESS. SCHRAG, FRANCIS.
THE CRITERIA OF 'BEING EDUCATED'. FRANZ, HAROLD J.

PETERSEN,S
DOUBTS ABOUT MATHEMATICAL LOGIC. CHRISTENSEN, NIELS EGMONT.

PETRACH
CROCE'S ESSAY ON PETRACH'S DEFECTIVE SONNET: LITERARY CRITICISM FOR LOGICIANS. FINOCCHIARO, MAURICE A.

PETRONE
NOTAS SOBRE LA ALTERIDAD DEL DERECHO EN LA FILOSOFIA JURIDICA ITALANA ACTUAL. BALLESTEROSM, JESUS.

PFEFFER, R
NIETZCHE: A REVIEW ARTICLE. REINHARDT, KURT F.

PHENOMENA
GABRIEL MARCEL E L'APPROCIO AL MISTERO DELL'ESSERE. MICCOLI, P.
KANT, LA METAFISICA E LO SCIENTISMO. GALEAZZI, UMBERTO.
KANT'S RESCUE OF REASON: CONTRA M HEIM AND J R PARKS. SKOUSGAARD, STEPHEN.
NOUMENA, PHENOMENA, AND GOD. OAKES, ROBERT A.

PHENOMENALISM
AN EXAMINATION OF THE BUNDLE-THEORY OF SUBSTANCE. GYEKYE, KWAME.
OBJECTIVITY AND THE WILL. SCRUTON, ROGER.
THEORETICAL PHENOMENALISM. CORNMAN, JAMES W.

PHENOMENOLOGY
A PHENOMENOLOGY OF CINEMATIC TIME AND SPACE. OUSLEY, J DOUGLAS AND KOLKER, R P.
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AN ESSAY ON 'PHENOMENOLOGY'. RAVAL, R K.
APPUNTI SULLA FILOSOFIA DI JOSE ORTEGA Y GASSET. LAGANA, ANTONINO.
BETWEEN AUTONOMY AND SOCIALITY. RASMUSSEN, DAVID M.
DE UITGANGSPUNTEN VAN DE FILOSOFIE VAN E LEVINAS. BOUCKAERT, L.
DISCUSSION OF JACQUES DERRIDA, "THE ENDS OF MAN". ZANER, RICHARD M.
EIDETIC ANALYSIS, INFORMAL RIGOR, AND A PHENOMENOLOGICAL CRITIQUE OF CARNAP'S NOTION OF EXPLICATION. TRAGESSER, ROBERT.
EL METODO FENOMENOLOGICO. COSTA, MARGARITA.
EXPRESSION ET ARTICULATION. PARRET, HERMAN.
FENOMENOLOGIA COME FILOSOFIA DELLA CULTURA. BELOHRADSKY, VACLAV.
FENOMENOLOGIA E DIALETTICA MARXISTA. PACI, ENZO.
FROM EXISTENTIALISM TO THE PHILOSOPHY OF LANGUAGE. RICOEUR, PAUL.
HEGEL'S TRIADIC DOCTRINE OF COGNITIVE MIND. GREENE, MURRAY.
HEIDEGGER AND RYLE, TWO VERSIONS OF PHENOMENOLOGY. MURRAY, MICHAEL.
HERMENEUTICS OF EXPERIMENTAL SCIENCE. HEELAN, PATRICK A.
HUSSERL ON SENSATION: NOTES ON THE THEORY OF RYLE. LARRABEE, MARY JEANNE.
HUSSERL ON PICTURES AND INTENTIONAL OBJECTS. KUNG, GUIDO.
HUSSERL'S CRITERION OF TRUTH. HEIN, K F.
HUSSERLIAN AND HEIDEGGERIAN PHENOMENOLOGY. SCHACHT, RICHARD L.
IL PROBLEMA DEL LINGUAGGIO IN MAURICE MERLEAU-PONTY. CAPRA, SILVIO.
INTENTIONALITY IN EDMUND HUSSERL AND BERNARD LONERGAN. RYAN, WILLIAM F J.
INTENTIONALITY IN THE INTRODUCTION TO BEING AND NOTHINGNESS. DINAN, STEPHEN A.
INTOLERABLE HUMAN RESPONSIBILITY. SCANLON, JOHN D.
KANT'S DISTINCTION BETWEEN PHENOMENA AND NOUMENA. QAYUM, ABDUL.
LA FENOMENOLOGIA DI G FUNKE TRA METAFISICA E METODO. PREITE, MARIA DELLO.
LIFE-WORLD CONSTITUTION OF PROPOSITIONAL LOGIC AND ELEMENTARY PREDICATE LOGIC. ELEY, LOTHAR.
LOGICA E FENOMENOLOGIA II. CERRI, STEFANO.
MAINE DE BIRAN: UNE CRITIQUE DES THEORIES PHYSIOLOGIQUES. MORIN, SERGE J.
MAX SCHELER'S PHENOMENOLOGY OF SHAME. EMAD, PARVIS.
NEGLECTED SARTREAN ARGUMENTS FOR THE FREEDOM OF CONSCIOUSNESS. ANDERSON, THOMAS.
ON BRACKETING THE 'EPOCHE'. VAN DE PITTE, M M.
ON THE CONCEPT OF NUMBER: PSYCHOLOGICAL ANALYSIS. HUSSERL, EDMUND.
ON THE CONSTRUCTION OF THE PHYSICAL WORLD IN THE 'AUFBAU'. PARKS, ZANE.
ON THE PHENOMENOLOGY OF THE UNCONSCIOUS. SCHWANKL, PETER.
ON THE PHENOMENOLOGY OF THE CREATIVE PROCESS. LUKACS, GEORG.
ON THE SUBJECTIVITY OF TOOTHACHES AND TEACHING: AN APPLICATION OF THE PHENOMENOLOGICAL SOCIOLOGY OF ALFRED SCHUTZ. COLLINS, CLINTON.

PHENOMENOLOGY
ONTOLOGIA E TEORIA DELLA VITA QUOTIDIANA NELLA RICERCA FILOSOFICA DELLA 'SCUOLA DI BUDAPEST'. BOELLA, LAURA.
PARANOIA ET SCHIZOPHRENIE. DEMOULIN, PIERRE.
PHAENOMENOLOGIE DES IDEOLOGISCH-POLITISCHEN AUFTRETENS DER JUGOSLAWISCHEN MITTELKLASSE. KANGRGA, MILAN.
PHENOMENOLOGICAL ANALYSIS OF WAITING. SHOUERY, IMAD.
PHENOMENOLOGY AND EXISTENTIALISM: ENCOUNTER WITH INDIAN PHILOSOPHY. MOHANTY, JITENDRA N.
PHENOMENOLOGY AND THE SCIENCES OF LANGUAGE. BOURGEOIS, PATRICK L.
PHENOMENOLOGIE ET ONTOLOGIE: HUSSERL ET HEIDEGGER. TREPANIER, EMMANUEL.
PHENOMENOLOGY AND STRUCTURALISM. CULLER, JONATHAN.
PHENOMENOLOGY AS FOUNDATION FOR A POST-MODERN PHILOSOPHY OF LITERARY INTERPRETATION. PALMER, RICHARD E.
PHENOMENOLOGIE, PENSEE FORMELLE ET SCIENCES DE L'HOMME. DE MONTPELLIER, GERARD.
PHILOSOPHICAL DISAGREEMENTS AND SELF-AWARENESS. HILL, PATRICK J.
POLANYI'S MODEL OF MENTAL ACTS. INNIS, ROBERT E.
PRELUDE TO A PHENOMENOLOGY OF SOUND. SMITH, F J.
PRESENCE ET SOLITUDE: LA QUESTION DE L'ETRE ET LE DESTIN DE L'HOMME. DUVAL, R.
PSYCHOLOGIE SCIENTIFIQUE ET PHENOMENOLOGIE SELON G THINES. ROBERT, JEAN-DOMINQUE.
RELIGIOUS REFLECTION AND MAN'S TRANSCENDENCE. FARRELLY, JOHN.
REMARKS ON THE IDEA OF AUTHENTIC THINKING IN THE LOGICAL INVESTIGATIONS. SCHUWER, ANDRE.
ROMANTIC RADICALISM: A PHENOMENOLOGICAL ANALYSIS AND CRITIQUE. MARSH, JIM.
SARTRE'S CONCEPTION OF ACTION AND HIS UTILIZATION OF "WESENSSCHAU". ATWELL, JOHN E.
SARTRE'S DRAMATIC PHILOSOPHICAL QUEST. BUKALA, C R.
SIGNIFICADO Y OBJETO. MOLINER, FERNANDO M.
SOCIOLOGY, PHENOMENOLOGY, AND SURRENDER-AND-CATCH. WOLFF, KURT H.
THE "FIFTH MEDITATION" AND HUSSERL'S CARTESIANISM. CARR, DAVID.
THE BASIC VIEWS OF C G JUNG IN THE LIGHT OF HERMENEUTIC E METASCIENCE. RAUHALA, LAURI.
THE EMERGENCE OF AN ABSOLUTE CONSCIOUSNESS IN HUSSERL'S EARLY WRITINGS ON TIME-CONSCIOUSNESS. BROUGH, JOHN.
THE EPOCHE AND PHENOMENOLOGICAL ANTHROPOLOGY. SCANLON, JOHN D.
THE LIFE-WORLD REVISITED. KERSTEN, FREDERICK.
THE NATURE OF CONSCIOUSNESS. ZEMACH, EDDY M.
THE PHENOMENOLOGICAL ATTITUDE IN THE SAMKARA VEDANTA. SINARI, RAMAKANT.
THE PHENOMENOLOGICAL CONCEPT OF EXPERIENCE. LANDGREBE, LUDWIG.
THE SACRED IN THE SECULAR WORLD. ELIADE, MIRCEA.
THE STRUCTURE OF INTENTIONS. BODEN, MARGARET A.
THINKING. BLAKE, A G E.
TOWARD A RAPPROCHEMENT. MICKUNAS, ALGIS AND DASTLER, JOHN.
VISION AND OBJECTIFICATION. IHDE, DON.
WHAT DOES THE PHENOMENOLOGY OF EDMUND HUSSERL WANT TO ACCOMPLISH? FINK, EUGEN.

PHILLIPS,D
TWO VIEWS OF MORAL PRACTICES. CHERRY, CHRISTOPHER.

PHILOLOGY
HERACLITUS, FRAGMENT 31. JONES, HOWARD.
NIETZSCHE: CONCEPTS WITHOUT SHRINES. WEST, ELINOR J.

PHILOSOPHER(S)
BERTRAND RUSSELL, 1872-1970. RYLE, G.
GOD AND THE POSSIBILITY OF PHILOSOPHY. ESPOSITO, JOSEPH L.
GOLDMANN VIVANT. PALMIER, JEAN-MICHEL.
L'AMERIQUE ET LE BESOIN PHILOSOPHIQUE. MOROT-SIR, EDOUARD.

PHILOSOPHER(S)
MAN AND TECHNOLOGY: THE RESPONSIBILITIES OF PHILOSOPHY AND THE PHILOSOPHER IN THE BRAVE NEW WORLD. LOGAN, SCOTT.
ON READING PHILOSOPHERS AND DOING PHILOSOPHY. ISEMINGER, GARY.
ON THE STUDY, THE CAFE, AND THE CLOISTER AS SITES FOR PHILOSOPHIZING. JENKINS, IREDELL.
PHILOSOPHERS' NONSENSE. NELSON, JOHN O.
PHILOSOPHY FOR THE PEOPLE. MEGILL, KENNETH.
PHILOSOPHY IN NEW CHINA: AN INTERVIEW WITH FUNG YU-LAN, PEKING UNIVERSITY. FANN, K T.
POESIE DI FILOSOFI. GUZZO, AUGUSTO.
PROFESSIONAL PHILOSOPHY AND THE LAYMAN. HELBIG, ED.
WARUM UND ZU WELCHEM ENDE DIE MEISTEN GROSSEN PHILOSOPHEN NICHT, NOCH NICHT MATERIALISTEN WAREN. BLOCH, ERNST.

PHILOSOPHICAL-ANTHROPOLOGY
ANTROPOLOGIA, STORIA, ETNOLINGUISTICA. SOLIMINI, MARIA PONZIO.
AUGUSTINE AND THE LIFE OF MAN'S BODY IN THE EARLY DIALOGUES. BUCKENMEYER, ROBERT E.
CHOICE, PERFORMANCE AND FREE WILL. ROHATYN, DENNIS A.
DA SAUDADE. DE PASCOAES, TEIXEIRA.
DETERMINATION AND SELF-DETERMINATION: SOME CRITICAL REFLECTIONS. MCCALL, RAYMOND J.
DEUS ALEA LUDENS. KURZ, OTTO.
DISCUSSION OF JACQUES DERRIDA, "THE ENDS OF MAN". ZANER, RICHARD M.
EL HOMBRE, DUENO DE LA TECNICA O MEDIATIZADO A ELLA. URIBE, HECTOR GONZALEZ.
EXPERIENCING NATURE. BULHOF, ILSE N.
FILOSOFOS DA SAUDADE. FERREIRA DE SOUSA, M P.
GUILT AND HUMAN MEANING. GELVEN, MICHAEL.
HACIA UNA IDEA TOMISTA DE LA EVOLUCION. MARITAIN, JACQUES.
IL MARXISMO FRA STORIA E STRUTTURA. COTRONEO, GIROLAMO.
L'HOMME, SIGNE DE L'ETRE DANS L'ANTHROPOLOGIE MORALE D'A ROSMINI. EVAIN, FRANCOIS.
L'ORIGINE DELL'UOMO. SPIRITO, UGO.
LIBERDADEN NAO LIVRE. SPLETT, JORG.
MAN: HINGE OF THE UNIVERSE. BERGERON, MARIE-INA.
MARX ON SPECIES--BEING AND SOCIAL ESSENCE. SANTILLI, PAUL.
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THE ASTRONOMY OF EUDOXUS: GEOMETRY OR PHYSICS? WRIGHT, LARRY.
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THE METHOD OF SCIENCE AND THE MEANING OF REALITY. MARGENAU, HENRY.
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WHY DID EINSTEIN'S PROGRAMME SUPERSEDE LORENTZ'S: (I). ZAHAR, E G.

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THE ADAPTATION THEORY OF SCIENCE. BLACKWELL, RICHARD J.

PICASSO,P
ALTRI "DETTI" DI PICASSO. MORISANI, OTTAVIO.

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PANOFSKY AND THE INTERPRETATION OF PICTURES. MANNING, DAVID.
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IS THERE A PICTURE THEORY OF 'LANGUAGE' IN THE 'TRACTATUS'? HALLETT, GARTH.
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PIEPER,J
THE EVERYDAY STRUGGLE FOR THE LEISURELY ATTITUDE. BUCKLEY, FRANK M.

PIETRAS,T
A RESPONSE TO THOMAS PIETRAS: AMOS BRONSON ALCOTT AND A TRANSCENDENTAL PHILOSOPHY OF EDUCATION. RIPLEY, DAVID B.

PIETY
IS PHILOSOPHY STILL POSSIBLE? NEWMANN, HARRY.

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LA CONCEZIONE DEL DIRITTO DI NATURA IN CARLANTONIO PILATI. ARMELLINI, SERENELLA.

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WHAT IS PITCH: A NOTE ON THE DISSOCIATION OF LANGUAGE AND NATURE. ASCHENBRENNER, KARL.

PITCHER,G
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PLACE,U
THE METAPHYSICS OF MIND-BODY IDENTITY THEORIES. EPSTEIN, FANNY L.

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THE ROLE OF FORECAST IN PLANNING. BUNGE, MARIO.

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COMPATIBILISM, FREE WILL AND GOD. FLEW, A G N.
EVIL, GOD AND THE FREE WILL DEFENSE. BENNETT, PHILIP W.
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PERSONS, CRITERIA, AND SKEPTICISM. SAUNDERS, JOHN TURK.
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PLATO
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A LA RECHERCHE DE LA VALEUR SUPREME: PLATON ET L'UN ABSOLU. KELESSIDOU-GALANOS, ANNA.
A NOTE ON PLATO LG 773B. WILLETTS, R F.
A PUZZLE CONCERNING THE 'MENO' AND THE 'PROTAGORAS'. COHN, STEVEN M.
A REASONABLE SELF-PREDICATION PREMISE FOR THE THIRD MAN ARGUMENT. PETERSON, SANDRA.
A SPECULATIVE NOTE ON SOME DRAMATIC ELEMENTS IN THE 'THEAETETUS'. RORTY, AMELIE OKSENBERG.
ACTION AND REASON. BUBNER, RUDIGER.
ALIENATION AND SELF-REALIZATION. NIELSEN, KAI.
AMOUR ET VIOLENCE DANS LA DIALECTIQUE PLATONICIENNE. LAFRANCE, YVON.
AN ARGUMENT IN PLATO'S 'THEAETETUS': 184-6. HOLLAND, A J.
APOLLINIAN AND FAUSTIAN ASPECTS OF GREEK MATHEMATICS. MARACCHIA, S.
ARISTOTLE'S ALLEGED "REVOLT" AGAINST PLATO. CHROUST, ANTON-HERMANN.

PLATO
CIVIC SOPHROSYNE AND DIKAIOSYNE IN THE REPUBLIC. CASSIN, C E.
CONDITIONS FOR LEGAL OBLIGATION. KELLY, DEREK A.
CRITICAL NOTICE OF T M ROBINSON, PLATO'S 'PSYCHOLOGY'. DYBIKOWSKI, J C.
EGALITARIANISM AND JUSTICE IN THE "REPUBLIC". HALL, R W.
EGOISM, LOVE, AND POLITICAL OFFICE IN PLATO. KRAUT, RICHARD.
EL METODO DIALECTICO EN PLATON. LASALA, MARIA ELENA.
EN MARGE DE "LA PHARMACIE DE PLATON" DE J DERRIDA. BRAGUE, REMI.
EPISTEMOLOGICAL EXPLANATION IN THE "MENO". MITIAS, MICHAEL H.
EQUALITY, RECOLLECTION AND PURIFICATION. DORTER, KENNETH.
EQUALITY: REPUBLIC V. PIERCE, CHRISTINE.
ERUDIZIONE E ATEISMO NELLA CULTURA DEL SEICENTO IL THEOPHRASTUS REDIVIVUS. GREGORY, TULLIO.
ESSENCE, EXISTENCE AND PERSONALITY. FINDLAY, JOHN N.
FALSE STATEMENT IN THE 'SOPHIST' AND THEAETETUS' MATHEMATICS. ANDIC, MARTIN AND BROWN, MALCOLM.
FILOSOFIA Y LENGUAJE. LOPEZ QUINTAS, ALFONSO.
FOREIGN BOOKS ON GREEK PHILOSOPHERS: SOCRATES AND PLATO. SWEENEY, LEO.
GESUNDER MENSCHENVERSTAND UND METAPHYSIK: ANALYTISCHE BEMERKUNGENZUR ANTIKEN PHILOSOPHIE. MARKIS, DIMITRIOS K.
HIPPIAS VON ELIS UND DER PHYSIS-NOMOS-GEDANKE. JOHANN, HORST-THEODOR.
I PRESOCRATICI E SOCRATE NELLA TESTIMONIANZA PLATONICA. MONTUORI, MARIO.
INCOMPLETE PREDICATES AND THE TWO-WORLD THEORY OF THE PHAEDO. BRENTLINGER, JOHN.
INTERPRETATIVE BETRACHTUNGEN ZU PLATONS 'KRITON': DER PHILOSOPHISCHE GEHALT DES DIALOGS (IN GREEK). PLATIS, ELEUTHERIOS.
IS PHILOSOPHY STILL POSSIBLE? NEWMANN, HARRY.
L'AME DU "TIMEE" ET L'UN DU "PARMENIDE" DANS LA PERSPECTIVE NEOPLATONICIENNE. TROUILLARD, JEAN.
LA FENOMENOLOGIA DELL'UOMO GIUSTO: UN PARALLELO TRA KIERKEGAARD E PLATONE. D'AGOSTINO, FRANCESCO.
LAW AND JUSTICE IN PLATO'S "CRITO". ALLEN, R E.
MORTE E ALIENAZIONE. DE FRANCO, RAFELLA.
NEOPLATONIC VALUATIONS OF NATURE, BODY AND INTELLECT. ARMSTRONG, A HILARY.
ON A CERTAIN TENSION IN PLATO'S "REPUBLIC". STROLL, AVRUM.
ON ARISTOTLE'S PRINCIPLE OF CONTRADICTION: ITS ONTOLOGICAL FOUNDATIONS AND PLATONIC ANTECEDENTS. ANTON, JOHN P.
ON THE PRINCIPLE OF POIESIS IN THE PHILOSOPHY OF PLATO AND ARISTOTLE (TITLE EDITED) (IN JAPANESE). FUJITA, KAZUYOSHI.
PLATO AND PATER: FIN-DE-SIECLE AESTHETICS. SMALL, I C.
PLATO ON NEGATION AND NON-BEING IN THE "SOPHIST". LEE, EDWARD N.
PLATO ON KNOWLEDGE. KAISER, NOLAN.
PLATO ON KILLING IN ANGER: A REPLY TO PROFESSOR WOOZLEY. SAUNDERS, T J.
PLATO'S "SOPHIST": FALSEHOODS AND IMAGES. BONDESON, W.
PLATO'S "PHAEDO" THEORY OF RELATIONS. CASTANEDA, HECTOR-NERI.
PLATO'S EUTHYPHRO 10A TO 11B. PAXSON, THOMAS D.
PLATO'S MUSICAL COSMOLOGY. MCCLAIN, ERNEST.
PLATO'S THIRD MAN ARGUMENT. TELOH, HENRY AND LOUZECKY, DAVID JAMES.
PLATO'S THEORY OF LANGUAGE. PARTEE, MORRISS HENRY.
PLATONIC NATURAL SCIENCE IN THE COURSE OF HISTORY. VON WEIZSAECKER, CARL F.
PLATONIC ANTICIPATION OF STOIC LOGIC (PART II). FAJ, ATTILA.
PLATONISM AND THE CAUSAL THEORY OF KNOWLEDGE. STEINER, MARK.
POPPER, PLATO AND PLANS. OOSTHUIZEN, D C S.
PREDICATION AND FORMS OF OPPOSITES IN THE "PHAEDO". NEHAMAS, ALEXANDER.
PROBLEME DER GEGENWARTIGKEIT PLATONS, L DIE GESCHECHTLICHKEIT DER METHODE (IN GREEK). PAPOULIA, BASILIKE.
PROCLUS ON THE ONE. KORDIG, CARL R.
RHETORIC AS SEDUCTION. KELLEY JR, WILLIAM G.

PLATO
SALVATION IN PLATO AND SAINT PAUL: AN ESSAY IN NORMATIVE ETHICS. NAKHNIKIAN, GEORGE.
SELF-PREDICATION AND LINGUISTIC REFERENCE IN PLATO'S THEORY OF THE FORMS . CLEGG, JERRY S.
SOBRE LA FUNCION Y EL OBJETO DE LOS SENTIDOS EN LA GNOSEOLOGIA PLATONICA . NAVARRO, BERNABE.
SOCRATES' WISDOM AND KANT'S VIRTUE. JORDAN, JAMES N.
SOME REFLECTIONS ON "ACTION AND REASON". WILSON, FRANCIS E.
SOPHROSYNE AND SELBSTBEWUSSTSEIN. ROSEN, STANLEY.
SOUL IN REPUBLIC X 611. SHINER, ROGER A.
STYLOMETRICS DO NOT EXCLUDE THE 'SEVENTH LETTER'. DEANE PHILIP.
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TEORIOPOZNAWCZE ASPEKTY PARTYCYPACJI TRANSCENDENTALNEJ (CZ II). ZDYBICKA, A J.
THE "PHAEDRUS" AS THE TRANSITION FROM THE PLATONISM IN THE EARLIER DIALOGUES TO THE DIALECTIC AND THEOLOGY IN THE LATTER DIALOGUES. CHEN, CHUNG-HWAN.
THE AUTHORSHIP AND INTEGRITY OF THE PLATONIC EPISTLES. MICHAELSON, S.
THE CRISIS OF GREEK POETICS: A RE-INTERPRETATION. MURRAY, MICHAEL.
THE CRITERION OF PURITY IN PLATO'S "PHILEBUS". TALLON, ANDREW.
THE DISUNITY OF PLATO'S THOUGHT. BAMBROUGH, RENFORD.
THE FIRST SOCRATIC PARADOX. NAKHNIKIAN, GEORGE.
THE ION: PLATO'S CHARACTERIZATION OF ART. DORTER, KENNETH.
THE LOVE OF WISDOM. O'NEILL, WILLIAM H.
THE MEANING OF 'JUSTICE' AND THE THEORY OF FORMS. KAHN, CHARLES H.
THE UNITY OF VIRTUE. PENNER, TERRY.
THRASYMACHUS--- OR PLATO? MAGUIRE, JOSEPH P.
TOWARDS AN ONTOLOGY OF PLAY. KRELL, DAVID FARRELL.

PLATONISM
AN UNPUBLISHED MS OF LEIBNIZ ON THE ALLEGIANCE DUE TO SOVEREIGN POWERS. RILEY, PATRICK.
APULEIUS AND PLATONIC THEOLOGY. MORTLEY, RAOUL.
ESSENCE, EXISTENCE AND PERSONALITY. FINDLAY, JOHN N.
IS MICHELIS A 'PLATONIST'? ANDRIOPOULOS, DIMITRI Z.
LATE HELLENISTIC "TEXTBOOK DEFINITIONS" OF PHILOSOPHY. CHROUST, ANTON-HERMANN.
NONSTANDARD MATHEMATICS AND A DOCTRINE OF GOD. HENRY JR, GRANVILLE C.
OCKHAM ON INTUITIVE COGNITION. BOLER, JOHN F.
PLATONIC NOMINALISM. BROWSTEIN, DONALD.
PLATONISM AND THE CAUSAL THEORY OF KNOWLEDGE. STEINER, MARK.

PLAY
AESTHETIC DECADENCE TODAY VIEWED IN TERMS OF SCHILLER'S THREE IMPULSES. PAULY, HERTA.
ART, TECHNOLOGY, AND NIETZSCHE. HERRMANN, ROLF-DIETER.
CINEMA, DISCOURS, EVENEMENT. KOCH, CHRISTIAN.
PROLEGOMENA TO AN UNDERSTANDING OF PLAY. SHOTTER, JOHN.
TOWARDS AN ONTOLOGY OF PLAY. KRELL, DAVID FARRELL.

PLEASURE(S)
AESTHETIC PLEASURE AND PAIN. EATON, MARCIA MUELDER.
ARISTOTLE: IS "HAPPINESS" AMBIGUOUS? BROYER, JOHN ALBIN.
IS "GOOD" INDEFINABLE FOR THE SAME REASON THAT TERMS LIKE "YELLOW" OR "BITTER" OR "PLEASURE" ARE INDEFINABLE? KING, THOMAS W.
IS MILL'S HEDONISM INCONSISTENT? CAHL, NORMAN C.
LE "REFLEXIONS SUR LA POETIQUE" DI FONTENELLE E LA POETICA CLASSICISTICA . MARCIALIS, M T.
MONRO ON MILL'S 'THIRD HOWLER'. NIELSEN, KAI.
PLEASURE AND THE TWO HAPPINESSES IN ARISTOTLE. BERTMAN, MARTIN A.
REMARKS ON ENJOYMENT AND JUSTIFICATION: A REPLY TO PERRY. SMITH, JAMES M.
SOCRATES' BODY. KRELL, DAVID FARRELL.
THE CRISIS OF GREEK POETICS: A RE-INTERPRETATION. MURRAY, MICHAEL.

PLEASURE(S)
THE CRITERION OF PURITY IN PLATO'S "PHILEBUS". TALLON, ANDREW.
VIRTUE AND PLEASURE. KELLY, JACK.

PLENITUDE
EDUCATION AND REALITY: TWO REVOLUTIONS. BRUMBAUGH, ROBERT S.

PLESSNER,H
PEOPLE AND OTHER ANIMALS. GRENE, MARJORIE.

PLOT(S)
DE "MABUSE" A "M": LE TRAVAIL DE FRITZ LANG. BURCH, NOEL.
THE STRUCTURE OF HISTORICAL NARRATIVE. WHITE, HAYDEN V.

PLOTINUS
ACTUALITE DU NEOPLATONISME. SOLIGNAC, AIME.
AME SPINOZISTE, AME NEO-PLATONICIENNE. BRETON, STANISLAS.
DAS UNBESTIMMTE, UNBEGRENZTE BEI PLOTIN. THEILER, WILLY.
DER KOENIG: EIN PLATONISCHES SCHLUESSELWORT, VON PLOTIN MIT NEUEM SINN ERFUELLT. DOERRIE, H.
HEGEL UND PLOTIN. BEIERWALTES, W.
IDEAS OF INDIVIDUALS IN PLOTINUS: A REPLY TO DR BLUMENTHAL. RIST, JOHN M.
LA NOTION PLOTINIENNE D'EXEGESE. ECH, ALAIN.
MATERIA Y MAL EN LA FILOSOFIA DE PLOTINO. SANTA CRUZ DE PRUNES, MARIA ISABEL.
NEOPLATONIC VALUATIONS OF NATURE, BODY AND INTELLECT. ARMSTRONG, A HILARY.
NOTES SUR LE TEXTE DES "ENNEADES". THILLET, P.
PLATO ON NEGATION AND NON-BEING IN THE "SOPHIST". LEE, EDWARD N.
PLOTIN ET LA TRADITION HELLENIQUE. MOREAU, JOSEPH.
PLOTIN ET BERKELEY: LE TEMOIGNANGE DE LA "SIRIS". BALADI, NAGUIB.
PLOTIN ET LE MIROIR DE DIONYSOS. PEPIN, JEAN.
PLOTIN UND PLATONS "PHILEBOS". SCHWYZER, HANS-RUDOLF.
PLOTINUS AND AUGUSTINE: EXEGESIS OF "CONTRA ACADEMICOS II POINT 5. O'MEARA, JOHN.
SOME ASPECTS OF WESTERN MYSTICAL ETHICS. BISHOP, DONALD H.
THE CONCEPT OF TIME IN LATE ANTIQUITY. ARIOTTI, PIERO E.
THE ONE OF PLOTINUS AND THE GOD OF ARISTOTLE. RIST, JOHN M.

PLURALISM
CONFRONTATION AND OBJECTIVITY. HANSEN, TROELS EGGERS.
EDUCATING FOR A PLURALISTIC SOCIETY: AN INQUIRY INTO PHILOSOPHY OF EDUCATION COURSES. GOLDMARK, BERNICE.
LE PLURALISME EN MATIERE SPIRITUELLE ET RELIGIEUSE SELON KARL RAHNER. LANGEVIN, GILLES.
RADICAL THERAPY FOR SICK DEMOCRACY. SCHUSTER, CYNTHIA.
SULLA CULTURA ITALIANA D'OGGI. ASSUNTO, ROSARIO.
THE CONCEPT OF CULTURAL PLURALISM. PRATTE, RICHARD.

PLURALITY
THE NATURE OF ZENO'S ARGUMENT AGAINST PLURALITY IN DK 29 B I. ABRAHAM, WILLIAM E.

POCOCK,J
HISTORICITY, MEANING, AND REVISIONISM IN THE STUDY OF POLITICAL THOUGHT. TARLTON, CHARLES D.

POE
A STRUCTURAL ANALYSIS OF "THE RAVEN" OF E A POE - FROM THE SPECIAL VIEWPOINT OF PHENOMENOLOGICAL MUSIC AESTHETICS (IN JAPANESE). ADACHI, YOSHIHIKO.

POETRY
'THE PHOENIX AND THE TURTLE' AS A SIGNPOST OF SHAKESPEARE'S DEVELOPMENT. CAMPBELL, K T S.
A VELHICE DE POETA. DE PASCOAES, TEIXEIRA.
COLERIDGE AND EMERSON: PROPHETS OF SILENCE, PROPHETS OF LANGUAGE. LENTRICCHIA, FRANK.
ETUDE SUR GASTON BACHELARD - LA CONNAISSANCE SCIENTIFIQUE ET LA CONNAISSANCE POETIQUE (IN JAPANESE). YAMAGATA, HIROSHI.
EZRA POUND AND WASSILY KANDINSKY: A LANGUAGE IN FORM AND COLOR. BRANDABUR, EDWARD.
FLORA LETTORE DELL'"ULISSE". ORSINI, LANFRANCO.
GASTON BACHELARD'S PHILOSOPHY OF IMAGINATION: AN INTRODUCTION. KAPLAN, EDWARD K.
HEIDEGGER ON THE EDUCATION OF POETS AND PHILOSOPHERS. DOUGLAS, GEORGE H.
INTELLECTUAL MOVEMENTS SINCE THE TEACHINGS OF WANG YANG-MING: PARALLEL BUT NONCONCURRENT DEVELOPMENTS. WU, NELSON I.
LE "REFLEXIONS SUR LA POETIQUE" DI FONTENELLE E LA POETICA CLASSICISTICA . MARCIALIS, M T.
MODERNISM IN POETRY: THE DEBT TO ARTHUR SYMONS. GIBBONS, TOM.
NONRECOVERABLE DELETION AND COMPRESSION IN POETRY. KINTGEN, EUGENE R.
ON "ON 'HAVING' A POEM". MITIAS, MICHAEL.
ON THE NOTION OF SIMILARITY IN INDIAN POETICS. DESHPANDE, MADHAV.
ON THE PRINCIPLE OF POIESIS IN THE PHILOSOPHY OF PLATO AND ARISTOTLE (TITLE EDITED) (IN JAPANESE). FUJITA, KAZUYOSHI.
PERMANENCE DE LA POESIE. HORODINGA, GEORGETA.
PHILOSOPHY & POETRY. HAMMOND, LEWIS M.
POEMS VERSUS TREES: THE AESTHETICS OF MONROE BEARDSLEY. HANCHER, MICHAEL.
POESIE DI FILOSOFI. GUZZO, AUGUSTO.
POESIE ET EXPERIENCE DU SOI. GARDET, L.
REPLY TO KINTGEN. LEVIN, SAMUEL R.
RILEGGENDO IL FLORA. RUGANI, RICCARDO.
SOCIALIZZARE LA POESIA, POETIZZARE LA VITA. ASSUNTO, ROSARIO.
THE CRISIS OF GREEK POETICS: A RE-INTERPRETATION. MURRAY, MICHAEL.
THE ROAD TO BYZANTIUM: ARCHETYPAL CRITICISM AND YEATS. ALLEN, JAMES LOVIC.
TIME AND REALITY IN ELIOT AND EINSTEIN. MCMORRIS, M N.
UN POETA EN LA SORBONA. SPENDER, STEPHEN.
VISITA A PASCOAES. DE MAGALHAES, ANTONIO.
WALTER PATER, LOUIS MACNEICE AND THE PRIVILEGED MOMENT. BROWN, TERENCE.

POINCARE
L'INDUZIONE MATEMATICA O RAGIONAMENTO RICORSIVO. AIMONETTO, ITALO.
MATHEMATICS AND REALITY. HUNG, HIN-CHUNG.
METODOLOGICZNY I FILOZOFICZNY KONWENCJONALIZM POINCAREGO. SIEMIANOWSKI, A.
OPERATIONALISM AND ORDINARY LANGUAGE REVISITED. CHIHARA, CHARLES.
POINCARE'S PHILOSOPHY OF SPACE. VUILLEMIN, JULES.

POIRIER,R
LES THEORIES PSYCHOLOGIQUES DE L'INDE. FILLIOZAT, M JEAN.

POLANYI,M
COMPREHENSIVELY CRITICAL RATIONALISM AND COMMITMENT. WIEBE, DON.
FLEW, WISDOM AND POLANYI: THE FALSIFICATION CHALLENGE REVISITED. CHURCHILL, LARRY R.
POLANYI'S MODEL OF MENTAL ACTS. INNIS, ROBERT E.
THE LOGIC OF CONSCIOUSNESS AND THE MIND-BODY PROBLEM IN POLANYI. INNIS, ROBERT E.

POLICY(-CIES)
POLICY SCIENCE: ANALYSIS OR IDEOLOGY? TRIBE, LAURENCE H.

POLITICAL-PHIL
'STAATSTHEORIE' AND THE NEW AMERICAN SCIENCE OF POLITICS. FRIES, SYLVIA D.
"SYSTEMTHEORIE": FILOSOFIA DEL DERECHO O SOCIOLOGIA JURIDICA? OLLERO, ANDRES.
A SOVIET DEFENSE MECHANISM. TANG, PETER S H.
ALCALA GALIANO, UN EFOQUE PRESOCIOLOGICO DE LA POLITICA. MORALES, ANGEL GARROBENA.
AN ALLEGED PARADOX IN THE THEORY OF DEMOCRACY. GOLDSTICK, D.
AN UNPUBLISHED MS OF LEIBNIZ ON THE ALLEGIANCE DUE TO SOVEREIGN POWERS. RILEY, PATRICK.
ANALOGY IN LEGAL REASONING. BECKER, LAWRENCE C.
APORTACION A UNA BIBLIOGRAFIA DEL DRAUSISMO ESPANOL. MARESCA, MARIANO.
CIVIC SOPHROSYNE AND DIKAIOSYNE IN THE REPUBLIC. CASSIN, C E.
CONSERVATIVE ANARCHISM: AN INTERVIEW WITH DWIGHT MACDONALD. KURTZ, PAUL.
CRIMINAL INSANITY AND CRIMINAL RESPONSIBILITY. FINGARETT, HERBERT.
CRITIQUE DES DROITS DE L'HOMME. VILLEY, MICHEL.
DE LA PROPIEDAD DERECHO NATURAL INDIVIDUAL A LA PROPIEDAD DERECHO HUMANO Y SOCIAL. RODRIGUEZ PANIAGUA, JOSE MARIA.
DEATH OF THE SOVIET REGIME: A STUDY IN AMERICAN SOVIETOLOGY BY A HISTORIAN. DZIEWANOWSKI, M K.
DEMOCRATIC VIOLENCE. HONDERICH, TED.
DESILUSION JURIDICA Y LIBERTAD. ANDREU, ANTONIO JARA.
DI UNA RIEDIZIONE DI JHERING, OSSIA DELLE PROFEZIE DEL GIA AVVENUTO. COTTA, SERGIO.
DIE BEDEUTUNG DES PRAEZEDENZFALLES FUER DIE JURISTISCHE BEWEISFUERHRUNG UND DIE THEORIE DES RECHTSSTAATES. BONDY, OTTO.
DIE WUERDE DES MENSCHEN ALS ZWECK DES STAATES. MAIHOFER, WERNER.
DIREITOS DO HOMEM, POSITIVACAO DO DIREITO E PERVERSAO IDEOLOGICA. FERRAZ JR, TERCIO SAMPAIO.
EGALITARIANISM AND JUSTICE IN THE "REPUBLIC". HALL, R W.
EL DERECHO EN ADOLFO POSADA. NAVARRETE, JOSE F LORCA.
EL PENSAMIENTO JURIDICO ESPANOL DEL SIGLO XIX: FRANCISCO GINER DE LOS RIOS. CREMADES, JUAN JOSE GIL.
EL PENSAMIENTO JURIDICO DE JOAQUIN COSTA. BALLESTEROS, MANUEL-A.
ETHICS AND DEMOCRACY. PERRY, CHARNER.
FLAWS IN LAWS. MAUTNER, THOMAS.
FORCE AND ITS POLITICAL USE IN HOBBES. POLIN, RAYMOND.
GAUTHIER ON HOBBES' MORAL AND POLITICAL PHILOSOPHY. MORRIS, BERTRAM.
GOLDMANN VIVANT. PALMIER, JEAN-MICHEL.
HA IL DIRITTO UNA "SUA" LOGICA? LUMIA, GIUSEPPE.
HUMANISMO JURIDICO Y DERECHOS DEL HOMBRE EN LA OBRA DE LUIS RECASENS SICHES. DE CASTRO CID, B.
I "DIFETTI DELLA GIURISPRUDENZA" DI L A MURATORI. PATTARO, ENRICO.
I PENSIERI DI MONTAIGNE SUL DIRITTO. MENGONI, LUIGI.
IL DIRITTO NELLA SOCIETA INDUSTRIALE. DI ROBILANT, ENRICO.
IL PENSIERO POLITICO DI BERNARDO DI CHIARAVALLE. CORRADI, MARIA GRAZIA.
IL PROBLEMA DELLA LEGGE GIURIDICA NATURALE IN PASCAL. BENAVENTE, JAIME WILLIAMS.
IL RUOLO DEL GIUDICE E LA SUA CRISI. TOMEO, VINCENZO.
INSANITY AND CRIMINAL RESPONSIBILITY. GENDIN, SIDNEY.
INSOLUBLE ANTIMONY. SANTAYANA, GEORGE.
JOHN DEWEY AND THE NEW LIBERALISM: REACTIONS TO THE USSR. GUMBERT, EDGAR B.
JUST WAR, LIMITED WAR AND VIETNAM. O'BRIEN, WILLIAM.
JUSTICE IN A TRAIL. LEAHY, MICHAEL.
JUSTICE, REASONABLENESS, AND THE SIMILAR HANDLING OF SIMILAR CASES. MONTAGUE, PHILLIP.
KANT'S LIMITATIONS ON INDIVIDUAL FREEDOM. ANSBRO, JOHN J.

POLITICAL-PHIL
KARL KORSCH AND THE WESTERN SCHOOL OF MARXISM. ZAHAVI, URI.
KARL MARX AND THE RIGHTS OF MAN. SICHEL, BETTY A.
LA CONCEZIONE DEL DIRITTO DI NATURA IN CARLANTONIO PILATI. ARMELLINI, SERENELLA.
LA FILOSOFIA DEL DERCHO DE CCRADC MONTERO. VALLS, FRANCISCO J.
LA HISTORICIDAD DE LOS DERECHOS HUMANOS. LLOMPART, JOSE.
LA IGUADLDAD DESDE EL PUNTO DE VISTA FILOSOFICO, POLITICO, JURIDICO Y SOCIAL. GALLO, JORGE IVAN HUEBNER.
LA LOI, LA LIBERTE ET LA PREROGATIVE DANS LA PENSEE POLITIQUE DE JOHN LOCKE. VON LEYDEN, W.
LA MORAL DEL APOYO MUTUO ANARQUISTA. DIAZ, CARLOS.
LA PHILOSOPHIE POLITIQUE DE ROUSSEAU. LACROIX, J.
LA PHILOSOPHIE ANGLAISE D'AUJOURD'HUI. DUBOIS, P.
LA RACIONALIZACION SOCIAL DEL DERECHO. CALERA, NICOLAS MARIA LOPEZ.
LA RIVOLUZIONE COME BENE DI CONSUMO. CAMMARANO, LEONARDO.
LA SIGNIFICATION DU CONTRAT DANS LA "DOCTRINE DU DROIT" DE KANT. GOYARD-FABRE, S.
LA STRUCTURE DE L'IDEE DE "NATURE" COMME OBSTACLE A L'ADMISSIBILITE DE LA NOTION DE "DROIT NATUREL". GARDIES, JEAN-LOUIS.
LA TEORIA INSTITUCIONAL DEL DERECHO. RODRIGUEZ-ARIAS BUSTAMANTE, LINO.
LAW AND POLITICS: CONSTITUTIONAL REFORM AND TREATY CHANGE. FRIEDRICH, CARL J.
LAW, LANGUAGE AND LOGIC: THE LEGAL PHILOSOPHY OF WESLEY NEWCOMB HOHFELD. BRADY, JAMES B.
LAWS, HABITS OF OBEDIENCE AND OBLIGATION. BATES, STANLEY.
LE SOCIALISME ET LA CRISE. VRANICKI, PREDRAG.
LES FORMES ET LE CARACTERE DES CONFLITS SOCIAUX. POPOV, NEBOJSA.
LIBERTAD Y DEMOPEDIA ANARQUISTA. DIAZ, CARLOS.
LIU TSUNG-YUAN'S MATERIALIST THOUGHT AND SOCIAL THOUGHT. HOU, WAI-LU.
LO LOGICO Y LO HISTORICO EN LA ECONOMIA POLITICA CLASICA: UN SEUDO-PROBLEMA. AGUES, FRANCESC.
LOCKE ON MAJORITY-RULE AND THE LEGISLATIVE. TASSIM, ALDO.
LOGICAL IMAGE OF JURIDICAL INTERPRETATION AND APPLICATION. PEKLO, B T.
LOS COMIENZOS DE LA INFLUENCIA NECESCOLASTICA. TASSARA, ANDRES OLLERO.
MARCUSE E L'ANTROPOLOGIA FREUDIANA. MANFREDI, MARIO.
MARX ON ALIENATION AND PRIVATE PROPERTY. RESTUCCIA, PAUL.
MARXISM EAST AND WEST: LENIN'S REVISIONS OF ORTHODOX MARXISM AND THEIR SIGNIFICANCE FOR NON-WESTERN REVOLUTION. BENDER, FREDERIC L.
MODELES D'ORDER INTERNATIONAL: CONTRIBUTION AU MAINTIEN DE LA PAIZ MONDIALE. FETSCHER, IRING.
MONTESQUIEU ON FUNDAMENTAL LAW AND CUSTOM. BIEN, JOSEPH.
NATURAL LAW AS WARRANT. JAMIESON, KATHLEEN M.
NEUTRALITY AND THE SCHOOLS. SNOCK, I A.
NOTAS SOBRE EL REALISMO JURIDICO ESCANDINAVO: DERECHO, EFECTIVIDAD E IMPERATIVISMO JURIDICOS EN KARL OLIVECRONA. MONTORO BALLESTEROS, ALBERTO.
NOTAS SOBRE LA PRESENCIA DE PODERES EN LA SOCIEDAD CONTEMPORANEA. VALLS, FRANCISCO JAVIER.
NOTAS SOBRE LA FUNCION METODICA DE LA SOCIOLOGIA DEL DERECHO. BALLESTEROS, ALBERTO MONTORO.
OBBLIGO POLITICO E LIBERTA DI COSCIENZA. D'ENTREVES, ALLESSANDRO PASSERIN.
ON THE METHODOLOGY OF THE HISTORY OF PHILOSOPHY AND THE PROBLEM AND THE PROBLEM OF THE INHERITANCE OF MORALS. CHANG, TUNG-FENG.
OPEN TEXTURE AND JUDICIAL DECISION. MILLER, BRUCE L.
OPEN TEXTURE AND JUDICIAL LAW-MAKING. KEARNS, THOMAS R.
PHILOSOPHIE DE LA POLITIQUE OU "NOUVEL ETAT DE CHOSES". PUHOVSKI, ZARKO.
PHILOSOPHY AND REVOLUTION: CONFUCIANISM AND PRAGMATISM. WU, JOSEPH S.
PHILOSOPHY AND REVOLUTION: THE TEXT, THE CONTEXT, AND THE TEXTURE. PANIKKAR, R.

POLITICAL-PHIL
POLITICAL ACTION: THE PROBLEM OF DIRTY HANDS. WALZER, MICHAEL.
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POLITICAL DEVELOPMENT, AUTHORITARIANISM, AND SYMBIOSIS. BELLOWS, THOMAS J.
POLITICAL WISDOM: AN INTERPRETATION OF "SUMMA THEOL" II-II, 50. MULVANEY, ROBERT J.
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PRIVACY, FREEDOM, AND OBSCENITY: STANLEY V GEORGIA. SUMBERG, THEODORE A.
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THE DEPENDENCE OF FACT UPON "VALUE". DIAMOND, MARTIN.
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THE ORIGIN OF CONFUCIUS'S IDEOLOGY OF "HARMONY BUT NOT EQUALITY" AND THEOLOGICAL GOAL OF HIS THEORY OF RECONCILING CONTRADICTIONS. CHAO, CHI-PIN.
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THE DEPENDENCE OF FACT UPON "VALUE". DIAMOND, MARTIN.
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EL DERECHO EN ADOLFO POSADA. NAVARRETE, JOSE F LORCA.

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SENSATIONS AND BODILY POSITION: A CONCLUSIVE ARGUMENT? CONWAY, DAVID A.

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I PENSIERI DI MONTAIGNE SUL DIRITTO. MENGONI, LUIGI.

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L'EMANCIPAZIONE ETICO-POLITICA DALLA RAZIONALITA POSITIVISTICA E TECNOCRATICA SECONDO J HABERMAS. POPPI, ANTONINO.
LA "TEORIA SOCIALE CRITICA" DI JUERGEN HABERMAS. MASSARI, TERESA.
LA FILOSOFIA DEL DERCHO DE DORADO MONTERO. VALLS, FRANCISCO J.

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OMNIPOTENCE. SWINBURNE, RICHARD.
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POUVOIR ET HUMANISME. GOLDMANN, LUCIEN.
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THE TWO MAIN PROBLEMS OF PHILOSOPHY. WILSON, N L.
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WHICH WORLDS COULD GOD HAVE CREATED? PLANTINGA, ALVIN C.

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PARADOXES OF POWER AND HUMANITY. KORAC, VELJKO.
PROBLEMI E PROSPETTIVE NELLA STORIOGRAFIA DELLA SCIENZA. ROSSI, PAOLO.
SARTRE'S INDIVIDUALIST SOCIAL THEORY. ARONSON, RONALD.

PRAYER
"USING A PICTURE" AND RELIGIOUS BELIEF. HUDSON, W DONALD.

PREDICATE(S)
DISPOSITIONS REVISITED. ROZEBOOM, WILLIAM W.
DONNELLY ON GEACH. STEVENSON, JOHN G.
INCOMPLETE PREDICATES AND THE TWO-WORLD THEORY OF THE PHAEDO. BRENTLINGER, JOHN.
INEFFABILITY IN FREGE'S LOGIC. HUGLY, PHILIP.
PARA UNA TEORIA GENERAL DE MODELOS. STACHOVIAK, H.
PERSONS AND PREDICATES. ENGLEBRETSEN, GEORGE.
REFERENCE AND PROPER NAMES. BURGE, TYLER.
SORTAL PREDICATES. FELDMAN, FRED.
THE CATEGORICAL AND THE THETIC JUDGMENT: EVIDENCE FROM JAPANESE SYNTAX. KURODA, S Y.
VAGUENESS AND COLOUR PREDICATES. BOYNE, CHRIS.

PREDICATE-LOGIC
A FELICITOUS FRAGMENT OF THE PREDICATE CALCULUS. HAMBLIN, C L.
A PREDICATE CALCULUS FOR INTENSIONAL LOGIC. WEINGARTNER, PAUL.
A PROOF THEORETIC PROOF OF SCOTT'S GENERAL INTERPOLATION THEOREM. AFRICK, HENRY.
A SIMPLE ALGEBRA OF THE FIRST ORDER LOGIC. PINTER, CHARLES C.
AN ELEMENTARY COMPLETENESS PROOF FOR A SYSTEM OF NATURAL DEDUCTION. BENNETT, DAVID W.
BOOLEAN ALGEBRAS WITH A CATEGORY THEORY IN A WEAK SECOND ORDER LOGIC. PALYUTIN, E A.
COMMENTS ON DE VETTER'S PAPER 'DEONTIC LOGIC WITHOUT DEONTIC OPERATOR'. KEUTH, HERBERT.
COMPLETENESS AND QUANTIFICATION. DUMITRIU, ANTON.
COPELAND ALGEBRAS. DEMAREE, DANIEL B.
DECIDABILITY OF SOME INTUITIONISTIC PREDICATE THEORIES. GABBAY, DOV M.
FOR SO MANY INDIVIDUALS. FINE, KIT.
FREGE'S TWO DEFINITIONS OF QUANTIFICATION. STEVENSON, LESLIE.
MATTERS OF RELEVANCE. LEBLANC, HUGUES.
NONCOMPACTNESS IN PROPOSITIONAL MODAL LOGIC. THOMASON, S K.
NOTE ON CARNEY'S "INTRODUCTION TO SYMBOLIC LOGIC". POSPESEL, HOWARD AND ROQUE, ALICIA.
ON GENERATING THE FINITELY SATISFIABLE FORMULAS. BULLOCK, ARTHUR M AND SCHNEIDER, HUBERT H.
ON THE FIRST-ORDER LOGIC OF TERMS. SVENONIUS, LARS.
ON THE MODES OF OPPOSITION IN THE FORMAL DIALOGUES OF P LORENZEN. VAN DUN, FRANK.
PLATO'S "PHAEDO" THEORY OF RELATIONS. CASTANEDA, HECTOR-NERI.
PREDICATE CALCULUS WITHOUT FREE VARIABLES. BUNDER, M W.
RECENT TRENDS IN LOGIC. KIELKOPF, CHARLES F.
REDUNDANCIES IN THE HILBERT-BERNAYS DERIVABILITY CONDITIONS FOR GOEDEL'S SECOND INCOMPLETENESS THEOREM. JEROSLOW, R G.
SOMMERS ON EMPTY DOMAINS AND EXISTENCE. ENGLEBRETSEN, GEORGE.
THE CHARACTERIZATION OF MONADIC LOGIC. THARP, LESLIE H.
THE CONCEPT OF LOGIC. RAO, A P.
THE DECISION PROBLEM FOR FORMULAS WITH A SMALL NUMBER OF ATOMIC SUBFORMULAS. LEWIS, HARRY R AND GOLDFARB, WARREN D.
THE TWO LOGICS: TRADITIONAL AND MODERN. DENISE, THEODORE C.
THE UNIVERSITY OF QUANTIFIER PREFIXES. KEISLER, H JEROME AND WALKOE JR, WILBUR.
TRANSLATION AND REDUCTION. SVENONIUS, LARS.
TRUTH, FALSEHOOD AND CONTINGENCY IN FIRST-ORDER PREDICATE CALCULUS. MORGAN, CHARLES G.
UNE GENERALISATION DU CARRE LOGIQUE. STIHI, TEODOR.

PREDICATION
'BEDEUTUNG' IN FREGE: A REPLY. DUDMAN, V H.
"EXISTENCE" IN "THE EXISTENCE OF GOD". MCKINNON, ALASTAIR.
"PREDICABLE OF" IN ARISTOTLE'S ANALYTICS. COHEN, SHELDON MARC.
A REASONABLE SELF-PREDICATION PREMISE FOR THE THIRD MAN ARGUMENT. PETERSON, SANDRA.

PREDICATION
ABOUT 'ABOUT'. OOSTHUIZEN, C C S.
ANTECEDENTS OF CONTEMPORARY LOGICAL AND LINGUISTIC ANALYSES IN SCHOLASTIC LOGIC. RIVERO, MARIA-LUISA.
ATTRIBUTIVES AND THEIR MODIFIERS. WHEELER, SAMUEL C.
COMPLEMENT NOUN PHRASES AND PREPOSITIONAL PHRASES, ADJECTIVES AND VERBS. ALLAN, KEITH.
DO GENERIC DESCRIPTIONS DENOTE? BACON, J.
OPERATIONALISM AND ORDINARY LANGUAGE REVISITED. CHIHARA, CHARLES.
PERSONS AND THEIR BODIES. MIRI, MRINAL.
PREDICATION AND FORMS OF OPPOSITES IN THE "PHAEDO". NEHAMAS, ALEXANDER.
REPLY TO ARRIB AND GUNDERSON. DENNETT, D C.
SELF-PREDICATION AND LINGUISTIC REFERENCE IN PLATO'S THEORY OF THE FORMS . CLEGG, JERRY S.
THE CONTINGENCY ARGUMENT AGAIN. WHITE, F C.

PREDICTABILITY
LE DETERMINISME. MOREAU, JACQUES.
RYLE AND DISPOSITIONS. LYONS, WILLIAM.

PREDICTION
COMPARATIVE SOCIAL RESEARCH AND METHODOLOGICAL PROBLEMS OF SOCIOLOGICAL INDUCTION. NOWAK, STEFAN.
CONDITIONS AND LIMITATIONS OF PREDICTION-MAKING IN BIOLOGY. KOCHANSKI, ZDZISLAW.
EPIDEMICAL SPREAD OF SCIENTIFIC OBJECTS: AN ATTEMPT OF EMPIRICAL APPROACH TO SOME PROBLEMS OF META-SCIENCE. NOWAKOWSKA, MARIA.
EXPLANATORY POWER AND EXPLANATORY APPEAL OF THEORIES. RAPOPORT, ANATOL.
INVARIANT STRUCTURES OF PROGNOSIS CURVES IN FORRESTER'S "WORLD DYNAMICS" . MAIER, HELMUT AND HUGGER, WERNER.
MARX, POPPER, AND 'HISTORICISM'. SUCHTING, W A.
NEWCOMB'S PARADOX REVISITED. BAR-HILLEL, MAYA AND MARGALIT, AVISHAI.
PROBLEMS OF POINTS OF INFLECTION IN TREND FUNCTIONS AS DESCRIBED BY A MODEL FOR THE FORECAST OF BRAND SHARES. KROEBER-RIEL, WERNER AND ROLOFF, SIGHARD.
REFLEXIVE PREDICTIONS. ROMANOS, GEORGE D.
THE EXAMINATION PARADOX AND FORMAL PREDICTION. BOSCH, J.
THE LIAR IN THE PREDICTION PARADOX. WINDT, PETER Y.
THE ROLE OF FORECAST IN PLANNING. BUNGE, MARIO.

PREFERENCE(S)
A GRAPH-THEORETICAL APPROACH TO THE AGGREGATION OF INDIVIDUAL PREFERENCE ORDERINGS. CZAYKA, L AND KRAUCH, H.
A SYSTEM OF EPISTEMIC LOGIC. CHISHOLM, RODERICK M AND KEIM, ROBERT G.
DEMOCRACY AND INTERDEPENDENT PREFERENCES. SCHICK, FREDERIC.
EVEN-CHANCE LOTTERIES IN SOCIAL CHOICE THEORY. FISHBURN, PETER C.
FAIRNESS AND THE VALUE OF DISJUNCTIVE ACTIONS. FREEMAN, JAMES B.
LIBERALISM, NON-BINARY CHOICE AND PARETO PRINCIPLE. RAMACHANDRA, V S.
LOGIQUE INDUCTIVE, MODALITES EPISTEMIQUES ET LOGIQUE DE LA PREFERENCE. APOSTEL, LEO.
METRIZING SOCIAL PREFERENCE. GERBER, D.
MODALITY AND PREFERENCE RELATION. SAITO, SETSUO.
ON SOME SUGGESTIONS FOR HAVING NON-BINARY SOCIAL CHOICE FUNCTIONS. BATRA, RAVEENDRA N AND PATTANAIK, PRASANTA K.
PARADOX LOST--MAJORITY RULE REGAINED. MATES, ELAINE.
PREFERENTIAL HIRING. THOMSON, JUDITH JARVIS.
RESCHER'S DETERMINATION OF A SOCIAL PREFERENCE RANKING. RINGBOM, MARTEN.
SOME OBSERVATIONS ON SOCIAL CONSENSUS METHODOLOGY. RESCHER, NICHOLAS.
THE CONCEPT OF ATTITUDE. MAZE, J R.
THE LOGIC OF PREFERENCE RECONSIDERED. VON WRIGHT, G H.
THE LOGIC OF AESTHETIC JUDGEMENTS. WALHOUT, DONALD.
THE NATURE OF MUSICAL EMOTION AND ITS PLACE IN THE APPRECIATIVE EXPERIENCE. PAYNE, ELSIE.

PREFERENCE(S)
WHAT IF UTILITY FUNCTIONS DO NOT EXIST? ROBERTS, FRED S.

PREHENSION(S)
AN EARLY WHITEHEADIAN VIEW OF PERCEPTION. KULTGEN, JOHN H.
THE NON-TEMPORALITY OF WHITEHEAD'S GOD. FORD, LEWIS S.
UNMEDIATED PREHENSIONS: SOME OBSERVATIONS. BENNETT, JOHN B.
WHITEHEAD AND PERSONAL IDENTITY. BENNETT, JOHN B.

PREPOSITION(S)
ON EDGE, IN PART. ROSS, JOHN ROBERT.

PRESCRIPTION
FLAWS IN LAWS. MAUTNER, THOMAS.
VALUE-JUDGEMENTS, PRESCRIPTIVE LANGUAGE, AND IMPERATIVES. NESBITT, WINSTON.

PRESCRIPTIVISM
DESCRIPTION AND EVALUATION. CONWAY, DAVID.
PRESCRIPTIVISM IN THEORY AND PRACTICE. HUGHES, GERARD J.
REASON AND EXPERIENCE. BAIER, KURT.
RECENT WORK ON ETHICAL NATURALISM. FRANKLIN, R L.
SAD MORALNY. HARE, RICHARD M.

PRESENCE
MERLEAU-PONTY Y EL PROBLEMA DEL TIEMPO. WALTON, ROBERTO J.

PRESENT
ON EXISTENCE AND THE PERFECT. ANDERSON, JOHN.

PRESENTNESS
SANTAYANA: THE TEMPORAL COMPULSION. HELM, BERTRAND P.

PRESOCRATICS
I PRESOCRATICI E SOCRATE NELLA TESTIMONIANZA PLATONICA. MONTUORI, MARIO.

PRESUPPOSITION(S)
COLLINGWOOD'S METAPHYSICS-A CRITIQUE. DAVIDSON, ROBERT B.
PRESUPPOSING, EXISTENCE, AND "THE LANGUAGE OF FICTION". STROLL, AVRUM.
PRESUPPOSITIONS OF RELIGIOUS DIALOGUE. CHUBB, J N.
PRESUPPOSITION AND ENTAILMENT. KANE, R H.
PRESUPPOSITION, TRUTH AND EXISTENCE. ENGLEBRETSEN, GEORGE.
THE ENTAILMENT-PRESUPPOSITION RELATIONSHIP. GINSBERG, MITCHELL.
THE GROUNDS OF SENSE: THE PHILOSOPHY OF EVERETT J NELSON. WEITZ, MORRIS.
THE STATUS OF THE PRINCIPLE OF UNIVERSAL CAUSATION. CASTELL, ALBUREY.
THE STUDY OF EDUCATION. LEVIT, MARTIN.

PRICE,H
LANGUAGE, CONCEPTS, AND NONSENSE. RESNICK, LAWRENCE.
SPEAKING OF SENSATIONS. HOPE, V.
TESTIMONY AND OBSERVATION. COADY, C A J.

PRICHARD,H
DOES PRICHARD'S MORAL PHILOSOPHY REST ON A CONFUSION? SIEVERT, DONALD.
SEEING BODIES MOVE. DICKER, GEORGES.

PRIME-MOVER
ST THOMAS AND THE COHERENCE OF THE ARISTOTELIAN THEOLOGY. PEGIS, ANTON C.

PRIMITIVE
SELF-UNDERSTANDING OF WORLD RELIGIONS AS RELIGION. DHAVAMONY, MARIASUSAI.

PRIMITIVE-TERM(S)
A WARNING ABOUT THE CHOICE OF PRIMITIVE OPERATORS IN MODAL LOGIC. MAKINSON, DAVID.

PRINCIPLE(S)
ANOTHER LOOK AT THE FIRST PRINCIPLES OF KNOWLEDGE. BEARSLEY, PATRICK J.
ARISTOTLE'S ASSUMPTION OF AN INTELLIGIBLE WORLD. ROMANO, JOSEPH J.
DES DOCTRINES MORALES A LA SCIENCE MORALE. VANBERGEN, P.
LA CONCEZIONE MORALE DI J BAPTIST VON HIRSCHER. BALESTRO, PIETRO.
O DEFINIOWANIU SADOW, ZASAD I KODEKSOW MORALNYCH. FRANKENA, WILLIAM K.
PRESUMPTIONS OF REASON AND PRESUMPTIONS OF JUSTICE. KATZNER, LOUIS I.
RAWLS'S DIFFERENCE PRINCIPLE. ALTHAM, J E J.
WORKING IN AND WORKING TO PRINCIPLES: PENN'S LIE AND HARE'S MYTH OF UNIVERSALIZABILITY. JAMES, EDWARD W.

PRIOR,A
GOD, NECESSARY EXEMPLIFICATION, AND THE SYNTHETIC/ANALYTIC. LAURA, RONALD S.
ON HOW BEST TO MAKE SENSE OF LESNIEWSKI'S ONTOLOGY. SAGAL, PAUL T.

PRIORITY
AN ATEMPORAL VIEW OF CAUSALITY. BRIER, BOB.

PRISON(S)
PUNISHMENT. MARGOLIS, JOSEPH.

PRIVACY
'MULTI-PERSON PAINS'. WADIA, P S.
INTENTIONALITY AND THE PUBLICITY OF PERCEPTUAL WORLD. KULTGEN, JOHN.
PRIVACY, FREEDOM, AND OBSCENITY: STANLEY V GEORGIA. SUMBERG, THEODORE A.
PROFESSOR AYER ON THE POSSIBILITY OF A PRIVATE LANGUAGE. WADIA, PHEROZE S.
SPEAKING OF SENSATIONS. HOPE, V.
THE RIGHT TO PRIVACY VS GOVERNMENTAL NEED TO KNOW. GINSBERG, ROBERT.
WITTGENSTEIN AND CARTESIAN PRIVACY. SOLOMON, ROBERT C.

PRIVATE
ES EL LENGUAJE DEL 'TRACTATUS' UN LENGUAJE PRIVADO? SUAREZ, ALFONSO GARCIA.

PRIVATION
EL PROBLEMA DEL MAL EN JACQUES MARITAIN. DIAZ, JOSE ANTONIO.

PRIVILEGE(S)
LAW, LANGUAGE AND LOGIC: THE LEGAL PHILOSOPHY OF WESLEY NEWCOMB HOHFELD. BRADY, JAMES B.

PROBABILITY
A COMMENT ON GILLIES'S FALSIFYING RULE FOR PROBABILITY STATEMENTS. DE MARE, JACQUES.
BUT FAIR TO CHANCE. LEVI, ISAAC.
CARNAP'S NEW SYSTEM OF INDUCTIVE LOGIC. HILPINEN, RISTO.
CONCEPTS OF RANDOMNESS. KIRSCHENMANN, PETER.
COUNTERING A COUNTER-INTUITIVE PROBABILITY. ROSE, LYNN E.
DIRECT SENSORY AWARENESS: A TIBETAN VIEW AND A MEDIEVAL COUNTERPART. MCDERMOTT, A CHARLENE.
EMERGENT PROBABILITY AND THE METHOD OF AN EVOLUTIONARY WORLD VIEW. O'DONOVAN, LEO J.

PROBABILITY
FALSIFIABILITY AND PROBABILITY. BAILLIE, PATRICIA A.
FOR THE COMPLEAT LOGICAL EMPIRICIST: "NON-COGNITIVE" FOUNDATIONS FOR INDUCTIVE LOGIC. CREARY, LEWIS G.
GOD AND PROBABILITY. STURCH, R L.
HARRE AND NON-LOGICAL NECESSITY. COHEN, B AND MADDEN, E H.
LEWIS ON IMMODEST INDUCTIVE MODELS. SPIELMAN, STEPHEN.
MUST THE LOGICAL PROBABILITY OF LAWS BE ZERO? HOWSON, C.
NOTES ON PROBABILITY AND INDUCTION. CARNAP, RUDOLF.
PROBABILISTIC CONFIRMATION THEORY AND THE GOODMAN PARADOX. ROSENKRANTZ, R D.
PROBABILITY AND THE INTERPRETATION OF QUANTUM MECHANICS. FINE, ARTHUR.
PROPENSITY THEORIES OF PROBABILITY UNSCATHED: A REPLY TO WHITE. SETTLE, TOM.
QUANTUM MECHANICS AND INTERPRETATIONS OF PROBABILITY THEORY. GROSSMAN, NEAL.
REPLY TO DE MARE. GILLIES, D A.
RULE (R)--REJECTED. JONES, MICHAEL T.
THE EXAMINATION PARADOX AND FORMAL PREDICTION. BOSCH, J.
THE LOGIC OF PROJECTIBILTY. POLLOCK, JOHN L.
THE LOGIC OF SUBJECTIVE PROBABILITY. ELLIS, B.
THE NECESSITY OF NATURES. HARRE, R AND MORAN, G J.
TWO POINTS IN THE THEORY OF STATISTICAL INFERENCE. BARNARD, G A.
UN ANTIGUO ANTECEDENTE DEL CALCULO DE PROBABILIDADES. BOLZAN, J E.
UNFAIR TO FREQUENCIES. SKLAR, LAWRENCE.
VERISIMILITUDE VERSUS PROBABLE VERISIMILITUDE. JONES, K.

PROBLEM(S)
EVOLUCAO FILOSOFICA DE B RUSSELL. GAMA, JOSE.
RESEARCH AS AN EXAMPLE OF AN INNOVATIVE SYSTEM. TORNEBOHM, H.
THE SHEAD GENERALIZED MODEL OF PROBLEM-SOLVING APPROACHES. MATCHETT, E.
THE THINKING THAT THINKS. BLAKE, A G E.
THINKING LADDERS: A SUGGESTED OUT FOR A SET OF PUZZLES. OOSTHUIZEN, D C S.

PROCESS(ES)
HUMAN ECONOMY AND JUDGMENTAL PROCESS. LIPMAN, MATTHEW.
IS WHITEHEAD'S "ACTUAL ENTITY" A CONTRADICTION IN TERMS? JAMES, ROBISON B.
KARMA - THE RIPENING FRUIT. NANAJIVAKO, BHIKKHU.
LITERARY CRITICISM AND PROCESS THOUGHT: BLACKMUR, SARTRE, BROOKS, AND WHITEHEAD. COLWELL, C CARTER.
PRAGMATISM, PROCESS, AND POTENTIALITY. ROSENTHAL, SANDRA B.
PROCESS OR AGENT: MODELS FOR SELF AND GOD. KIRKPATRICK, FRANK G.

PROCESS-PHILOSOPHY
CROCE AND WHITEHEAD ON CONCRESCENCE. ALLAN, GEORGE.
DEFICIENCIES IN WHITEHEAD'S PHILOSOPHY. BAHM, ARCHIE J.
INDIAN THEISM AND PROCESS PHILOSOPHY. LANGBAUER, DELMAR.
PENELHUM AND PROCESS THEISM. FORD, LEWIS S.
RELATIVITY PHYSICS AND THE GOD OF PROCESS PHILOSOPHY. FITZGERALD, PAUL.
SUBJECTIVE BECOMING: AN UNWARRANTED ABSTRACTION? KIRKPATRICK, FRANK G.

PROCLUS
IAMBLICHUS AND THE ORIGIN OF THE DOCTRINE OF HENADS. DILLON, JOHN M.
LE ORIGINI DEL MATEMATISMO MODERNO. BERTI, ENRICO.
PROCLUS ON THE ONE. KORDIG, CARL R.

PRODUCTION
DE "MABUSE" A "M": LE TRAVAIL DE FRITZ LANG. BURCH, NOEL.
DETERMINISM, LAWS, AND PREDICTABILITY IN PRINCIPLE. BOYD, RICHARD.
IL MARXISMO FRA STORIA E STRUTTURA. COTRONEO, GIROLAMO.
INTRODUCTION TO "ON THE PHILOSOPHICAL FOUNDATION OF THE CONCEPT OF LABOR . KELLNER, DOUGLAS.
MARXIST IDEOLOGY AND THE SOVIET ECONOMY. MCNALLY, PATRICK.
ON THE PHILOSOPHICAL FOUNDATION OF THE CONCEPT OF LABOR IN ECONOMICS. MARCUSE, HERBERT.
REMARQUES SUR LE TRAVAIL DU SON DANS LA PRODUCTION CINEMATOGRAPHIE STANDARDISEE. AVRON, DOMINIQUE.

PRODUCTIVE-LOGIC
LA FORMULAZIONE NUMERICA. FEDI, REMO.
LINEAMENTI DI LOGICA PRODUTTIVA. SPISANI, FRANCO.

PROFESSOR(S)
ALIENATED: THE COLLEGE PROFESSOR. BELOK, MICHAEL V.
PROFESSORS AND PSYCHOLOGICAL RESEARCHERS: CONFLICTING VALUES IN CONFLICTING ROLES. SAVIN, H B.

PROFIT(S)
MARX'S THEORY OF THE CRISIS. SCHROYER, TRENT.

PROGRAM(S)
ON BEING UNREASONABLE. SCHAGRIN, MORTON L.

PROGRESS
ABOUT ARISTOTLE AND EVOLUTIONISM. SAVARY, CLAUDE.
BIOLOGICAL PROGRESS AND DOMINANCE: A REPLY TO JANET E TRAVIS. GLICKMAN, MAURICE J A.
COMMENT ON J TRAVIS: "PROGRESSIVISM AND THE HUMAN SUPREMACY ARGUMENT". FEIN, HELDE.
INFLUENCIA DEL SISTEMA DE HEGEL EN EL IDEARIO DE CASTELAR. DE VENTOSA, E RIVERA.
IS THERE PROGRESS IN PHILOSOPHY? GERBER, WILLIAM.
LA TOLERANCE. VUILLEMIN, J.
OU VA LA PHILOSOPHIE DANS SON HISTOIRE? BELAVAL, M YVON.
SCIENTIFIC AND TECHNICAL PROGRESS AND HUMANISM. KUVACIC, IVAN.
TEILHARD DE CHARDIN AND "THE MYSTERIOUS DIVINITY, EVOLUTION". CAMPBELL, HARRY M.
THE EVOLUTIONARY APPROACH TO ETHICS. DALCOURT, GERARD J.
THE PARADOX OF PROGRESS: DECLINE AND DECAY IN "THE WEALTH OF NATIONS". HEILBRONER, ROBERT L.
THE PLURAL LOGICS OF PROGRESS. BERQUE, JACQUES.

PROGRESSIVISM
PROGRESSIVISM AND THE HUMAN SUPREMACY ARGUMENT. TRAVIS, JANET L.

PROJECTION
PROJECTION AND EXPRESSION. MEW, PETER.
THE LOGIC OF PROJECTIBILTY. POLLOCK, JOHN L.

PROLETARIAT
MAN WITHOUT AN ADJECTIVE. POMERANTZ, G.

PROMISE(S)
ON PROMISING THE UNWANTED. CARTER, W R.
PARRY ON PERFORMATIVES AND OBLIGATION IN HOBBES. VON LEDEN, W.
TWO VIEWS OF MORAL PRACTICES. CHERRY, CHRISTOPHER.
VOLUNTARY OBLIGATIONS AND NORMATIVE POWERS: PART II. RAZ, JOSEPH.
VOLUNTARY OBLIGATIONS AND NORMATIVE POWERS: PART I. MACCORMICK, NEIL.

PROMISING
HYPOTHETICAL PROMISING AND JOHN R SEARLE. BARKER, DONALD R.
IS PROMISE-KEEPING A MORAL MATTER? DYCHE, ROY.
KNOWING AND CLAIMING. CARL, WOLFGANG AND HORSTMANN, ROLF P.
TACIT PROMISING. RUBEN, DAVID-HILLEL.
THE RIGHT TO QUIT. ZEMACH, EDDY M.

PRONOUN(S)
'PRONOMINAL EPITHETS' AND SIMILAR ITEMS. POSTAL, PAUL M.
LOGICAL STRUCTURE IN NATURAL LANGUAGES. PARTEE, BARBARA HALL.
PRONOUNS, PRIMACY AND FALSIFICATION IN LINGUISTICS. KING-FARLOW, JOHN.

PROOF(S)
L'EXPERIENCE DE LA FOI ET L'EXISTENCE DE DIEU. KALINOWSKI, GEORGES.
THE EXISTENCE OF GOD, NATURAL THEOLOGY, AND CHRISTIAN WOLFF. CORR, CHARLES A.
THE NO-EVIDENCE DEFENCE. MILLER, BARRY.
THE VALUE OF MAN IN THE HARTMAN VALUE SYSTEM. EDWARDS, REM B.

PROOF-THEORY
A PROOF THEORETIC PROOF OF SCOTT'S GENERAL INTERPOLATION THEOREM. AFRICK, HENRY.
MECHANICAL PROOF-SEARCH AND THE THEORY OF LOGICAL DEDUCTION IN THE USSR. MASLOV, S J AND MINTS, G E AND OREVKOV, V P.
METAMATHEMATICAL PROBLEMS. ROBINSON, ABRAHAM.
ON BARINDUCTION OF HIGHER TYPES FOR DECIDABLE PREDICATES. SCARPELLINI, B.
REDUNDANCIES IN THE HILBERT-BERNAYS DERIVABILITY CONDITIONS FOR GOEDEL'S SECOND INCOMPLETENESS THEOREM. JEROSLOW, R G.
THE CONSISTENCY OF NUMBER THEORY VIA HERBRAND'S THEOREM. SCANLON, T M.
THE RELATION OF A TO PROV 'A' IN THE LINDENBAUM SENTENCE ALGEBRA. KENT, C F.

PROPER-NAME(S)
FREGE'S CONCEPTION OF SENSE AND REFERENCE RELATED TO RUSSELL'S THEORY OF DEFINITE DESCRIPTIONS. WELDING, S O.
INEFFABILITY IN FREGE'S LOGIC. HUGLY, PHILIP.
LOCKE'S LANGUAGE OF PROPER NAMES. ENGLEBRETSEN, GEORGE.
NATURAL DEDUCTION RULES FOR ENGLISH. FITCH, FREDERIC B.
PROPER NAMES AND 'SUPPOSITIO PERSONALIS'. MILLER, BARRY.
PROPER NAMES AND NECESSARY PROPERTIES. CORRADO, MICHAEL.
REFERENCE AND PROPER NAMES. BURGE, TYLER.

PROPERTY(-TIES)
ACHINSTEIN ON SEMANTIC RELEVANCE. MARTIN, MICHAEL.
ARMSTRONG'S PROOF OF THE REALIST ACCOUNT OF DISPOSITIONAL PROPERTIES. TOOLEY, MICHAEL.
ARMSTRONG ON DISEMBODIED MINDS. ENGLEBRETSEN, GEORGE.
COLOR QUALITIES AND REFERENCE TO THEM. WILSON, NEIL L.
DEFINITIONS AND 'CLUSTERS'. COOPER, DAVID E.
DO MATERIAL THINGS HAVE NON-PHYSICAL PROPERTIES? JACKSON, FRANK.
EMERGENT PROPERTIES, PERSONS, AND THE MIND-BODY PROBLEM. JONES, DAVID H.
HARMAN'S NON-ESSENTIAL PROPERTY. SCHUMM, GEORGE F.
HUME'S THEORIES OF DISPOSITIONAL PROPERTIES. BRICKE, JOHN.
INCOMPLETE PREDICATES AND THE TWO-WORLD THEORY OF THE PHAEDO. BRENTLINGER, JOHN.
KARL MARX AND THE RIGHTS OF MAN. SICHEL, BETTY A.
MARX ON ALIENATION AND PRIVATE PROPERTY. RESTUCCIA, PAUL.
NATURAL NECESSITY. HUMBER, JAMES AND MADDEN, EDWARD.
ON THE NOTION OF SIMILARITY IN INDIAN POETICS. DESHPANDE, MADHAV.
ONTOLOGY AND METHOD IN WITTGENSTEIN'S "TRACTATUS". DANIELS, CHARLES B AND DAVISON, JOHN.

PROPERTY(-TIES)
PREDICATION AND FORMS OF OPPOSITES IN THE "PHAEDO". NEHAMAS, ALEXANDER.
PROPER NAMES AND NECESSARY PROPERTIES. CORRADO, MICHAEL.
SELLARS' ONTOLOGY OF CATEGORIES. KITELEY, MURRAY.
UNFAIR TO FREQUENCIES. SKLAR, LAWRENCE.
UNGER'S DEFENSE OF SKEPTICISM. BARNES, GERALD W.
WHY SHOULD ANYONE REFRAIN FROM STEALING? DILLON, M C.

PROPORTION
FROM EUDOXUS TO EUCLID. FRAJESE, A.

PROPOSITION(S)
A PROPOS DE LA QUESTION DITE GENERALE. ZUBER, RUSZARD.
ARE MATHEMATICAL EXISTENCE PROPOSITIONS UNIQUE? LEHMAN, HUGH.
AUNE'S WITTGENSTEIN ON THE EMPIRICIST THESIS. RAPPAPORT, STEVEN.
CALCUL AUTOMATIQUE DES NORMES ET PROPOSITIONS JURIDIQUES. SANCHEZ-MAZAS, MIGUEL.
DIFFICOLTA DI UNA SEMANTICA PURAMENTE ESTENSIONALE DEI SISTEMI FORMALI. GALVAN, S.
ESSENTIALISM, POSSIBLE WORLDS, AND PROPOSITIONAL ATTITUDES. STINE, GAIL C.
FICTION AND SEMANTICS. POLLARD, D E B.
INWIEFERN SIND DIE MATHEMATISCHEN SATZE ANALYTISCH? FREY, GERHARD.
LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI. RIGOTTI, EDDO.
LA LOGICA DEL MUNDO. GARRIDO, M.
LEIBNIZ'S COMMITMENT TO MONISM. FELDMAN, FRED.
LOGIQUE ET VERITE. FOULKES, PAUL.
METAPHYSIQUE ET PROPOSITIONS MATHEMATIQUES CHEZ KANT. YOVEL, YIRMIAHU.
NOTES ON LOGIC. WITTGENSTEIN, LUDWIG.
QUINE ET LA CRITIQUE DE LA PROPOSITION. MOULOUD, N.
REVEALED PROPOSITIONS AND TIMELESS TRUTHS. HELM, PAUL.
REVISAO CRITICA DA OBRA DE BERTRAND RUSSELL SOBRE LEIBNIZ. DO CARMO SILVA, CARLOS HENRIQUE.
SOBRE LA FENOMENOLOGICA DEL YO. CASTANEDA, HECTOR-NERI.
THE DETERMINIST PRINCIPLE AS SYNTHETIC AND A PRIORI. BURKHOLDER, L.
THE DEVELOPMENT OF SUPPOSITIO NATURALIS IN MEDIAEVAL LOGIC. DE RIJK, L M.
THE EXISTENCE OF PROPOSITIONS. KEKES, JOHN.
THE SEMANTICS OF FIRST DEGREE ENTAILMENT. ROUTLEY, R AND ROUTLEY, V.
WITTGENSTEIN AND THE CHARACTER OF MATHEMATICAL PROPOSITIONS. HARWARD, DONALD W.

PROPOSITIONAL-LOGIC
A CERTAIN INTERPRETATION OF THE THEORY OF REJECTED PROPOSITIONS. STASZEK, WALENTY.
A COMPLETENESS PROOF FOR C-CALCULUS. HIZ, H.
A CORRECTION IN COPI'S ACCOUNT OF BOOLEAN NORMAL FORMS. BLUM, ALEX.
A NEW PROOF OF COMPLETENESS. GOODSTEIN, R L.
A NOTE ON PROPOSITIONAL CALCULUS. ROSENBERG, SHALOM.
A NOTE ON IMPLICATIVE MODELS. MARSDEN, E L.
A NOTE ON TRANSITIVITY. CHIDGEY, JOHN R.
A SEMANTICAL THEORY OF ANALYTIC IMPLICATION. URQUHART, ALASDAIR.
A SURVEY OF THE RESULTS AND METHODS OF INVESTIGATIONS OF THE EQUIVALENTIAL PROPOSITIONAL CALCULUS. SURMA, STANISLAW J.
A UNIFORM METHOD OF PROOF OF THE COMPLETENESS THEOREM FOR THE EQUIVALENTIAL PROPOSITIONAL CALCULUS AND FOR SOME OF ITS EXTENSIONS. SURMA, STANISLAW J.
AN ALGORITHM FOR FINDING FINITE AXIOMATIZATION OF FINITE INTERMEDIATE LOGICS. WRONSKI, ANDRZEJ.
AN AXIOMATISATION OF QUANTUM LOGIC. CLARK, IAN D.
AN INTERPRETATION AND SEPARATION THEOREMS FOR THE LOGICAL SYSTEMS E AND R. MAKSIMOVA, L L.

PROPOSITIONAL-LOGIC
CALCUL ARITHMETIQUE DES PROPOSITIONS. MAZAS, MIGUEL SANCHEZ.
CALCULO ARITMETICO DE LAS PROPOSICIONES. SANCHEZ-MAZAS, MIGUEL.
COMPATIBLE ELEMENTS IN IMPLICATIVE MODELS. MARSDEN, E L.
CONSERVATIVE EXTENSION IN RELEVANT IMPLICATION. MEYER, ROBERT K.
DOWOD PELNOSCI PEWNEGO FRAGMENTARYCZNEGO SYSTEMU RACHUNKU ZDAN. SLUPECKI, JERZY.
DUALS OF SMULLYAN TREES. LEBLANC, HUGUES AND SNYDER, D PAUL.
FORMATION SEQUENCES FOR PROPOSITIONAL FORMULAS. ZUCKERMAN, MARTIN M.
GEACH ON ENTAILMENT. DALE, A F.
GENERATORS OF PROPOSITIONAL FUNCTIONS. TOMASZEWICZ, ANTONI.
INVESTIGATIONS INTO THE SENTENTIAL CALCULUS WITH IDENTITY. BLOOM, STEPHEN L AND SUSZKO, ROMAN.
LES PROPRIETES DU FONCTEUR NICOD PAR RAPPORT A LA RECIPROCITE ET CONJONCTION: PART I. MIHAILESCU, EUGEN.
LIFE-WORLD CONSTITUTION OF PROPOSITIONAL LOGIC AND ELEMENTARY PREDICATE LOGIC. ELEY, LOTHAR.
MANY-VALUED LOGICS AND THE LEWIS PARADOXES. SCHUH, EDWARD.
MODAL ELABORATIONS OF PROPOSITIONAL LOGICS. RESCHER, NICOLAS AND MANOR, RUTH.
NECESSITY AND SOME NON-MODAL PROPOSITIONAL CALCULI. PAHI, BSIWARMBHAR.
NOTA W SPRAWIE TWIERDZEN O DEDUKCJI NIE WPROST WAZNYCH W SKONCZENIE WIELOWARTOSCIOWYCH RACHUNKACH ZDAN LUKASIEWICZA. SURMA, STANISLAW J.
ON A PROPERTY OF CERTAIN PROPOSITIONAL FORMULAE. MEREDITH, DAVID.
ON AXIOMS AND THEIR CORRESPONDING DEDUCTION RULES: A SURVEY. CHAPIN JR, E WILLIAM.
ON CONSERVING POSITIVE LOGICS. MEYER, ROBERT K.
ON LOGICAL SYSTEMS WITH IMPLICATIONS AND THEORIES OF ALGEBRAS. KOTAS, JERZY.
ON RELEVANTLY DERIVABLE DISJUNCTIONS. MEYER, ROBERT K.
ON THE INTUITIONISTIC EQUIVALENTIAL CALCULUS. TAX, ROBERT E.
ON THE STRUCTURAL COMPLETENESS OF SOME PURE IMPLICATIONAL PROPOSITIONAL CALCULI. PRUCNAL, TADEUSZ.
PROPOSITIONAL QUANTIFIERS. GROVER, DOROTHY L.
RULES VERSUS THEOREMS: A NEW APPROACH FOR MEDIATION BETWEEN INTUITIONISTIC AND TWO-VALUED LOGIC. LORENZ, KUNO.
SEMANTICS OF THE MINIMAL LOGIC OF QUANTUM MECHANICS. DISHKANT, H.
SENTENTIAL CALCULUS FOR LOGICAL FALSEHOODS. MORGAN, CHARLES G.
SO,5 IS ALIVE AND WELL. CRESSWELL, M J.
SOME RESULTS CONCERNING FINITE MODELS FOR SENTENTIAL CALCULI. ULRICH, DOLPH.
SQUARES OF OPPOSITION: COMPARISONS BETWEEN SYLLOGISTIC AND PROPOSITIONAL LOGIC. WILLIAMSON, COLWYN.
THE CONSUBSTITUTION CONDITION. MUZIO, J C.
THE DEDUCTION THEOREMS FOR PROPOSITIONAL CALCULI WHEN IMPLICATION AND FALSUM IS PRESENT. ZARNECHA-BIALY, EWA.
THE DEGREE OF COMPLETENESS OF THE FINITELY-VALUED PROPOSITIONAL CALCULI. WOJCICKI, RYSZARD.
THE SWITCHES "PARADOX" AND THE LIMITS OF PROPOSITIONAL LOGIC. CORCORAN, JOHN AND WOOD, SUSAN.

PROTEST(S)
ACADEMIC MILIEU, SOCIAL STRUCTURE, AND STUDENT CULTURES. SCHAEFFER, EDWARD.

PROTESTANTISM
WEBER'S THESIS AS AN HISTORICAL EXPLANATION. SPRINZAK, EHUD.
WHY DID FEUERBACH CONCERN HIMSELF WITH LUTHER? GLASSE, JOHN.

PROVIDENCE
DA LUTERO A HEGEL. GENZONE, ELVIRA PERA.
ERUDIZIONE E ATEISMO NELLA CULTURA DEL SEICENTO IL THEOPHRASTUS REDIVIVUS. GREGORY, TULLIO.

PRUDENCE
BEING PRUDENT AND ACTING PRUDENTLY. DAVIE, WILLIAM E.

PRZELECKI,M
MODEL THEORY AND EMPIRICAL INTERPRETATION OF SCIENTIFIC THEORIES. TUOMELA, RAIMO.

PSYCHE
KNOWLEDGE AS THE POSIT OF THE PHYSICAL PSYCHE. WENKART, HENNY.
PSYCHE IN HERACLITUS, I. NUSSBAUM, MARTHA C.
PSYCHE IN HERACLITUS, II. NUSSBAUM, MARTHA C.
SYNCHRONICITY AND COMPLEMENTARITY WITH REGARD TO LIFE. PEERBOLTE, M LIETAERT.

PSYCHIATRY
NORMALITY. ALEXANDER, PETER.
THE STRUCTURALIST APPROACH IN PSYCHIATRY. GIMENO, F CERVANTES.

PSYCHICAL-DISTANCE
F H BRADLEY ON CENSORSHIP AND PSYCHICAL DISTANCE. CROSSLEY, D J.
PSYCHICAL DISTANCE: IN A FOG AT SEA. DICKIE, GEORGE.
THE PROBLEMS OF PSYCHIC DISTANCE IN RELIGIOUS ART. FRAZIER, ALLIE M.

PSYCHOANALYSIS
AU JEU DU DESIR LES DES SONT PIPES ET LES CARTES TRUQUEES. DOLTO, FRANCOISE.
ESSAI DE COMPARAISON DE L'ERREUR ET DE L'ILLUSION DANS LA PHILOSOPHIE OCCIDENTALE. MARCHAND, N.
FILOSOFIA E PSICANALISI. SPIRITO, UGO.
NEGATION IN FREUD. BUELENS, JAN.
NEGATIVE PSYCHOANALYSIS AND MARXISM: TOWARDS AN OBJECTIVE THEORY OF SUBJECTIVITY. JACOBY, RUSSELL.
O EROS E O LOGOS COMO AMBIVALENCIA DO INSTINTO DA ALTERIDADE. GOMES, F SOARES.
ON THE METASCIENCE OF PSYCHOANALYSIS. LESCHE, CARL.
ON THE PHENOMENOLOGY OF THE UNCONSCIOUS. SCHWANKL, PETER.
PRESENTACION DE LA OBRA DE MICHEL FOUCAULT. TRIAS, EUGENIO.
PSYCHOANALYSIS, STRUCTURALISM AND CONSCIOUSNESS. PETERS, J M.
PSYCHOANALYSIS AS AN EDUCATIONAL PROCESS. SCHRAG, FRANCIS.
SCIENCE OR REFLECTION: HABERMAS ON FREUD. NICHOLS, CHRISTOPHER.
THE BASIC VIEWS OF C G JUNG IN THE LIGHT OF HERMENEUTIC E METASCIENCE. RAUHALA, LAURI.
THE EXPERIENCE OF POLITICS. PATEMAN, TREVOR.
THE HERMENEUTIC METASCIENCE OF PSYCHOANALYSIS. RAUHALA, LAURI.

PSYCHOLOGISM
FREGE AND THE PRIVATE LANGUAGE ARGUMENT. HACKER, PETER.
GEORGE BOOLE AND PSYCHOLOGISM. MUSGRAVE, A.

PSYCHOLOGY
A CRITIQUE OF B F SKINNER'S "BEYOND FREEDOM AND DIGNITY". RICOEUR, PAUL.
APPROACHES TO THE EXPLANATION OF BEHAVIOR. LEHMAN, HUGH.
BETRACHTUNGEN UEBER SUGGESTION UND SUGGESTIBILITAET. GHEORGHIU, VL A.
BIOLOGICAL FOUNDATIONS OF THE PSYCHONEURAL IDENTITY. GLOBUS, GORDON G.
CAN PSYCHOLOGY DO WITHOUT PRIVATE DATA? ALSTON, WILLIAM P.
COMMENTS ON NEUROPHYSIOLOGICAL REDUCTION. BARNETTE, R L.
COMPLEJIDAD Y AMBIGUEDAD EN EL DISENO DEL MEDIO AMBIENTE. RAPAPORT, AMOS.
CONTRIBUTIONS THEORIQUES AU FONDEMENT DE L'INTROSPECTION EN TANT QUE METHODE PSYCHOLOGIQUE DE RECHERCHE. MORARU, ION.
EPIDEMICAL SPREAD OF SCIENTIFIC OBJECTS: AN ATTEMPT OF EMPIRICAL APPROACH TO SOME PROBLEMS OF META-SCIENCE. NOWAKOWSKA, MARIA.
EPISTEMOLOGY AS GENERAL SYSTEMS THEORY: AN APPROACH TO THE DESIGN OF COMPLEX DECISION-MAKING EXPERIMENTS. MITROFF, IAN I AND SAGASTI, FRANCISCO.

PSYCHOLOGY
ETHICS AND THE PSYCHOLOGY OF MORAL. BACHMEYER, T J.
EXPERIENCE ET RAISON DANS LA PSYCHOLOGIE DE CHRISTIAN WOLFF. VITADELLO, ANNA MARIA.
HEGEL'S TRIADIC DOCTRINE OF COGNITIVE MIND. GREENE, MURRAY.
HUME'S ANALYSIS OF "CAUSE" AND THE 'TWO-DEFINITIONS' DISPUTE. LESHER, JAMES H.
IN REAL LIFE NEGATIVES ARE FALSE. WASON, P C.
IS THEOLOGY A PSYCHOLOGICAL CRUTCH? JUFFRAS, ANGELO.
L'AME DU "TIMEE" ET L'UN DU "PARMENIDE" DANS LA PERSPECTIVE NEOPLATONICIENNE. TROUILLARD, JEAN.
L'ESTHETIQUE-LOGIQUE ET LE PROBLEME DE LA RECONNAISSANCE DES FORMES. GAAL, GEORGES.
LA FORMATION DES CONNAISSANCES ET LA THEORIE DIDACTIQUE. MORF, A.
LA LINGUISTICA IN RUSSIA DALLI INIZI DEL SECOLO XIX AD OGGI. RIGOTTI, EDDO.
LA PSICOLOGIA, LAS RELACIONES INTERDESCIPLINARIAS Y EL SISTEMA DE LAS CIENCIAS. PIAGET, JEAN.
LA PSICOLINGUISTICA FREUDIANA SECONDO LACAN. FRANCIONI, MARIO.
LAS RAICES DEL ACUERDO Y DESACUERDO ENTRE FILOSOFIA Y RELIGION. GIRONELLA, JUAN ROIG.
LES THEORIES PSYCHOLOGIQUES DE L'INDE. FILLIOZAT, M JEAN.
LOGICAL REDUCTION AND SOCIAL PSYCHOLOGY. CHADWICK-JONES, J K.
MENTAL HEALTH AND MENTAL ILLNESS: SOME PROBLEMS OF DEFINITION AND CONCEPT FORMATION. MACKLIN, RUTH.
NEGATION IN FREUD. BUELENS, JAN.
ON PHYSIOLOGICAL STRUCTURALISM IN PSYCHOLOGY. VUORINEN, RISTO.
ON TAKING CAUSAL CRITERIA TO BE ONTOLOGICALLY SIGNIFICANT. HULL, RICHARD T.
ON THE PROBLEMS OF INTERPRETING REASONING DATA: LOGICAL AND PSYCHOLOGICAL APPROACHES. EVANS, J ST B T.
ORDINARY LANGUAGE TAKEN SERIOUSLY. HUME, BONNIE.
PEIRCE AND SCHILLER AND THEIR CORRESPONDENCE. SCOTT, FREDERICK J D.
PERSONS, CRITERIA, AND SKEPTICISM. SAUNDERS, JOHN TURK.
PHENOMENOLOGIE, PENSEE FORMELLE ET SCIENCES DE L'HOMME. DE MONTPELLIER, GERARD.
PIERRE JANET PHILOSOPHE. ELLENBERGER, H F.
POUR UNE DEFINITION DU SURREALISME. ROBERT, BERNARD.
PSYCHOLOGIE SCIENTIFIQUE ET PHENOMENOLOGIE SELON G THINES. ROBERT, JEAN-DOMINQUE.
PSYCHOLOGY AND IDEOLOGY. CHOMSKY, NOAM.
PSYCHOLOGICAL FINDINGS AND SENSORY EXPERIENCE. GREENWAY, A P.
PSYCHOLOGY AND THE PHILOSOPHY OF SCIENCE. WESTLAND, GORDON.
REDUCTIONISM AND THE NATURE OF PSYCHOLOGY. PUTNAM, H.
SCIENCE OR REFLECTION: HABERMAS ON FREUD. NICHOLS, CHRISTOPHER.
SOCIAL DIMENSIONS OF THE NATURALISTIC OUTLOOK. OPLER, MARVIN K.
SOME COMMENTS ON FODOR'S 'REFLECTIONS ON L S VYGOTSKY'S "THOUGHT AND LANGUAGE". SINCLAIR, H.
SOME NOTES CONCERNING DR FODOR'S 'REFLECTIONS ON L S VYGOTSKY'S "THOUGHT AND LANGUAGE"'. LEONTIEV, A N.
SOME REFLECTIONS ON L S VYGOTSKY'S 'THOUGHT AND LANGUAGE'. FODOR, JERRY.
STRUCTURE AND DEVELOPMENT. GARDNER, HOWARD.
THE CASE FOR DETERMINISM. DAY, WILLARD F.
THE CASE FOR SELF-DETERMINATION. GAVIN, EILEEN A.
THE CLAIM TO MORAL ADEQUACY OF HIGHEST STAGE OF MORAL JUDGEMENT. KOHLBERG, LAWRENCE.
THE CONCEPT OF ATTITUDE. MAZE, J R.
THE DEVELOPMENT OF G H MEAD'S SOCIAL PSYCHOLOGY. COOK, GARY ALAN.
THE EPOCHE AND PHENOMENOLOGICAL ANTHROPOLOGY. SCANLON, JOHN D.
THE MEANING OF EXPERIENCE IN MAINE DE BIRAN'S PHILOSOPHY. PUCELLE, JEAN.
THE PRINCIPLES OF FREEDOM AND DIGNITY IN SOCIAL TECHNOLOGY. WALTON, DOUGLAS.
THE PSYCHOLOGY OF NEGATION AND ATTENTION. DE MEY, M.

PSYCHOLOGY
THE RELATION BETWEEN NEGATION IN LINGUISTICS, LOGIC AND PSYCHOLOGY, A PROVISIONAL CONCLUSION. APOSTEL, LEO.
THE STRUCTURE OF INTENTIONS. BODEN, MARGARET A.
TOLMAN: OPERATIONALISM AND LOGICAL POSITIVISM. SHANAB, ROBERT ELIAS ABU.
VISUAL PERCEPTION AND SYSTEMS OF PATTERN RECOGNITION. CARSETTI, A.

PSYCHOPATHOLOGY
L'AVORTEMENT. CHAUCHARD, P.

PSYCHOSIS(-SES)
A HARDER LOOK AT ALIENATION. BRONFENBRENNER, MARTIN.
ON THE CONCEPT OF MENTAL HEALTH. BRANDEN, NATHANIEL.

PSYCHOTHERAPY
PSYCHOTHERAPY AND QUASI-PERFORMATIVE SPEECH. RUSSELL, J MICHAEL.

PSYCHOTIC(S)
PARANOIA ET SCHIZOPHRENIE. DEMOULIN, PIERRE.

PTOLEMY
LA THEORIE DE LA SCIENCE DANS LES OEUVRES DE CLAUDE PTOLEMEE. DAMBSKA, IZYDORA.
THE CONCEPT OF TIME IN LATE ANTIQUITY. ARICTTI, PIERO E.

PUBLIC-POLICY(-CIES)
THE PUBLIC INTEREST. BENDITT, THEODORE M.

PUCELLE,J
DOS ACTITIDES FRENTE AL TIEMPO. PUCCIARELLI, EUGENIO.

PUNISHMENT
"(NIET) ANDERS KUNNEN HANDELEN". BURMS, A.
A PIONEER FOR THE ABOLITION OF CAPITAL PUNISHMENT: CESARE BECCARIA. MAESTRO, MARCELLO.
ESCAPE FROM FREEDOM AND DIGNITY. SCRIBNER, PHILLIP H.
HOW TO JUSTIFY AN INJUSTICE. PATTERSON, J.
MARXISM AND RETRIBUTION. MURPHY, JEFFRIE G.
PUNISHMENT. MARGOLIS, JOSEPH.
RETRIBUTIVE PENAL LIABILITY. CARD, CLAUDIA.
THE CRITERIA OF PUNISHMENT: SOME NEGLECTED CONSIDERATIONS. KASACHKOFF, TZIPORAH.

PURGATION
THE PURGATION THEORY OF CATHARSIS. GOLDEN, LEON.

PURIFICATION
EQUALITY, RECOLLECTION AND PURIFICATION. DORTER, KENNETH.

PURITANISM
ROBERT BURTON, JONATHAN SWIFT, AND THE TRADITION OF ANTI-PURITAN INVECTIVE. CANAVAN, THOMAS L.

PURITY
THE CRITERION OF PURITY IN PLATO'S "PHILEBUS". TALLON, ANDREW.

PURKYNE,J
JOHANN EVANGELISTA PURKYNE'S CONTRIBUTION TO THE ADVANCE OF THE NATURAL SCIENCE AND MEDICINE. SZPILCZYNSKI, STANISLAW.

PURPOSE(S)
IS THERE 'PURPOSE' IN MODERN BIOLOGY. ROBINSON, ANDREW.
LANGUAGE, PURPOSE AND MORALITY. COOPER, NEIL.
MECHANISM AND BIOLOGICAL EXPLANATION. VARELA, FRANCISCO G.

PURPOSE(S)
ON WHY THE QUESTION 'WHAT IS THE PURPOSE OF EDUCATION' SHOULD NOT BE ASKED. CARBONELL, JOHN.
THE CONCEPT OF SPECULATIVE PHILOSOPHY OF HISTORY. GRUNER, ROLF.
THE CONCEPT OF BEASTLINESS: PHILOSOPHY, ETHICS AND ANIMAL BEHAVIOUR. MIDGLEY, MARY.
TRANSITIVE ACTION, INTERVENTION, AND PREVENTION. NEELY, WRIGHT.

PUTNAM,H
A NOTE ON PUTNAM AND THE TRANSITIVITY OF THE REAL. CARDWELL, CHARLES E.
ON ALLEGED REFUTATIONS OF MECHANISM USING GOEDEL'S INCOMPLETENESS RESULTS. CHIHARA, CHARLES S.
ON TRAVELING BACKWARD IN TIME. WEINGARD, ROBERT.
PUTNAM ON ANALYTICITY. SHIRLEY, EDWARD S.
SEMANTICS REVISITED, OR HOW NOT TO TALK ABOUT ROBOT CATS AND BLUE LEMONS. MUCCIOLO, LAURENCE F.
THE METAPHYSICS OF MIND-BODY IDENTITY THEORIES. EPSTEIN, FANNY L.

PUTNAM,R
REPLY TO RUTH ANNA PUTNAM. SCOTT, WILLIAM T.

PYTHAGOREANISM
PLATO'S MUSICAL COSMOLOGY. MCCLAIN, ERNEST.

QUALIFIER(S)
MODELS AND QUALIFIERS. HARRIS JR, JAMES F.

QUALITY(-TIES)
AN EXAMINATION OF THE BUNDLE-THEORY OF SUBSTANCE. GYEKYE, KWAME.
COLOR QUALITIES AND REFERENCE TO THEM. WILSON, NEIL L.
DEWEY'S STRUGGLE WITH THE INEFFABLE. GARRETT, ROLAND.
DOCTRINE DES CATEGORIES DE LA RELATION. RENOUVIER, CHARLES.
FACTS OF LANGUAGE. HERTZBERG, LARS.
ON MISSING THE WRONG TARGET: A CRITICISM OF SOME CHAPTERS IN JONATHAN BENNETT'S "LOCKE, BERKELEY, HUME: CENTRAL THEMES". BERMAN, DAVID.
PRIMARY AND SECONDARY QUALITIES. CAMPBELL, KEITH.
TOWARDS A RELATIONAL METAPHYSICS. ZAIDI, SYED A R.

QUANTIFICATION
"SUPPOSITIO" AND QUANTIFICATION IN OCKHAM. MATTHEWS, GARETH B.
A NOTE ON PARTS AND ENUMERATION. DUDMAN, V H.
COMPLETENESS AND QUANTIFICATION. DUMITRIU, ANTON.
DO GENERIC DESCRIPTIONS DENOTE? BACON, J.
ELIMINATION DES TERMES & DANS LA LOGIQUE INTUITIONNISTE. SMIRNOV, V A.
FREGE'S TWO DEFINITIONS OF QUANTIFICATION. STEVENSON, LESLIE.
HINTIKKA'S ARGUMENT FOR THE NEED FOR QUANTIFYING INTO OPAQUE CONTEXTS. BARNES, KENNETH T.
LANGUAGE, TRUTH AND UNOBLIGING LOGIC. KING-FARLOW, JOHN AND BUCKLIN, J M.
METAPHYSIQUE ET PROPOSITIONS MATHEMATIQUES CHEZ KANT. YOVEL, YIRMIAHU.
MODALITY AND QUANTIFICATION IN ARISTOTLE. BROGAN, A P.
NATURAL DEDUCTION RULES FOR ENGLISH. FITCH, FREDERIC B.
QUINE AND THE ONTOLOGICAL ENTERPRISE. BROWNING, DOUGLAS.
SIMULTANEOUS VERSUS SUCCESSIVE QUANTIFICATION. MEYERS, LEROY F.
SOME REFLECTIONS ON QUANTIFIED EPISTEMIC LOGIC. COBURN, ROBERT C.
SORTAL QUANTIFICATION AND RESTRICTED QUANTIFICATION. PELLETIER, F JEFFRY.
THEORETICAL TERMS IN INFINITE THEORIES. BERENT, PAUL.

QUANTIFIER(S)
DESCRIPTIONS, ESSENCES AND QUANTIFIED MODAL LOGIC. WOODS, JOHN.
FOR SO MANY INDIVIDUALS. FINE, KIT.
FORCING AND GENERALIZED QUANTIFIERS. KRIVINE, J L AND MCALOON, KENNETH.
IN SO MANY POSSIBLE WORLDS. FINE, KIT.
NOTE ON CARNEY'S "INTRODUCTION TO SYMBOLIC LOGIC". POSPESEL, HOWARD AND ROQUE, ALICIA.
PROPOSITIONAL QUANTIFIERS. GROVER, DOROTHY L.
REMARKS ON OPERATORS AND MODALITIES. RIVERO, MARIA-LUISA.
SELLARS' ONTOLOGY OF CATEGORIES. KITELEY, MURRAY.
SORTAL PREDICATES. FELDMAN, FRED.
THE UNIVERSITY OF QUANTIFIER PREFIXES. KEISLER, H JEROME AND WALKOE JR, WILBUR.

QUANTITY(-TIES)
CHAPPELL ON STUFF AND THINGS. CARTWRIGHT, HELEN MORRIS.
LA MATEMATICA E ANCORA VERA? VIGANO, MARIO.
QUANTITATIVE STUDIES OF THE FRENCH REVOLUTION. SHAPIRO, GILBERT AND MARKOFF, JOHN AND WEITMAN, SASHA R.

QUANTUM-LOGIC
AN AXIOMATISATION OF QUANTUM LOGIC. CLARK, IAN D.
LOGIQUE FERMIONIQUE ET LOGIQUE BOSONIQUE. SCHEURER, PAUL B.
THE CENTER OF AN ORTHOLOGIC. JEFFCOTT, BARBARA.

QUANTUM-MECHANICS
HERMENEUTICS OF EXPERIMENTAL SCIENCE. HEELAN, PATRICK A.
ON THE STATUS OF LOGIC OF QUANTUM MECHANICS (IN RUSSIAN). PYATNITSYN, V N AND MESKOV, V S.
PROBABILITY AND THE INTERPRETATION OF QUANTUM MECHANICS. FINE, ARTHUR.
QUANTUM MECHANICS AND INTERPRETATIONS OF PROBABILITY THEORY. GROSSMAN, NEAL.
QUANTUM THEORY AND THE MECHANISTIC PARADIGM. CRANSTON, J B.
SEMANTICS OF THE MINIMAL LOGIC OF QUANTUM MECHANICS. DISHKANT, H.
THE DANCE OF SHIVA. CAPRA, FRITJOF.

QUANTUM-PHYSICS
DETERMINISM IN CLASSICAL AND QUANTAL PHYSICS. JAUCH, J M.
EINHEIT IN DER QUANTENWELT (GEGEN DEN BOHR-HEISENBERG'SCHEN POSITIVISMUS). LANDE, ALFRED.
FAUT-IL REFORMULER LA PHYSIQUE? LESTIENNE, R.
METAPHYSIQUE ET PROPOSITIONS MATHEMATIQUES CHEZ KANT. YOVEL, YIRMIAHU.
RECIPROCITY IN THE UNCERTAINTY RELATIONS. KIRSCHENMANN, PETER.

QUENTIN,C
SU ALCUNI PROBLEMI DI METODO NELLE TECNICHE DI CRITICA TESTUALE. ZARRI, GIAN PIERO.

QUESTION(S)
A PROPOS DE LA QUESTION DITE GENERALE. ZUBER, RUSZARD.
EXISTENTIAL EXPERIENCE AND LIMITING QUESTIONS AND ANSWERS. EDWARDS, REM B.
Q-BINDING AND CONJUNCTIVE QUESTIONS. ROSS, JOHN ROBERT.
QUESTIONS IN MONTAGUE ENGLISH. HAMBLIN, C L.
THE FALLACY OF MANY QUESTIONS: OR, HOW TO STOP BEATING YOUR WIFE. FAIR, FRANK.

QUESTION-BEGGING
LEHRER ON DETERMINISM, FREE WILL, AND EVIDENCE. VAN INWAGEN, PETER.

QUILLET,J
SULLA FILOSOFIA POLITICA DI MARSILIO DA PADOVA. PIAIA, GREGORIO.

QUINE
A CASE OF ABORTIVE HEGELIANISM. KALIN, MARTIN G.
ACHINSTEIN ON SEMANTIC RELEVANCE. MARTIN, MICHAEL.
ANTECEDENTS OF CONTEMPORARY LOGICAL AND LINGUISTIC ANALYSES IN SCHOLASTIC LOGIC. RIVERO, MARIS-LUISA.
CONCERNING RABBITS. REEVES, A.
DE LA VERITE LOGIQUE D'APRES W V QUINE. LARGEAULT, JEAN.
DENYING THE DOCTRINE AND CHANGING THE SUBJECT. MORTON, ADAM.
DI ALCUNI PROBLEMI DI FILOSOFIA DELLA LOGICA. PARRINI, P.
DIFFICOLTA DI UNA SEMANTICA PURAMENTE ESTENSIONALE DEI SISTEMI FORMALI. GALVAN, S.
GRAMMAR, PSYCHOLOGY, AND INDETERMINACY. STICH, STEPHEN P.
HINTIKKA'S ARGUMENT FOR THE NEED FOR QUANTIFYING INTO OPAQUE CONTEXTS. BARNES, KENNETH T.
HOW TO THINK ABOUT REFERENCE. LEEDS, STEPHEN.
IN DEFENCE OF A SIMPLE SOLUTION. REEVES, ALAN.
INDETERMINACY OF TRANSLATION. SCHICK, KARL.
LO ANALITICO Y LO SINTETICO: DUALISMO ADMISIBLE. MOULINES, ULISES.
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ON A SUPPOSED ANTIMONY. AYER, A J.
PERMUTATION METHODS APPLIED TO QUINE'S "NEW FOUNDATIONS". HENSON, C WARD.
POINCARE'S PHILOSOPHY OF SPACE. VUILLEMIN, JULES.
PRAGMATICALLY NECESSARY STATEMENTS. NERLICH, GRAHAM.
PRESENCE DU PRAGMATISME. DELEDALLE, GERARD.
QUINE AND THE ONTOLOGICAL ENTERPRISE. BROWNING, DOUGLAS.
QUINE AND THE INSCRUTABILITY OF REFERENCE. THOMPSON, MANLEY.
QUINE ET LA CRITIQUE DE LA PROPOSITION. MOULOUD, N.
QUINE ON REVISION - A CRITIQUE. SHEEHAN, P J.
QUINE ON THE ONTOLOGICAL CONTROVERSIES. KOEHLER, CONRAD J.
QUINE ON ANALYTICITY. SLEINIS, E E.
QUINE ON NATURAL KINDS. WILDER, HUGH T.
QUINE, STRAWSON AND LOGICAL TRUTH. DECKERT, MARION.
QUINE'S CRITERIA OF ONTOLOGICAL COMMITMENT. KOEHLER, CONRAD J.
REFERENCE, MEANING, AND BELIEF. GRANDY, RICHARD.
REFERENTIAL OPACITY. LINSKY, LEONARD.
RELATIVITY WITHOUT INSCRUTABILITY. GREENLEE, DOUGLAS.
RUSSELL'S THEORY OF DEFINITE DESCRIPTION AS OPPOSED TO QUINE'S SINGULAR TERMS. WELDING, S C.
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SOBRE LA CONSISTENCIA DE LAS 'NEW FOUNDATIONS FOR MATHEMATICAL LOGIC'. ESPLUGUES, J SANMARTIN.
STUDIES IN BERTRAND RUSSELL'S THEORY OF KNOWLEDGE. KOEHLER, CONRAD J.
THE DETERMINIST PRINCIPLE AS SYNTHETIC AND A PRIORI. BURKHOLDER, L.
THE EXAMINATION PARADOX AND FORMAL PREDICTION. BOSCH, J.
THE INTENTIONALITY OF OBSERVATION. MARTIN JR, EDWIN.
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UNDERDETERMINATION: CRAIG AND RAMSEY. ENGLISH, JANE.
UNDERDETERMINATION OF THEORY AND INDETERMINACY OF TRANSLATION. KIRK, R.

RACE(S)
THE CONCEPT OF RACE IN THE SOCIAL THOUGHT OF W E B DU BOIS. DE MARCO, JOSEPH P.

RACHELS,J
REPLY TO PROFESSOR RACHELS. OAKES, ROBERT A.

RACISM
COMMENTS ON HERRNSTEIN'S RESPONSE. CHOMSKY, NOAM.
JUSTIFICATIONS OF INSTITUTIONAL RACISM. THALBERG, IRVING.
SARTRE INTERVIEWS. GROSS, GEORGE.
THE JENSEN UPROAR. FLEW, ANTONY.

RADHAKRISHANA,S
PROFESSOR KRISHNACHANDRA BHATTACHARYYA AND THIS COLLEAGUE S RADHAKRISHANAN. SRIVASTAVA, RAMESH CHANDRA.

RADHAKRISHANAN,S
THE MEETING OF EAST AND WEST IN COOMARASWAMY AND RADHAKRISHNAN. STUNKEL, KENNETH R.

RADICALISM
CONTINUITY AND DISCONTINUITY IN THE HISTORY OF SCIENCE. AGASSI, JOSEPH.
RADIKALISMUS IM MOENCHGEWAND. WILENIUS, REIJO.
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RADICALS
SOME NOTES ON THE RADICAL. EARLE, WILLIAM.

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LE PLURALISME EN MATIERE SPIRITUELLE ET RELIGIEUSE SELON KARL RAHNER. LANGEVIN, GILLES.
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RAMANUJA
ACINTYA-BHEDABHEDA. SRIVASTAVA, RAMESH CHANDRA.
INDIAN THEISM AND PROCESS PHILOSOPHY. LANGBAUER, DELMAR.
PHILOSOPHICAL FOUNDATION OF THE VAISNAVA SCHOOLS. PANDE, S N.
SOME UNIQUE INTERPRETATIONS OF RAMANUJA ON THE GITA. RANGACHAR, N S ANANTHA.
THE PHILOSOPHY OF SRI RAMANUJA. RAO, P NAGARAJA.

RAMSEY,F
"SUPPOSITIO" AND QUANTIFICATION IN OCKHAM. MATTHEWS, GARETH B.
CRAIG'S THEOREM, RAMSEY-SENTENCES, AND SCIENTIFIC INSTRUMENTALISM. CORNMAN, JAMES W.
THEORETICAL TERMS IN INFINITE THEORIES. BERENT, PAUL.
UNDERDETERMINATION: CRAIG AND RAMSEY. ENGLISH, JANE.

RAMSEY,I
DISCLOSURES. GASKIN, J C A.
MODELS AND QUALIFIERS. HARRIS JR, JAMES F.
SOME ASPECTS OF IAN RAMSEY'S EMPIRICISM. COHEN, CYNTHIA B.
THE LOGIC OF RELIGIOUS LANGUAGE. COHEN, CYNTHIA B.

RAMUS,P
HEEFT PETRUS RAMUS ARISTOTELES VERDEDIGD? SPIER, J M.

RANDALL,J
RANDALL'S INTERPRETATION OF RELIGION. DOUGHERTY, JUDE P.

RANDOMNESS
CONCEPTS OF RANDOMNESS. KIRSCHENMANN, PETER.

RANKE,L
RANKE'S FRAGMENTS ON UNIVERSAL HISTORY. LIEBEL, HELEN.

RAPHAEL,M
IDEOLOGY, EXPRESSION, AND MEDIATION IN MARX, RAPHAEL AND LUKACS. TRUITT, WILLIS H.

RASCHINI,A
FOREIGN BOOKS ON GREEK PHILOSOPHERS: SOCRATES AND PLATO. SWEENEY, LEO.

RATIONAL
'MORAL' AND 'RATIONAL'. MARGOLIS, JOSEPH.
INSOLUBLE ANTIMONY. SANTAYANA, GEORGE.
LA RACIONALIZACION SOCIAL DEL DERECHO. CALERA, NICOLAS MARIA LOPEZ.
TWO SENSES OF RATIONAL. CASTELL, ALBUREY.

RATIONALISM
AMBIVALENZA STRUTTURALE ED ISPIRAZIONE UNITARIA NE "L' ACTION (1893): LA CRITICA BLONDELLIANA FINO ALLA "LETTRE SUR L'APOLOGETIQUE". NICOLOSI, SALVATORE.
COMPREHENSIVELY CRITICAL RATIONALISM AND COMMITMENT. WIEBE, DON.
ORTEGA: ACTION AND ONTOLOGY. DE L MEDINA, ANGEL.
PROBLEM NEUTRALNOSCI METAETYKI. ALBERT, HANS.
RATIONALISM, EMPIRICISM, DETERMINISM, AND TELEOLOGY. RICHMOND, SAMUEL A.
RATIONALISM AND COMMITMENT IN SOREL. VERNON, RICHARD.
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THE GROWTH OF IRRATIONALISM AND EDUCATIONAL VALUES. HARDIE, C D.
THE PARADOX OF HISTORICAL KNOWLEDGE. KUZMINSKI, ADRIAN.

RATIONALITY
A NOTE ON RATIONALITY. NEILSEN, KAI.
ACTIONS AND EVENTS. SELLARS, WILFRID.
ANTHROPOLOGY AND SENSIBILITY. ROTENSTREICH, NATHAN.
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BETWEEN AUTONOMY AND SOCIALITY. RASMUSSEN, DAVID M.
BRANDT ON EGOISM. GAUTHIER, DAVID P.
CRIMINAL INSANITY AND CRIMINAL RESPONSIBILITY. FINGARETT, HERBERT.
CZY WYBOR SYSTEMU MORALNEGO POWINIEN BYC BEZSTRONNY? BRANDT, RICHARD B.
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EMOTIONS AND CHOICE. SOLOMON, ROBERT C.
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EXPLAINING MORAL WEAKNESS. RAPAPORT, ELIZABETH.
FALLIBILISM AND RATIONALITY. KEKES, JOHN.
FOR THE COMPLEAT LOGICAL EMPIRICIST: "NON-COGNITIVE" FOUNDATIONS FOR INDUCTIVE LOGIC. CREARY, LEWIS G.
FURTHER REMARKS ON KIERKEGAARD AND POSSIBILITY. KING, JAMES.
PRESUMPTIONS OF REASON AND PRESUMPTIONS OF JUSTICE. KATZNER, LOUIS I.
PROFESSOR BARTLEY'S THEORY OF RATIONALITY AND RELIGIOUS BELIEF. HUDSON, W D.
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RATIONALITY AND INDUCTION. ATKINSON, GARY.
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REGRESSES, REASONS AND GROUNDS. DEUTSCHER, MAX.
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THE ACHIEVEMENT OF MORAL RATIONALITY. HARDWIG, JOHN.
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RATIONALIZATION(S)
MAX WEBER ON SELF-INTEREST AND DOMINATION. PHILO, GREG AND WALTON, PAUL.

RATNAKIRTI
MR RUEGG ON RATNAKIRTI. MCDERMOTT, A CHARLENE.

RAVIER,E
A PROPOS DES MANUSCRITS D'EMILE RAVIER SUR WOLFF. VIEILLARD-BARON, JEAN-LOUIS.

RAWLS,J
A CRITIQUE OF JOHN RAWLS'S PRINCIPLES OF JUSTICE. CHOPTIANY, LEONARD.
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THE LIMITS OF INDIVIDUALISM. TEITELMAN, MICHAEL.

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LA SITUACION COMO CAMPO ETICO. HARTMAN, ROBERT S.

REALISM
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ARE PAINTINGS AND PHOTOGRAPHS INHERENTLY INTERPRETATIVE? HESTER, MARCUS B.
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STUDIES IN BERTRAND RUSSELL'S THEORY OF KNOWLEDGE. KOEHLER, CONRAD J.
THE DEVELOPMENT OF SUPPOSITIO NATURALIS IN MEDIAEVAL LOGIC. DE RIJK, L M.
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AN INTRODUCTION TO HEIDEGGER'S WHAT IS A THING? BARTON JR, W B.
DID MEINONG PLANT A JUNGLE? CAMPBELL, RICHARD.
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FILM ET REALITE. ARNHEIM, RUDOLF.
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G E SCHULZE TRA LA "MORAL-THEOLOGIE" E LA SPECULAZIONE HEGELIANA. PUPI, ANGELO.
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L'ESPERIENZA MORALE E IL CONCETTO DI ESPERIENZA. GIANNINI, GIORGIO.
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MATHEMATICS AND REALITY. HUNG, HIN-CHUNG.
MEAD'S THEORY OF REALITY AND THE KNOWER-KNOWN TRANSACTION. TIBBETTS, PAUL.
MON ITINERAIRE PHILOSOPHIQUE. GONSETH, F.
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ORTEGA Y GASSET E MARIAS. CAMONA, MARIANGELA RAAHAUGE.
PARMENIDES Y EL SER. MORE, RAUL ECHAURI.
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QUANTUM THEORY AND THE MECHANISTIC PARADIGM. CRANSTON, J B.
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SOCIAL SCIENCE AND HARD DATA. NIELSEN, KAI.
THE "IDEALISM" IN WITTGENSTEIN. SPRINGER, WILLIAM C.
THE CONCEPT OF SPECULATIVE PHILOSOPHY OF HISTORY. GRUNER, ROLF.
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THE SHAPE OF LONERGAN'S ARGUMENT IN "INSIGHT". TEKIPPE, TERRY J.
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TRADUCCION AL NIVEL HUMANO DEL TECNICISMO DE LA CIENCIA Y FILOSOFIA. GIRONELLA, JUAN ROIG.

REASON
A JUSTIFICATION OF REASON. SCHICK, FREDERIC.
A PRAGMATIC CONCEPTION OF THE A PRIORI RE-VIEWED. HULLETT, JAMES N.
ACTION AND REASON. BUBNER, RUDIGER.
ANOTHER LOOK AT THE FIRST PRINCIPLES OF KNOWLEDGE. BEARSLEY, PATRICK J.
BUT FAIR TO CHANCE. LEVI, ISAAC.
CONTEMPLATION VERSUS REASON: AN INQUIRY INTO HUMAN KNOWLEDGE IN THE LIGHT OF THEORY OF VALUES. MERCIER, ANDRE.
CRITICA DEL SUBJETIVISMO EN LA ESTIMATIVA JURIDICA. SICHES, LUIS RECANSENS.
DAVID HUME AND CHARLES DARWIN. HUNTLEY, WILLIAM B.
DIE VERWIRKLICHUNG DER VERNUNFT: LUDWIG FEUERBACHS KRITIK DER SPEKULATIV-SYSTEMATISCHEN PHILOSOPHIE. THIES, ERICH.
EL CONCEPTO DE RAZON DIALECTICA EN J P SARTRE. AMOROS, CELIA.
EXPERIENCE ET RAISON DANS LA PSYCHOLOGIE DE CHRISTIAN WOLFF. VITADELLO, ANNA MARIA.
G E SCHULZE TRA LA "MORAL-THEOLOGIE" E LA SPECULAZIONE HEGELIANA. PUPI, ANGELO.

REASON
HEGEL'S CRITIQUE OF KANT. SMITH, JOHN E.
JEFFERSON ON LIBERTY. COOKE, J W.
KANT'S RESCUE OF REASON: CONTRA M HEIM AND J R PARKS. SKOUSGAARD, STEPHEN.
L'ECRITURE, AME DE LA THEOLOGIE MORALE? HAMEL, EDOUARD.
L'EMANCIPAZIONE ETICO-POLITICA DALLA RAZIONALITA POSITIVISTICA E TECNOCRATICA SECONDO J HABERMAS. POPPI, ANTONINO.
LA 'METALINGUISTICA' COME CRITICA DELLA RAGIONE. NOVIELLI, VALERIA.
LA "LOGIQUE" DE MILTON. HIMY, A.
LA CONCEZIONE DEL DIRITTO DI NATURA IN CARLANTONIO PILATI. ARMELLINI, SERENELLA.
LA CRITICA DI MARCUSE AL FORMALISMO SCIENTIFICO. VERZILLO, ANNA.
LA LOI, LA LIBERTE ET LA PREROGATIVE DANS LA PENSEE POLITIQUE DE JOHN LOCKE. VON LEYDEN, W.
LA PEUR ET LA CITE. PASINI, DINO.
LA TRASCENDENZA COME DIMENSIONE DELLA COSCIENZA UMANA IN B LONERGAN. SALA, GIOVANNI B.
LACHELIER, CRITIQUE DE COUSIN. BOUCHARD, ROCH.
LE "REFLEXIONS SUR LA POETIQUE" DI FONTENELLE E LA POETICA CLASSICISTICA . MARCIALIS, M T.
LE DIEU D'ANSELME ET LES APPARENCES DE LA RAISON DE J VUILLEMIN. GOCHET, PAUL.
LE RATIONNEL ET L'ARGUMENTATION. KALINOWSKI, GEORGES.
METHOD OF CRITICAL THEORY. MILIC, VOJIN.
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PARKER ON REASON AND FAITH. MINAHAN, JOHN.
PHILIPPA FOOT'S NATURALISM: A NEW VERSION OF THE BREAKDOWN THEORY OF ETHICS. GLASS, M.
PHILOSOPHY AND IDEOLOGY. HARRIS, ERROL E.
RAGIONE E SOCIALITA. CIARAVOLO, PIETRO.
REASON AND EMOTION. KELLY, JACK.
REASON AND EXPERIENCE. BAIER, KURT.
RELIGION, REASON AND NINIAN SMART. GOWEN, JULIE.
RELIGIOUS KNOWLEDGE. ROSS, JAMES F.
RESPONSE TO PROFESSOR JOHN L HARRISON. BURNETT, JOE R.
SANTAYANA'S UNDIVIDED SOUL. MACDONALD, DOUGLAS M.
SOCIO-POLITICAL ASSOCIATION, DEMOCRACY AND EDUCATION. HARRISON, JOHN L.
SOME REFLECTIONS ON "ACTION AND REASON". WILSON, FRANCIS E.
TESTI TEOLOGICO-FILOSOFICI LOCKIANI; DAL MS LOCKE C 27 DELLA LOVELACE COLLECTION. SINA, MARIO.
THE EXTENT OF DOUBT IN DESCARTES' "MEDITATIONS". SCHOULS, P A.
THE METAPHYSICS OF EMILE MEYERSON: A KEY TO THE EPISTEMOLOGICAL PARADOX. BRYSON, KENNETH A.
WHITEHEAD Y LA FUNCION DE LA RAZON. COSTA, MARGARITA.

REASONABLENESS
JUSTICE, REASONABLENESS, AND THE SIMILAR HANDLING OF SIMILAR CASES. MONTAGUE, PHILLIP.
ON BEING UNREASONABLE. SCHAGRIN, MORTON L.

REASONING
ASSUMPTION-SEEKING AS HYPOTHETIC INFERENCE. LEE, DONALD S.
INTENDING. AUDI, ROBERT.
MORALITY AND MORAL REASONING. HOLLAND, R F.
ON THE PROBLEMS OF INTERPRETING REASONING DATA: LOGICAL AND PSYCHOLOGICAL APPROACHES. EVANS, J ST B T.
RECENT WORK ON ETHICAL NATURALISM. FRANKLIN, R L.

REASONS
CARL HEMPEL: EXPLANATIONS BY REASONS. PATTEN, STEVEN C.
COWARDICE AND COURAGE. WALLACE, JAMES D.
EDMUND HUSSERL, "GRAMMAIRE GENERALE ET RAISONNEE" AND ANTON MARTY. KURODA, S Y.

REASONS
FELICIDAD Y SABIDURIA: AGUSTIN EN NOVIEMBRE DEL 386. MOLINA, M A.
FREEDOM AS A CAUSE AND AS A SITUATION. ROTENSTREICH, NATHAN.
MORALS AND REASONS. BEEHLER, RODGER.
REASON-GIVING AND ACTION-GUIDING IN MORALITY. BURCH, ROBERT W.
REASONS AND AUTHORITY. DWORKIN, GERALD B.
REASONS VS CAUSES IN EXPLANATION OF ACTION. MACKLIN, RUTH.
REASONS, CAUSES, AND DECISIONS. FORD, LEWIS S.
REGRESSES, REASONS AND GROUNDS. DEUTSCHER, MAX.
SOME CONCLUSIVE REASONS AGAINST 'CONCLUSIVE REASONS'. PAPPAS, GEORGE S AND SWAIN, MARSHALL.

REBELLION(S)
HIPPIES AND CYNICS. XENAKIS, JASON.
MARCUSE E L'ANTROPOLOGIA FREUDIANA. MANFREDI, MARIO.
SOCRATES ON CIVIL DISOBEDIENCE AND REBELLION. JAMES, GENE G.

RECKLESSNESS
BRADY ON RECKLESSNESS. WINSLADE, WILLIAM J.

RECOGNITION
VISUAL PERCEPTION AND SYSTEMS OF PATTERN RECOGNITION. CARSETTI, A.

RECOLLECTION
EPISTEMOLOGICAL EXPLANATION IN THE "MENO". MITIAS, MICHAEL H.
EQUALITY, RECOLLECTION AND PURIFICATION. DORTER, KENNETH.

RECURRENCE
EMERGENT PROBABILITY AND THE METHOD OF AN EVOLUTIONARY WORLD VIEW. O'DONOVAN, LEO J.

RECURSION-THEORY
A NOTE ON A THEOREM OF C YATES. JACKSON, WILLIAM D.
A NOTE ON OMITTING THE REPLACEMENT SCHEMA. BUNDY, A.
A NOTE ON FRAME EXTENSIONS. HAY, LOUISE.
A STRONGER DEFINITION OF A RECURSIVELY INFINITE SET. APPLEBAUM, CHARLES H.
ALPHA-DEGREES OF ALPHA-THEORIES. METAKIDES, GEORGE.
AN ALGEBRAIC DIFFERENCE BETWEEN ISOLS AND COSIMPLE ISOLS. ELLENTUCK, ERIK.
AN APPLICATION OF SIGMA-ZERO-FOUR DETERMINACY TO THE DEGREES OF UNSOLVABILITY. JOCKUSCH JR, C G.
ANALOGOUS CHARACTERIZATIONS OF FINITE AND ISOLATED SETS. BARBACK, J AND JACKSON, W D AND PARNES, M.
BOREL SETS AND HYPERDEGREES. FRIEDMAN, H M.
CHARACTERIZATION OF RECURSIVELY ENUMERABLE SETS. WRIGHT, JESSE B.
COMBINATORIAL SYSTEMS WITH AXIOM. HUGHES, C E AND SINGLETARY, W E.
DECIDABILITY OF THE "ALMOST ALL" THEORY OF DEGREES. STILLWELL, JOHN.
DEGREES OF ISOLIC THEORIES. ELLENTUCK, ERIK.
DEGREES OF CONTINUOUS FUNCTIONALS. HINMAN, PETER G.
DIAGONALIZATION AND THE RECURSION THEOREM. OWINGS, JAMES C.
EFFECTIVE EXTENDABILITY AND FIXED POINTS. PAYNE, THOMAS H.
ENCODABILITY OF KLEENE'S 'O'. SOARE, ROBERT I AND JOCKUSCH JR, CARL.
INCOMPLETENESS THEOREM VIA WEAK DEFINABILITY OF TRUTH: A SHORT PROOF. GERMANO, GIROGIO.
INFINITE SERIES OF T-REGRESSIVE ISOLS. GERSTING, JUDITH L.
JUMP EQUIVALENCE OF THE DELTA-0-2 HYPERHYPERIMMUNE SETS (TITLE EDITED). COOPER, S B.
LOCAL RECURSIVE THEORY. VUCKOVIC, VLADETA.
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MINIMAL ALPHA-DEGREES. SHORE, RICHARD A.
MINIMAL DEGREES AND THE JUMP OPERATOR. COOPER, S B.
MITOTIC RECURSIVELY ENUMERABLE SETS. LADNER, RICHARD E.

RECURSION-THEORY
NONINITIAL SEGMENTS OF THE ALPHA-DEGREES. MACINTYRE, J M.
ON SUBORDERINGS OF THE ALPHA-RECURSIVELY ENUMERABLE ALPHA-DEGREES. LERMAN, MANUEL.
ON THE CARDINALITY OF THE UPPER SEMILATTICE OF COMPUTABLE ENUMERATIONS. KHUTORETSKII, A B.
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ON THE POSSIBILITY OF A SIGMA-S WELL-ORDERING OF THE BAIRE SPACE. MANSFIELD, RICHARD.
POSITIVE EQUIVALENCES. ERSHOV, YU L.
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RECURSIVE ELEMENTS AND CONSTRUCTIVE EXTENSIONS OF COMPUTABLE LOCAL INTEGRAL DOMAINS. SUTER, GLEN H.
SOME MINIMAL PAIRS OF ALPHA-RECURSIVELY ENUMERABLE DEGREES. LERMAN, MANUEL.
SOME REPRESENTATIONS OF DIOPHANTINE SETS. ROBINSON, RAPHAEL M.
STRONGLY CONSTRUCTIVE MODELS AND NUMERATIONS OF THE BOOLEAN ALGEBRA OF RECURSIVE SETS. PERETYAT'KIN, M G.
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THE HANF NUMBER OF SECOND ORDER LOGIC. BARWISE, K JON.
THE RELATION OF A TO PROV 'A' IN THE LINDENBAUM SENTENCE ALGEBRA. KENT, C F.
THE WORD PROBLEM FOR DIVISION RINGS. MACINTYRE, ANGUS.
THE WORD PROBLEM FOR FREE FIELDS. COHN, P M.

RECURSIVENESS
L'INDUZIONE MATEMATICA O RAGIONAMENTO RICORSIVO. AIMONETTO, ITALO.

REDEMPTION
TESTI TEOLOGICO-FILOSOFICI LOCKIANI; DAL MS LOCKE C 27 DELLA LOVELACE COLLECTION. SINA, MARIO.

REDUCTIO-AD-ABSURDUM
RYLE'S "REDUCTIO AD ABSURDUM" ARGUMENT. ROUTLEY, R AND ROUTLEY, V.
THE FORM OF 'REDUCTIO AD ABSURDUM'. LEE, J M.

REDUCTION
COMMENTS ON NEUROPHYSIOLOGICAL REDUCTION. BARNETTE, R L.
EL METODO FENOMENOLOGICO. COSTA, MARGARITA.
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TWO CONCEPTS OF INTERTHEORETIC REDUCTION. NICKLES, THOMAS.
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THE ART OF REDUCTIONISM. KUSPIT, DONALD B.
THE THIRD DOGMA OF EMPIRICISM. DREHER, JOHN.

REES,J
THE JUSTIFICATION OF LIBERALISM. THOMAS, D A LLOYD.

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A NOTE ON LINSKY'S "REFERRING". REDMON JR, R B.
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DESCRIPTIONS AND REFERENCE. MATES, BENSON.
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QUINE AND THE INSCRUTABILITY OF REFERENCE. THOMPSON, MANLEY.
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REFERENTIAL OPACITY. LINSKY, LEONARD.
SELF-PREDICATION AND LINGUISTIC REFERENCE IN PLATO'S THEORY OF THE FORMS . CLEGG, JERRY S.
SUBSTANCE: A PERFORMATORY ACCOUNT. BURRELL, DAVID B.
THE LEXICAL EXPRESSION OF EMPHATIC CONJUNCTION: THEORETICAL IMPLICATIONS . GREEN, GEORGIA M.
WHAT IS REFERENTIAL OPACITY? BELL, J M.

REFERENTIAL-OPACITY
PROPER NAMES AND NECESSARY PROPERTIES. CORRADO, MICHAEL.

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ABOUT 'ABOUT'. OOSTHUIZEN, D C S.
BERTRAND RUSSELL AND THE PROBLEM OF PERCEPTION. SINHA, L P N.
DID MEINONG PLANT A JUNGLE? CAMPBELL, RICHARD.
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FREGE'S CONCEPTION OF SENSE AND REFERENCE RELATED TO RUSSELL'S THEORY OF DEFINITE DESCRIPTIONS. WELDING, S O.
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REFLEXIVITY
DATES, TENSELESS VERBS AND TOKEN-REFLEXIVITY. MOTT, PETER.
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L'HOMME MIROIR DE DIEU. BRUAIRE, CLAUDE.
LEFT AND RIGHT IN THE MIRROR. MALPAS, R M P.
REFLEXIVE PREDICTIONS. ROMANOS, GEORGE D.

REFORM(S)
FAUT-IL REFORMULER LA PHYSIQUE? LESTIENNE, R.
FILOSOFIA DE UNA REFORMA. FAURE, EDGAR.
HOW DID A NEO-CONFUCIAN SCHOOL BECOME THE STATE ORTHODOXY? LIU, JAMES T C.
LA REFORMA DE LAS ESTRUCTURAS EDUCATIVAS. SIGUAN, MIGUEL.
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REGULATION(S)
REGULATIVE RULES AND CONSTITUTIVE RULES. CHERRY, CHRISTOPHER.
THE METAPHYSICAL STATUS OF REGULATIVE MAXIMS IN LEIBNIZ AND KANT. LOEMKER, LEROY E.

REICH,C
EARLY "MARXIST" CRITIQUES OF REICH. SINELNIKOV, CONSTANTIN.
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REICH,W
NEGATIVE PSYCHOANALYSIS AND MARXISM: TOWARDS AN OBJECTIVE THEORY OF SUBJECTIVITY. JACOBY, RUSSELL.

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TOPOLOGY, COSMOLOGY AND CONVENTION. GLYMOUR, CLARK.

REID,C
A REPLY TO REID. EZORSKY, GERTRUDE.

REINHOLD
"L'ENESIDEMO" DI G E SCHULZE. ROVIGHI, S VANNI.
G E SCHULZE TRA LA "MORAL-THEOLOGIE" E LA SPECULAZIONE HEGELIANA. PUPI, ANGELO.

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A CERTAIN INTERPRETATION OF THE THEORY OF REJECTED PROPOSITIONS. STASZEK, WALENTY.

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DIALECTICA Y RECOPLAMIENTO. QUESADA, FRANCISCO MIOR.
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COMMENT ON WATT. HARRIS, EROL E.
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CONTEMPLATION VERSUS REASON: AN INQUIRY INTO HUMAN KNOWLEDGE IN THE LIGHT OF THEORY OF VALUES. MERCIER, ANDRE.
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DESIGN - A FURTHER REPLY TO R G SWINBURNE. OLDING, A.
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EARLY TRENDS IN THE INDIAN UNDERSTANDING OF MAN. DE SMET, R V.
EMPTINESS. DE JONG, J W.
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EVIL, GOD AND THE FREE WILL DEFENSE. BENNETT, PHILIP W.
EXISTENTIAL RELIGION AND THE EXISTENTIAL RELIGION. GIBSON, A B.
EXISTENTIAL EXPERIENCE AND LIMITING QUESTIONS AND ANSWERS. EDWARDS, REM B.
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RELIGION
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FILOZOFICZNE REFLEKSJE I SWIADOMOSC RELIGIJNA HORACEGO. JEDRZYNSKI, E.
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GOD AND THE POSSIBILITY OF PHILOSOPHY. ESPOSITO, JOSEPH L.
GOD AND THE NECESSITY OF PHYSICAL EVIL. WAINWRIGHT, WILLIAM J.
GOD AND WORLD IN JOHN OF THE CROSS. BENDICK, JOHANNES.
GOD'S ACTION AND NATURE'S WAY. LACKS, JOHN.
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HEGEL AND THE CRISIS OF CHRISTIANITY. MUELLER, GUSTAV.
HEGEL ET L'ATHEISME CONTEMPORAIN. BRUAIRE, CLAUDE.
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IL MAGALOTTI E L'ATEISMO. CORSANO, ANTONIO.
IL VERUM-FACTUM VICHIANO. SEVERINO, GIULIO.
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IS PHILOSOPHY OF RELIGION POSSIBLE? BLACKSTONE, RICHARD M.
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KANT'S DISTINCTION BETWEEN PHENOMENA AND NOUMENA. QAYUM, ABDUL.
KIERKEGAARD, EL CABALLERO DE LA FE. VAZQUEZ, MARIA CRISTINA CASSINI DE.
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KIERKEGAARD AND THE EDUCATIONAL CRISIS. NAESS, A.
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L'ECRITURE, AME DE LA THEOLOGIE MORALE? HAMEL, EDOUARD.
L'EXPERIENCE DE LA FOI ET L'EXISTENCE DE DIEU. KALINOWSKI, GEORGES.
L'HOMME MIROIR DE DIEU. BRUAIRE, CLAUDE.
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RELIGION
LA DOTTRINA ASTROLOGICA DI BIAGIO PELACANI DA PARMA E LE SUE CONNESSIONI CON L'OPERA DI ALBUMASAR. VESCOVINI, G FEDERICI.
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LA PHILOSOPHIE ANGLAISE D'AUJOURD'HUI. DUBOIS, P.
LA PHYSICOTHEOLOGIE DE L'"ALLGEMEINE NATURGESCHICHTE UND THEORIE DES HIMMELS" (1755). LABERGE, PIERRE.
LA TEMPORALITE CHEZ SOREN KIERKEGAARD. NIZET, JEAN.
LA TOLERANCE. VUILLEMIN, J.
LA TRASCENDENZA COME DIMENSIONE DELLA COSCIENZA UMANA IN B LONERGAN. SALA, GIOVANNI B.
LANGUAGE AND THE INTERPRETATION OF MYSTICAL EXPERIENCE. GARSIDE, BRUCE.
LAS RAICES DEL ACUERDO Y DESACUERDO ENTRE FILOSOFIA Y RELIGION. GIRONELLA, JUAN RUIG.
LATE MING CRITICISM OF WANG YANG-MING: THE CASE OF WANG FU-CHIH. MCMORRAN, IAN.
LE NEANT ET L'ACTION. LOGSTRUP, K E.
LE PLURALISME EN MATIERE SPIRITUELLE ET RELIGIEUSE SELON KARL RAHNER. LANGEVIN, GILLES.
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LOGIC, THEOLOGY, AND FALSIFICATION. WERTZ, S K.
LONERGAN'S METHOD: TWO VIEWS. VASS, GEORGE AND MATHEWS, WILLIAM.
MALCOLM ON THE ONTOLOGICAL ARGUMENT. TOMBERLIN, JAMES E.
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MCLUHANACY: COUNTERREVOLUTION IN CULTURAL THEORY. FEKETE, JOHN.
MEDIALIST ADDRESS. OWENS, JOSEPH.
MEDIATED IMMEDIACY: A SEARCH FOR SOME MODELS. STEARNS, J BRENTON.
MIDDLE KNOWLEDGE. ADAMS, ROBERT MERRIHEW.
MILL'S SECULAR RELIGION. RAUCH, LEO.
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MIRACLES. DIAMOND, MALCOLM L.
MITO Y TRASCENDENCIA. BALMORI, ROBERTO.
MODELS AND QUALIFIERS. HARRIS JR, JAMES F.
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NIETZSCHE, HUMANISM, AND VIOLENCE. SEFLER, GEORGE F.
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ON COMPARING CHRISTIAN AND BUDDHIST TRADITIONS: A RESPONSE TO MERVYN FERNANDO. MOONEY, MICHAEL J.
ON SACRAMENTAL MAN: I. BRINKMAN, B R.
ON THAT WHICH EXISTS NECESSARILY (IN HEBREW). BAR-ON, ZVI A.
OSSERVAZIONI INTORNO AD UN RECENTE STUDIO SULLE INTERPRETAZIONI OROCIANE . CIAFRE, GUISEPPE.
PASCAL Y KIERKEGAARD. DEL VALLE, AUGUSTIN B F.
PHILOSOPHICAL FOUNDATION OF THE VAISNAVA SCHOOLS. PANDE, S N.
PHILOSOPHIE, EXEGESE ET POLITIQUE SELON FRANCOIS HUET. DUMAS, J L.
PHILOSOPHICAL PROBLEMS OF MYSTICISM. KVASTAD, NILS BJORN.
PHILOSOPHIZING IN FAITH. MCINERY, RALPH.
PLANTINGA ON POSSIBLE WORLDS AND EVIL. ROWE, WILLIAM L.
PRAGMATISM, GOD, AND PROFESSOR MATSON: SOME CONFUSIONS. OAKES, ROBERT A.

RELIGION
PREFACIO AO LIVRO "DIVINA SAUDADE", DE ANTONIO DE MAGALHAES. DE PASCOAES, TEIXEIRA.
PRESUPPOSITIONS OF RELIGIOUS DIALOGUE. CHUBB, J N.
PRESUPUESTOS FILOSOFICOS DE LA ASCETICA ROSMINIANA. DADOMO, LORENZA.
PROCESS OR AGENT: MODELS FOR SELF AND GOD. KIRKPATRICK, FRANK G.
PROFESSOR BARTLEY'S THEORY OF RATIONALITY AND RELIGIOUS BELIEF. HUDSON, W D.
PROFESSOR PENELHUM ON THE RESURRECTION OF THE BODY. YOUNG, ROBERT.
PROPOSAL TO ESTABLISH AN INDEPENDENT CENTER FOR ADVANCED STUDY IN RELIGION AND SCIENCE. ANONYMOUS.
RAHNER AND HEIDEGGER: BEING, HEARING, AND GOD. MASSON, ROBERT.
RANDALL'S INTERPRETATION OF RELIGION. DOUGHERTY, JUDE P.
RECENT DISCUSSIONS ON MIRACLES. WEI, TAN TAI.
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RELIGIOUS TRUTH-CLAIMS AND FAITH. NIELSEN, KAI.
RELIGIOUS COMMITMENT: PART I. RUDINOW, JOEL.
RELIGIOUS COMMITMENT: PART II. MCCONEY, EDWARD F.
RELIGIOUS KNOWLEDGE. ROSS, JAMES F.
RELIGIOUS COMMITMENT AND THE LOGICAL STATUS OF DOCTRINES. AUSTIN, WILLIAM H.
RELIGIOUS HUMANISM ENOUGH? SCHILPP, PAUL A.
RELIGIOUS BELIEF AND PHILOSOPHICAL ANALYSIS. MCDOUGALL, D A.
RELIGIOUS REALITY AND RELIGIOUS UNDERSTANDING IN CONFUCIANISM AND NEO-CONFUCIANISM. CHENG, CHUNG-YING.
RELIGIOUS LANGUAGE AFTER J L AUSTIN. SMITH, JAMES M.
REPLY TO PROFESSOR RACHELS. OAKES, ROBERT A.
REPORT ON THE PANEL DISCUSSION: WANG YANG-MING AND JAPANESE CULTURE. MOORE, RONALD.
REPORT ON THE PANEL DISCUSSION: "WANG YANG-MING AND WESTERN THOUGHT". MOORE, RONALD.
RESURRECTION AND RADICAL FAITH. ANDERSON, TYSON.
REVEALED PROPOSITIONS AND TIMELESS TRUTHS. HELM, PAUL.
ROBERT BURTON, JONATHAN SWIFT, AND THE TRADITION OF ANTI-PURITAN INVECTIVE. CANAVAN, THOMAS L.
SAINT PAUL AND A GREEK IDEA. SMITH, CONSTANCE I.
SANTAYANA'S LAY RELIGION. WHITTEMORE, ROBERT C.
SAYYID AHMAD KHAN ON PROPHETIC REVELATION. KHALIQ, ABDUL.
SCIENCE AND TRADITIONAL RELIGIOUS THOUGHT I AND II. SKORPSKI, JOHN.
SELF-RESPONSIBILITY IN EXISTENTIALISM AND BUDDHISM. TEO, WESLEY K H.
SELF-UNDERSTANDING OF WORLD RELIGIONS AS RELIGION. DHAVAMONY, MARIASUSAI.
SIGNIFICACION Y SENTIDO DEL PRAGMATISMO NORTEAMERICANO. DEL VALLE, AGUSTIN VASAVE FERNANDEZ.
SOME ASPECTS OF WESTERN MYSTICAL ETHICS. BISHOP, DONALD H.
SOME ASPECTS OF IAN RAMSEY'S EMPIRICISM. COHEN, CYNTHIA B.
SOME BASIC CONCEPTS OF HINDUISM. ROY, BENOY GOPAL.
SOME ELUCIDATIONS AND COGNITIVITY PROBLEMS OF RELIGIOUS DISCOURSE. LAURA, RONALD S.
SOME LOGICAL ISSUES IN AQUINAS' "TERTIA VIA". SOLON, THOMAS P M.
SOME UNIQUE INTERPRETATIONS OF RAMANUJA ON THE GITA. RANGACHAR, N S ANANTHA.
STATUS OF RESEARCH ON SCIENTIFIC ATHEISM. MOROZIUK, RUSSELL P.
SUBJECTIVITY AND ONTOLOGICAL REALITY: AN INTERPRETATION OF WANG YANG-MING'S MODE OF THINKING. TU, WEI-MING.
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THE AMERICAN SCHOLAR. CHANCELLOR, JOHN M.
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THE COHERENCE OF WITTGENSTEINIAN FIDEISM. NIELSEN, KAI.
THE CONCEPT OF SELF IN THE UPANISHADS: AN ALTERNATIVE INTERPRETATION. MATHUR, D C.
THE CONCEPTION OF BRAHMAN, PARAMATMA AND BHAGAVAN. BON MAHARAJ, B H.
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THE CONTINGENCY ARGUMENT AGAIN. WHITE, F C.
THE COSMOLOGICAL ARGUMENT: A REAPPRAISAL. WALLACE, WILLIAM A.
THE CRITICISMS OF WANG YANG-MING'S TEACHINGS AS RAISED BY HIS CONTEMPORARIES. T'ANG, CHUN-I.
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THE DEVELOPMENT OF SOCIAL RELIGION: A CONTRADICTION OF FRENCH FREE THOUGHT. BOSS, RONALD I.
THE EARTH AS HOME. KELLEY, DEREK A.
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THE INSTITUTE ON RELIGION IN AN AGE OF SCIENCE: A TWENTY-YEAR VIEW. BURHOE, RALPH WENDELL.
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THE LOGIC OF RELIGIOUS LANGUAGE. COHEN, CYNTHIA B.
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THE MEANING OF RELIGIOUS SYMBOLS: PAUL TILLICH AND HIS CRITICS. BURRILL, DONALD R.
THE MEETING OF EAST AND WEST IN COOMARASWAMY AND RADHAKRISHNAN. STUNKEL, KENNETH R.
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THE NATURE OF BELIEF: THE PROPER CONTEXT FOR JAMES' "THE WILL TO BELIEVE". DOOLEY, PATRICK K.
THE NATURE OF RELIGIOUS ACTION. HOFFMAN, WILLIAM M.
THE NEW SOVIET "PHILOSOPHICAL ENCYCLOPEDIA", I: NEW ATTITUDES OF SOVIET PHILOSOPHERS TOWARD THEOLOGY. EHLEN, PETER.
THE NO-EVIDENCE DEFENCE. MILLER, BARRY.

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THE ONTOLOGICAL PRESUPPOSITIONS OF THE ONTOLOGICAL ARGUMENT. MANN, WILLIAM E.
THE PHILOSOPHY OF SRI RAMANUJA. RAO, P NAGARAJA.
THE PHILOSOPHY OF SHAKTI WORSHIP. DUTT, K GURU.
THE POSSIBILITY OF LIFE AFTER DEATH. OUSLEY, J DOUGLAS.
THE POWERLESSNESS OF GOD OR OF MAN. BURT, DONALD X.
THE PROBLEMS OF PSYCHIC DISTANCE IN RELIGIOUS ART. FRAZIER, ALLIE M.
THE PROBLEM OF NATURAL THEOLOGY. ROBINSON, N H G.
THE RISE AND PROGRESS OF HINDU CULTURE, RELIGION AND PHILOSOPHY THROUGH THE AGES. MALLAPPA, T N.
THE SACRED IN THE SECULAR WORLD. ELIADE, MIRCEA.
THE SOCIAL AND RELIGIOUS PHILOSOPHY OF KESHUB CHUNDER SEN. BISHOP, DONALD H.
THE TASK OF RELEVANCE: AUROBINDO'S SYNTHESIS OF RELIGION AND POLITICS. JOHNSON, DAVID L.
THE TOLERABILITY OF METAPHYSICS. WALKER, JEREMY.
THE UNIFIED THOUGHT OF JONATHAN EDWARDS. RIFORGIATO, LEONARD R.
THE UNITY AND INDIVISIBILITY OF THE SELF (BRAHMAN). DE NICOLAS, ANTONIO T.
THREE ANTAGONISTS OF HEGEL: FEUERBACH, KIERKEGAARD, MARX. MATRAI, L.
TIME AND THE RELIGIOUS CONSCIOUSNESS. BOWMAN, CARROLL R.
TRANSCENDENCE WITHOUT AND WITHIN: THE CONCEPT OF T'IEN IN CONFUCIANISM. KIM, HA TAI.
ULTIMO TRATADO DE CULTIVO GRADUADO. GOMEZ, LUIS O.
UNITY AND CREATIVITY IN WANG YANG-MING'S PHILOSOPHY OF MIND. CHENG, CHUNG-YING.
WHICH WORLDS COULD GOD HAVE CREATED? PLANTINGA, ALVIN C.
WHITEHEAD'S GOD: CATEGOREALLY DERIVED OR REFORMULATED AS A 'PERSON', OR NEITHER? MACCORMAC, EARL R.
WHY "GOD LOVES MANKIND" IS UNFALSIFIABLE. MILLER III, JOHN F.
WHY DID FEUERBACH CONCERN HIMSELF WITH LUTHER? GLASSE, JOHN.
WHY THE ATHEIST IS NOT A FOOL. JOHNSON, CLARK B.
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ZELLER ET FEUERBACH. CESA, CLAUDIO.
ZIFF ON GOD. JENSEN, A D.

REMEMBERING
POPPER, PLATO AND PLANS. OOSTHUIZEN, D C S.
THE PROBLEM OF DREAMS. SQUIRES, ROGER.

RENAISSANCE
BAROQUE MUSIC-A MISNOMER? ROSS, J M.
ESCEPTICISMO EN EL CONTEXTO DE LA MUETE EN MONTAIGNE. HEDWIG, KLAUS.
LA TERMINOLOGIA ETICA DE LA FILOSOFIA LULISTA DEL SETECIENTOS. MERCANT, S TRIAS.
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NOTICE SUR JEAN THENAUD. ENGELS, J.
ON CURLEY'S INTERPRETATION OF SPINOZA. WILLIAMSON, R K.
REPLY TO WILLIAMSON. CURLEY, E M.
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THE SYMBOLIC MEANING OF COPERNICUS' SEAL. MOSSAKOWSKI, STANISLAW.
UNE LETTRE AUTOGRAPHE DE JEAN THENAUD. GASNAULT, PIERRE.
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RENARD,G
LA TEORIA INSTITUCIONAL DEL DERECHO. RODRIGUEZ-ARIAS BUSTAMANTE, LINO.

RENNIE,M
SO,5 IS ALIVE AND WELL. CRESSWELL, M J.
THE PRESCRIPTIVIST DEFINITION OF 'BETTER'. SMYTH, M B.

RENOUVIER
CHARLES RENOUVIER ET LE CRITICISME. MERY, MARCEL.

REPARATION(S)
INDIVIDUALS, GROUPS AND INVERSE DISCRIMINATION. SHINER, ROGER A.
REPARATIONS TO WRONGED GROUPS. BAYLES, MICHAEL D.
REVERSE DESCRIMINATION AND COMPENSATORY JUSTICE. TAYLOR, PAUL W.

REPRESENTATION(S)
GOODMAN'S ACCOUNT OF REPRESENTATION. HARRIS, N G E.

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REPRESSION
THE GREAT REPRESSION. KELL, RICHARD.

RESCHER,N
FAIRNESS AND THE VALUE OF DISJUNCTIVE ACTIONS. FREEMAN, JAMES B.
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NOTE ON RESCHER'S FORMALIZATION OF ARISTOTELIAN INDETERMINISM. CHAPMAN, TOBIAS.
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SOME OBSERVATIONS ON SOCIAL CONSENSUS METHODOLOGY. RESCHER, NICHOLAS.

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AS NOVAS UNIVERSIDADES ALEMAS E AS EXIGENCIAS DA SOCIEDADE. KNOLL, JOACHEM.
DES DOCTRINES MORALES A LA SCIENCE MORALE. VANBERGEN, P.
LA PHILOSOPHIE ET LA METHODOLOGIE OUVERTES: UN NOUVEAU STYLE ET UNE NOUVELLE CONSCIENCE. TONCIU, VASILE.
ON THE METASCIENCE OF PSYCHOANALYSIS. LESCHE, CARL.
PROFESSORS AND PSYCHOLOGICAL RESEARCHERS: CONFLICTING VALUES IN CONFLICTING ROLES. SAVIN, H B.
RESEARCH AS AN EXAMPLE OF AN INNOVATIVE SYSTEM. TORNEBOHM, H.
SCIENCE IN RETROSPECT AND FORECAST. VLACHY, J.
TOWARDS A 'PRAXIOLOGICAL' THEORY OF RESEARCH. RADNITZKY, G.
TWENTY YEARS OF THE CZECHOSLOVAK ACADEMY OF SCIENCES. KOZENSNIK, J.

RESEMBLANCE(S)
A SPECULATIVE NOTE ON SOME DRAMATIC ELEMENTS IN THE 'THEAETETUS'. RORTY, AMELIE OKSENBERG.
PICTURES AND MAKE-BELIEVE. WALTON, KENDALL L.
WHETHER THE THEORY OF FAMILY RESEMBLANCES SOLVES THE PROBLEM OF UNIVERSALS. THORP, J W.
WITTGENSTEIN ON UNIVERSALS. HODGES, MICHAEL.

RESISTANCE
PACIFISM FOR PRAGMATISTS. BENJAMIN, MARTIN.

RESPECT
SOME CONJECTURES ABOUT THE CONCEPT OF RESPECT. FEINBERG, JOEL.

RESPONSE(S)
EPISTEMOLOGY AS GENERAL SYSTEMS THEORY: AN APPROACH TO THE DESIGN OF COMPLEX DECISION-MAKING EXPERIMENTS. MITROFF, IAN I AND SAGASTI, FRANCISCO.

RESPONSE(S)
ON THE NOTION OF CAUSE, WITH APPLICATIONS TO BEHAVIORISM. STADDON, J E R.
THE MORALITY OF SUICIDE. HOROWITZ, LOUISE.

RESPONSIBILITY(-TIES)
ACCOUNTABILITY AND ANSWERABILITY. BLATZ, CHARLES W.
ACTING FREELY AND BEING HELD RESPONSIBLE. HUNTER, J F M.
ATHEISM AND MORAL RESPONSIBILITY. POPOV, L A.
CARE, GUILT, AND RESPONSIBILITY: NOTES ON THE STRANGER. MOONEY, EDWARD F.
CENSURE UNDER CONTROL. HENDERSON, G P.
COMMENTS ON HERRNSTEIN'S RESPONSE. CHOMSKY, NOAM.
CRIMINAL INSANITY AND CRIMINAL RESPONSIBILITY. FINGARETT, HERBERT.
DES DOCTRINES MORALES A LA SCIENCE MORALE. VANBERGEN, P.
DETERMINISM AND MORAL RESPONSIBILITY. DALRYMPLE, H B.
HUMAN VALUES AND THE TECHNOLOGY OF WEAPONS. FELD, BERNARD T.
IDEA CZYSTOSCI NAUKI A NAUKI SPOLECZNE. ROSS, ALF.
INSANITY AND CRIMINAL RESPONSIBILITY. GENDIN, SIDNEY.
INTOLERABLE HUMAN RESPONSIBILITY. SCANLON, JOHN D.
KIERKEGAARD INTERPRETE DE NIETZSCHE. ASSAAD-MIKHAIL, F.
MAN AND TECHNOLOGY: THE RESPONSIBILITIES OF PHILOSOPHY AND THE PHILOSOPHER IN THE BRAVE NEW WORLD. LOGAN, SCOTT.
ON NOT BEING ABLE TO DO OTHERWISE. NESBITT, W AND CANDLISH, S.
PREFERENTIAL HIRING. THOMSON, JUDITH JARVIS.
PREGIUDIZIO E LIBERTA. DE FINETTI, B.
PROBLEM OF VALUE IN SCIENCE AND THE SIGNIFICANCE OF HISTORY AND PHILOSOPHY OF SCIENCE. GEORGE, PULIVELIL M.
RESPONSIBILITY AND RIGHTS IN CONTEMPORARY EDUCATIONAL THEORY. HARE, WILLIAM.
RESPONSIBILITY AND AGENCY. COMPTON, JOHN J.
RESPONSIBILITY FOR CRIMES OF WAR. LEVINSON, SANFORD.
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STATUS RESPONSIBILITY. BRADY, JAMES B.
THE CONTOURS OF RESPONSIBILITY: A NEW MODEL. MORRE, HAROLD AND NEVILLE, ROBERT AND SULLIVAN, WILLIAM.
THE DEPERSONALIZATION OF VIOLENCE: REFLECTION ON THE FUTURE OF PERSONAL RESPONSIBILITY. BYRNE, EDMUND F.
THE PRINCIPLES OF FREEDOM AND DIGNITY IN SOCIAL TECHNOLOGY. WALTON, DOUGLAS.

RESURRECTION
PROFESSOR PENELHUM ON THE RESURRECTION OF THE BODY. YOUNG, ROBERT.
RESURRECTION WORLDS AND BODIES. HICK, J.
RESURRECTION AND RADICAL FAITH. ANDERSON, TYSON.
SAINT PAUL AND A GREEK IDEA. SMITH, CONSTANCE I.

RETENTION
THE EMERGENCE OF AN ABSOLUTE CONSCIOUSNESS IN HUSSERL'S EARLY WRITINGS ON TIME-CONSCIOUSNESS. BROUGH, JOHN.

RETRIBUTION
MARXISM AND RETRIBUTION. MURPHY, JEFFRIE G.
PLATO ON KILLING IN ANGER: A REPLY TO PROFESSOR WOOZLEY. SAUNDERS, T J.

RETRIBUTIVISM
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REVELATION
DISCLOSURES. GASKIN, J C A.
INTRODUCTION A LA DOCTRINE DU SYMBOLISME RELIGIEUX CHEZ PAUL TILLICH. RICHARD, JEAN.
LA "NOVITA" NELLA CONCEZIONE MORALE DI J BAPTIST VON HIRSCHER. BALESTRO, PIETRO.

REVELATION
LE SALUT PAR L'OBEISSANCE ET LA NECESSITE DE LA REVELATION CHEZ SPINOZA. KAPLAN, F.
SAYYID AHMAD KHAN ON PROPHETIC REVELATION. KHALIQ, ABDUL.
TESTI TEOLOGICO-FILOSOFICI LOCKIANI; DAL MS LOCKE C 27 DELLA LOVELACE COLLECTION. SINA, MARIO.

REVERSAL
COMPENSATORY REVERSE DISCRIMINATION IN HIRING. BAYLES, MICHAEL D.
LEFT AND RIGHT IN THE MIRROR. MALPAS, R M P.

REVISIONISM
HISTORICITY, MEANING, AND REVISIONISM IN THE STUDY OF POLITICAL THOUGHT. TARLTON, CHARLES D.

REVOLUTION(S)
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CONSCIENCES, SCIENCES, STRUCTURES OF CONSCIOUSNESS. NELSON, BENJAMIN.
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DIMENSIONS OF A RIGHT OF REVOLUTION. NEWTON, LISA PERKINS.
ECSTASY AND HANGOVER OF A REVOLUTION. ZVAN, ANTON.
IS MATHEMATICS AN "ANOMALY" IN THE THEORY OF "SCIENTIFIC REVOLUTIONS"? FANG, J.
L'UNITE EUROPEENE ET MONDIALE DES LUTTES REVOLUTIONNAIRES AUJOURD'HUI. BROUE, PIERRE.
LA REVOLUTION SCIENTIFICO-TECHNIQUE CONTEMPORAINE: ETAT DES RECHERCHES ET PROBLEMES. SCHOUKHARDINE, S V.
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MARXISM EAST AND WEST: LENIN'S REVISIONS OF ORTHODOX MARXISM AND THEIR SIGNIFICANCE FOR NON-WESTERN REVOLUTION. BENDER, FREDERIC L.
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MYTH AND FACT IN THE MARXIST THEORY OF REVOLUTION AND VIOLENCE. HOOK, SIDNEY.
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REX,J
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RGYAL-TSHAB
DIRECT SENSORY AWARENESS: A TIBETAN VIEW AND A MEDIEVAL COUNTERPART. MCDERMOTT, A CHARLENE.

RHETORIC
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GENERIC CONSTRAINTS AND THE RHETORICAL SITUATION. JAMIESON, KATHLEEN M.
HA IL DIRITTO UNA "SUA" LOGICA? LUMIA, GIUSEPPE.
INFLUENCIA DEL SISTEMA DE HEGEL EN EL IDEARIO DE CASTELAR. DE VENTOSA, E RIVERA.
ISOCRATES, "AGAINST THE SOPHISTS", 16. SCHLATTER, FREDERIC W.
LANGUAGE AND THE ABSURD. HALLORAN, STEPHEN M.
MCKEON'S PHILOSOPHY OF COMMUNICATION: THE ARCHITECTONIC AND INTERDISCIPLINARY ARTS. HAUSER, GERARD A AND CUSHMAN, DONALD P.
ON NOT DEFINING "RHETORIC". SCOTT, ROBERT L.
POETIC-RHETORICAL, PHILOSOPHICAL, AND SCIENTIFIC DISCOURSE. CAMPBELL, PAUL N.
RHETORIC AS SEDUCTION. KELLEY JR, WILLIAM G.
RHETORIC, ETHICS AND MANIPULATION. PARKER, DOUGLAS H.
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THE ARISTOTELIAN 'ART' OF RHETORIC AND THE 'ART OF CURRICULUM. WESTBURY, IAN.
THE MYTH OF THE RHETORICAL SITUATION. VATZ, RICHARD E.

RHYTHM(S)
DIE PROBLEME DES FORMRHYTHMUS UND DER TEILWIEDERHOLUNG IN DER MUSIK (IN JAPANESE). FUJIWARA, REIKO.
LE RYTHME COLORE. SURVAGE, LEOPOLD.

RICHARDS,I
DIE HEUTIGE EINSCHAETZUNG DER METAPHER IN DER PHILOSOPHIE. BUCHER, TH.

RICOEUR,P
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GLI "ENTRETIENS" DI CAMBRIDGE SU L'AZIONE. GUZZO, AUGUSTO.
L'IDEE DE FIDELITE CHEZ EMMANUEL MOUNIER. LEMIEUX, JACQUES.
LA PROBLEMATIQUE EPOCHALE CHEZ P RICOEUR ET L'EXISTENTIALISME. VANSINA, FRANS D.
LE SACRE FONDAMENTAL. FOREST, AIME.
OBJECTIVITY AND SUBJECTIVITY IN PAUL RICOEUR. SYNNESTVEDT, JUSTIN.
ON MYTH AND ITS RELATIONSHIP TO HERMENEUTICS. KOCKELMANS, JOSEPH J.
PHENOMENOLOGY AND THE SCIENCES OF LANGUAGE. BOURGEOIS, PATRICK L.
SOCRATES O SADE: UNA APUESTA FILOSOFICA. MARCHANT, PATRICIO.

RIEFF,P
THERAPY FOR AN ENVIOUS AGE: THE ART OF FAITHLESSNESS. SPAHR, CHARMANE.

RIGHT
ABORTION AND THE SANCTITY OF HUMAN LIFE. BRODY, B A.
CONDITIONS FOR LEGAL OBLIGATION. KELLY, DEREK A.
LAW AND LOGIC. KANGER, STIG.
PARRY ON PERFORMATIVES AND OBLIGATION IN HOBBES. VON LEDEN, W.
RIGHTNESS AND GOODNESS: IS THERE A DIFFERENCE? STOCKER, MICHAEL.
RIGHTNESS AND THE FORMAL LEVELS OF ACTION. WREN, THOMAS E.
THE EVOLUTIONARY APPROACH TO ETHICS. DALCOURT, GERARD J.

RIGHT(S)
"PHILOSOPHIA PRACTICA" Y "PHILOSOPHIE DES RECHTS". CREMADES, J J GIL.
"SYSTEMTHEORIE": FILOSOFIA DEL DERECHO O SOCIOLOGIA JURIDICA? OLLERO, ANDRES.
A CRITIQUE OF SIDNEY HOOK'S JUSTIFICATION OF HUMAN RIGHTS. PENCE, GREGORY E.
BRANDT AND THE CONCEPT OF HUMAN RIGHTS. FOULK, GARY J.
COMPENSATORY REVERSE DISCRIMINATION IN HIRING. BAYLES, MICHAEL D.
CRITIQUE DES DROITS DE L'HOMME. VILLEY, MICHEL.
DE LA PROPIEDAD DERECHO NATURAL INDIVIDUAL A LA PROPIEDAD DERECHO HUMANO Y SOCIAL. RODRIGUEZ PANIAGUA, JOSE MARIA.
DIE BEDEUTUNG DES PRAEZEDENZFALLES FUER DIE JURISTISCHE BEWEISFUERHRUNG UND DIE THEORIE DES RECHTSSTAATES. BONDY, OTTO.
DIE GRENZEN DES PHILOSOPHISCHEN RECHTS BEI HEGEL. BEYER, WILHELM R.
DIE IDEEN DER GERECHTIGKEIT UND DES RECHTS: RICHTIGES UND POSITIVES RECHT (IN GREEK). TSATSOS, K.
DIE WAHRHEITEN DER RELIGION UND DAS MENSCHENRECHT DER FREIEN RELIGIONSAUSUEBUNG. BONDY, OTTO.
DIE WUERDE DES MENSCHEN ALS ZWECK DES STAATES. MAIHOFER, WERNER.
DIMENSIONS OF A RIGHT OF REVOLUTION. NEWTON, LISA PERKINS.
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EGOISM AND RIGHTS. MACK, ERIC.
ENTWICKLUNGSTENDENZEN DES RECHTS IN DER MODERNE GESELLSCHAFT. REHBINDER, MANFRED.
ETHICS AND ECOLOGY. BLACKSTONE, WILLIAM T.
HUMAN RIGHTS IN A TECHNOLOGICAL SOCIETY. WINTER, GIBSON.
HUMAN RIGHTS, RHETORIC AND IDLE USES. HARE, WILLIAM.
HUMANISMO JURIDICO Y DERECHOS DEL HOMBRE EN LA OBRA DE LUIS RECASENS SICHES. DE CASTRO CID, B.
IN FAVOR OF CRYING "FIRE" IN A CROWDED THEATER. GINSBERG, ROBERT.
JEFFERSON ON LIBERTY. COOKE, J W.
KARL MARX AND THE RIGHTS OF MAN. SICHEL, BETTY A.
KONSEKWENCJE KANTOWSKIEGO ROZDZIELENIA SFER ROZUMU TEORETYCZNEGO I ROZUMU PRAKTYCZNEGO W FILOZOFII PRAWA. SZYSKOWSKA, M.
LA HISTORICIDAD DE LOS DERECHOS HUMANOS. LLOMPART, JOSE.
LA NOTION D'EGALITE DANS LES PRINCIPES GENERAUX DU DROIT. BUCH, HENIR.
LA POSITIVE DU DROIT DANS LA "PHILOSOPHIE DES RECHTS" DE HEGEL. LAMSDORFF-GALAGANE, V.
LA STRUCTURE DE L'IDEE DE "NATURE" COMME OBSTACLE A L'ADMISSIBILITE DE LA NOTION DE "DROIT NATUREL". GARDIES, JEAN-LOUIS.
LAW, LANGUAGE AND LOGIC: THE LEGAL PHILOSOPHY OF WESLEY NEWCOMB HOHFELD. BRADY, JAMES B.
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LOS DERECHOS DEL SUBNORMAL: PROBLEMAS FUNDAMENTALES DEL ESTATUTO JURIDICO DEL SUBNORMAL EN EL DERECHO ESPANOL. SARDINA-PARAMO, JUAN ANTONIO.
MANCHERLEI UEBER RECHTSLOGISCHE FRAGEN (JURISTICH-LOGISCHES QUODLIBET. PEKLO, B T.
MARITAL FAITHFULNESS AND UNFAITHFULNESS. BARNHART, J E AND BARNHART, MARY ANN.
MARXISM AND RETRIBUTION. MURPHY, JEFFRIE G.

RIGHT(S)
MORAL PROBLEMS OF POPULATION. NARVESON, JAN.
NOTAS SOBRE LA FUNCION METODICA DE LA SOCIOLOGIA DEL DERECHO. BALLESTEROS, ALBERTO MONTORO.
ON THE MORAL AND LEGAL STATUS OF ABORTION. WARREN, MARY ANNE.
PACIFISM: A NOTE. BEEHLER, RODGER.
PREFERENTIAL HIRING. THOMSON, JUDITH JARVIS.
REASONS FOR BEING MORAL. BEEHLER, RODGER.
RESPONSIBILITY AND RIGHTS IN CONTEMPORARY EDUCATIONAL THEORY. HARE, WILLIAM.
RIGHTS AND DEATHS. THOMSON, JUDITH.
RIGHTS AND CLAIMS. BANDMAN, BERTRAM.
RIGHTS OVER CHILDREN. SHRAG, FRANCIS.
SERVILITY AND SELF-RESPECT. HILL JR, THOMAS E.
SOCIOLOGIE DEL DERECHO Y FILOSOFIA DEL DERECHO. SICHES, LUIS RECANSENS.
THE CLAIM TO MORAL ADEQUACY OF HIGHEST STAGE OF MORAL JUDGEMENT. KOHLBERG, LAWRENCE.
THE CONCEPT OF CRIME. ARMOUR, LESLIE.
THE ENTITLEMENT TO LIFE. TAMMELO, ILMAR.
THE PLAY OF RIGHTS. MELDEN, A I.
THE RIGHTS AND WRONGS OF ABORTION: A REPLY TO JUDITH THOMSON. FINNIS, JOHN.
THE RIGHT TO PRIVACY VS GOVERNMENTAL NEED TO KNOW. GINSBERG, ROBERT.
THE RIGHT TO QUIT. ZEMACH, EDDY M.
TO RESPECT HUMAN LIFE. POLE, NELSON.
TRABAJO Y DERECHO NATURAL. BALLESTEROS, ALBERTO MONTORO.
VOLUNTARY OBLIGATIONS AND NORMATIVE POWERS: PART II. RAZ, JOSEPH.
WHAT KIND OF BEINGS CAN HAVE RIGHTS? HARRISON III, FRANK R.
WHY SHOULD ANYONE REFRAIN FROM STEALING? DILLON, M C.

RIMBAUD
POESIE ET EXPERIENCE DU SOI. GARDET, L.

RING,M
THE EXTENT OF DOUBT IN DESCARTES' "MEDITATIONS". SCHOULS, PETER A.

RINGBOM,M
SOME OBSERVATIONS ON SOCIAL CONSENSUS METHODOLOGY. RESCHER, NICHOLAS.

RITTER,W
SPECULATION IN PHYSICS: THE HISTORY AND PRACTICE OF "NATURPHILOSOPHIE". GOWER, BARRY.

RITUAL
MITO Y TRASCENDENCIA. BALMORI, ROBERTO.

ROBERTS,G
PRESUPPOSITION AND ENTAILMENT. KANE, R H.

ROBINET,A
LE DEFI CYBERNETIQUE. GOCHET, PAUL.

ROBINSON,G
THE TRUTH-LIKENESS OF TRUTHLIKENESS. MILLER, DAVID.
VERISIMILITUDE IS A SURFACE CONCEPT. KASHER, ASA.

ROBINSON,R
OUGHT AND CAN. HAINES, NICOLAS.

ROBINSON,T
CRITICAL NOTICE OF T M ROBINSON, PLATO'S 'PSYCHOLOGY'. DYBIKOWSKI, J C.
SOUL IN REPUBLIC X 611. SHINER, ROGER A.

ROBOT(S)
ROBOTS AND CONSCIOUSNESS. MARTINEZ, JULIO.
WHAT KIND OF BEINGS CAN HAVE RIGHTS? HARRISON III, FRANK R.

ROEDIG,J
BEMERKUNGEN ZU J ROEDIG'S 'KRITIK DES NORMLOGISCHEN SCHLIESSENS'. WEINBERGER, OTA.

ROLE(S)
AS NOVAS UNIVERSIDADES ALEMAS E AS EXIGENCIAS DA SOCIEDADE. KNOLL, JOACHEM.
INSTEAD OF DECEPTION. MIXON, DON.
INUTILIDAD DE LA FILOSOFIA. SANABRIA, JOSE RUBEN.
PROFESSORS AND PSYCHOLOGICAL RESEARCHERS: CONFLICTING VALUES IN CONFLICTING ROLES. SAVIN, H B.
SOBRE LA FUNCION Y EL OBJETO DE LOS SENTIDOS EN LA GNOSEOLOGIA PLATONICA . NAVARRO, BERNABE.
THE CLAIM TO MORAL ADEQUACY OF HIGHEST STAGE OF MORAL JUDGEMENT. KOHLBERG, LAWRENCE.
UNMASKING THE PERSON. BALLARD, EDWARD G.

ROMAN
DIRITTO ROMANO E DIRITTO GERMANICO, TEORIA E PRATICA, E IL DESTINO PERSONALE DI JACOB GRIMM. MARINI, GIULIANO.

ROMANO,J
TWO LOGICS, OR ONE, OR NONE? VEATCH, HENRY.

ROMANO,S
LA TEORIA INSTITUCIONAL DEL DERECHO. RODRIGUEZ-ARIAS BUSTAMANTE, LINO.

ROMANTICISM
A W SCHLEGEL'S MYSTIC PRINCIPLE AND THE MUSIC OF BEETHOVEN. BARON, JOHN H.
DIE MALEREI DER DEUTSCHEN ROMANTIK (IN JAPANESE). FUJINAWA, CHIGUSA.
LAS INFLUENCIAS MISTICAS EN EL ROMANTICISMO ALEMAN. WEYLAND, MIRIANA.
NOAM CHOMSKY ET LA LINGUISTIQUE CARTESIENNE. VOSS, JOSEF.
POLITICAL DISTORTION OF PHILOSOPHICAL CONCEPTS: A CASE HISTORY-NAZISM AND THE ROMANTIC MOVEMENT. KAMENETSKY, CHRISTA.
ROMANTIC RADICALISM: A PHENOMENOLOGICAL ANALYSIS AND CRITIQUE. MARSH, JIM.
THREE ANTAGONISTS OF HEGEL: FEUERBACH, KIERKEGAARD, MARX. MATRAI, L.

ROMBACH,H
LA "ONTOLOGIA DEL FUNCIONALISMO" DE COPERNICO A KANT. PUGLIESE, ORLANDO.

ROQUEPLO,P
L'EXPERIENCE DE LA FOI ET L'EXISTENCE DE DIEU. KALINOWSKI, GEORGES.

RORTY,R
ACCESS, INCORRIGIBILITY, AND IDENTITY. TORMEY, ALAN.
RORTY ON LANGUAGE AND THE WORLD. AUNE, BRUCE.
THE WORLD REGAINED. FISK, MILTON.

ROSEMONT,H
INDOCTRINATION AND THE INDOCTRINATED SOCIETY. SNOOK, I A.

ROSMINI
L'HOMME, SIGNE DE L'ETRE DANS L'ANTHROPOLOGIE MORALE D'A ROSMINI. EVAIN, FRANCOIS.
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PRESUPUESTOS FILOSOFICOS DE LA ASCETICA ROSMINIANA. DADOMO, LORENZA.

ROSS,J
INTENTIONS, MEANING, AND FORCE. TODD, WILLIAM L.
PRONOUNS, PRIMACY AND FALSIFICATION IN LINGUISTICS. KING-FARLOW, JOHN.

ROSS,W
ARISTOTLE AND THE PRINCIPLE OF INDIVIDUATION. CHARLTON, WILLIAM.
RIGHTNESS AND GOODNESS: IS THERE A DIFFERENCE? STOCKER, MICHAEL.
THE PLAY OF RIGHTS. MELDEN, A I.
W D ROSS AND THE NATURE OF MORAL OBLIGATION. NEBLETT, WILLIAM R.

ROSSI,P
PROFILO DELLA CRITICA BONTADINIANA. CRISTALDI, ROSARIO VITTORIO.

ROSTENNE,P
L'ALIENATION RATIONALISTE ET LA CULTURE OCCIDENTALE. ROSTENNE, PAUL.

ROUCH,J
DERIVES DE LA FICTION: NOTES SUR LE CINEMA DE JEAN ROUCH. FIESCHI, JEAN-ANDRE.

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DIALECTICAL PHILOSOPHY BEFORE AND AFTER MARX. DUPRE, LOUIS.
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L'EGALIET: CONDITION DE L'HARMONIE SOCIALE POUR J J ROUSSEAU. GRIFFIN-COLLART, E.
LA GENESIS DEL INDIVIDUALISMO MODERNO. ULLOA, JOSE RAMON.
LA PHILOSOPHIE POLITIQUE DE ROUSSEAU. LACROIX, J.
LE SAGE ET LE CITOYEN SELON J J ROUSSEAU. BESSE, G.
LIBERTAD Y DEMOPEDIA ANARQUISTA. DIAZ, CARLOS.
ROUSSEAU ON THE ARTS AND SCIENCES. GOUREVITCH, VICTOR.
SOBRE ALGUNAS PREMISAS COMUNES A SAUSSURE Y SUS CONTEMPORANEOS. SAZBON, JOSE.
TEMPO E ETERNITA NELL'ESTETICA DI SCHILLER. ZAMBELLONI, FRANCO.
THE DISCOURSE ON INEQUALITY AND THE SOCIAL CONTRACT. MACADAM, J I.

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THE CRITICAL PHILOSOPHY AND THE ROYCE-BRADLEY DIALOGUE. HELM, BERTRAND P.

RUBENSTEIN,R
THE POWERLESSNESS OF GOD OR OF MAN. BURT, DONALD X.

RUDINOW,J
RELIGIOUS COMMITMENT: PART II. MOONEY, EDWARD F.
THE RIGHT TO QUIT. ZEMACH, EDDY M.

RUEGG,D
MR RUEGG ON RATNAKIRTI. MCDERMOTT, A CHARLENE.

RUF,H
REPLY TO MARTIN AND RUF. SILVERSTEIN, HARRY S.

RULE(S)
BURRELL ON RULES, INSTRUCTIONS, AND MACHINES. HARRISON III, FRANK R.
CONDITIONS FOR LEGAL OBLIGATION. KELLY, DEREK A.
DES DOCTRINES MORALES A LA SCIENCE MORALE. VANBERGEN, P.
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FORMAL JUSTICE AND RULE-CHANGE. CAMPBELL, T D.
LA PROBLEMATICA DEL SIGNIFICATO NELL'ULTIMO WITTGENSTEIN. NOVIELLE, VALERIA.
LAW AND LOGIC. KANGER, STIG.
LOGICAL FORM. HARMAN, GILBERT.

RULE(S)
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ON AXIOMS AND THEIR CORRESPONDING DEDUCTION RULES: A SURVEY. CHAPIN JR, E WILLIAM.
ON HAVING THE OPPORTUNITY. BRAND, MYLES.
PROLEGOMENA TO AN UNDERSTANDING OF PLAY. SHOTTER, JOHN.
PUNISHMENT. MARGOLIS, JOSEPH.
REGULATIVE RULES AND CONSTITUTIVE RULES. CHERRY, CHRISTOPHER.
RELEVANCE OF MORAL RULES AND CREATIVE AGENCY. CUA, ANTONIO S.
RIGHTNESS AND THE FORMAL LEVELS OF ACTION. WREN, THOMAS E.
RIGHTS AND CLAIMS. BANDMAN, BERTRAM.
RULE (R)--REJECTED. JONES, MICHAEL T.
TACIT KNOWLEDGE. GRAVES, CHRISTIAN AND OTHERS.
THE CONCEPT OF A PRACTICE. MORAWETZ, THOMAS.

RULE-UTILITARIANISM
ACT VS RULE-UTILITARIANISM. EMMONS, DONALD C.
SOME REFLECTIONS ON UTILITARIANISM. NOWELL-SMITH, P H.
THE INTELLIGIBILITY OF RULE UTILITARIANISM. DAVID, LAWRENCE.

RUSE,M
A COMMENT ON RUSE'S ANALYSIS OF FUNCTION STATEMENTS. WRIGHT, LARRY.
BIOLOGICAL ADAPTATION: A REPLY. MUNSON, RONALD.

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ALTRUISTIC IDEALS VERSUS LEISURE CLASS VALUES: AN IRRECONCILABLE CONFLICT IN JOHN RUSKIN. MCLEAN, ROBERT SIMPSON.
J A HOBSON AS A NEW LIBERAL THEORIST: SOME ASPECTS OF THIS SOCIAL THOUGHT UNTIL 1914. FREEDEN, MICHAEL.
RUSKIN'S IDEAS ON GROWTH IN ARCHITECTURE AND ORNAMENT. PENNY, NICHOLAS.

RUSSELL
"PORQUE NAO SOU CRISTAO". CABRAL, ROQUE.
A NOTE ON LINSKY'S "REFERRING". REDMON JR, R B.
A NOTE ON CANTOR'S THEOREM AND RUSSELL'S PARADOX. CROSSLEY, J N.
AESTHETICS AND LOGICAL ATOMISM. ALPERT, STEPHEN.
AN EXAMINATION OF THE BUNDLE-THEORY OF SUBSTANCE. GYEKYE, KWAME.
ANIMAL FAITH. SAATKAMP, H J.
BERTRAND RUSSELL- PHILOSOPHER AND HUMANIST. NARSKII, I S AND POMOGAEVA, E F.
BERTRAND RUSSELL, 1872-1970. RYLE, G.
BERTRAND RUSSELL'S AND LUDWIG WITTGENSTEIN'S 'NOTES ON LOGIC'. MCGUINNESS, BRIAN.
BERTRAND RUSSELL ET L'IMPACT DE WITTGENSTEIN. LEYRAZ, J P.
BERTRAND RUSSELL AND THE PROBLEM OF PERCEPTION. SINHA, L P N.
BERTRAND RUSSELL ON HIS PARADOX AND THE MULTIPLICATIVE AXIOM: AN UNPUBLISHED LETTER TO PHILIP JOURDAIN. GRATTAN-GUINNESS, IVOR.
BERTRAND RUSSELL E A SUA CRITICA ANALITICA. DE SOUDA ALVES, VIORINO.
CONHECIMENTO E EXPERIENCIA NO EMPIRISMO DE RUSSELL. MARTINS, ANTONIO MANUEL.
DEFINITE DESCRIPTIONS. HOOKER, C A.
DESCRIPTIONS AND REFERENCE. MATES, BENSON.
ESSAIS ROMANESQUES DE B RUSSELL. DEVAUX, P.
EVOLUCAO FILOSOFICA DE B RUSSELL. GAMA, JOSE.
EXISTENCE, REFERENCE, AND MEANING. ZEMACH, EDDY M.
FREGE'S CONCEPTION OF SENSE AND REFERENCE RELATED TO RUSSELL'S THEORY OF DEFINITE DESCRIPTIONS. WELDING, S O.
HOW RUSSELL WROTE. RUSSELL, BERTRAND.
IN DEFENCE OF A SIMPLE SOLUTION. REEVES, ALAN.
INTORNO AL "PERCHE NON SONO CRISTIANO" DI B RUSSELL. D'ORSI, DOMENICO.
L'INDUZIONE MATEMATICA O RAGIONAMENTO RICORSIVO. AIMONETTO, ITALO.
LA PHILOSOPHIE ANGLAISE D'AUJOURD'HUI. DUBOIS, P.
LAS RELACIONES COMO ENTIDADES LOGICAS PRIMITIVAS. FORERO, LUIS VILLEGAS.

RUSSELL
LEIBNIZ'S COMMITMENT TO MONISM. FELDMAN, FRED.
LOGICAL FLAWS ON PHILOSOPHICAL PROBLEMS: ON RUSSELL'S PRINCIPIA MATHEMATICA. VUILLEMIN, J.
MONISM, NATURALISM AND NOMINALISM: CAN AN ATHEIST'S WORLD VIEW BE LOGICALLY EXPRESSED? KING-FARLOW, JOHN.
NEGATIVE EXEMPLIFICATION. BROWNSTEIN, DONALD.
REFLEXIONES SOBRE DOS PROBLEMAS DE LA LOGICA FORMAL. SCHOENBERG, JUDITH.
REPLY TO MR LEAVITT. SPADONI, CARL.
REVISAO CRITICA DA OBRA DE BERTRAND RUSSELL SOBRE LEIBNIZ. DO CARMO SILVA, CARLOS HENRIQUE.
RUSSELL AND PHILIP JOURDAIN. GRATTAN-GUINNESS, I.
RUSSELL ANTE EL INICIO DE LA MATEMATICA. LORENZO, JAVIER.
RUSSELL AS A MAN OF LETTERS. DASGUPTA, R K.
RUSSELL ON CLASSES AS LOGICAL FICTIONS. IBOER, STEVEN E.
RUSSELL ON 'WHAT THERE IS'. EAMES, ELISABETH.
RUSSELL, SEARLE, AND HAMLET. SARD, ARTHUR.
RUSSELL'S PARADOX AND THE RESIDUAL ACHILLES. KAISER, NOLAN.
RUSSELL'S INCOMPLETE SYMBOLS. URMSON, J O.
RUSSELL'S THEORY OF JUDGMENT IN LOGICAL ATOMISM. STOCK, GUY.
RUSSELL'S THEORY OF DEFINITE DESCRIPTION AS OPPOSED TO QUINE'S SINGULAR TERMS. WELDING, S O.
SOBRE LA INCONSISTENCIA DE LA ONTOLOGIA DE MEINONG. ORAYEN, RAUL.
STUDIES IN BERTRAND RUSSELL'S THEORY OF KNOWLEDGE. KOEHLER, CONRAD J.
SUBSTANTIALITY AND PERCEPTUAL COHERENCE. GURWITSCH, ARON.
THE THEORETICAL CONTENT OF LANGUAGE. HALLETT, GARTH.
THE UNVERIFIABILITY OF UNVERIFIABILITY. HOY, RONALD C.
THREE LETTERS OF MEINONG. LACKEY, DOUGLAS.
WHAT RUSSELL LEARNED FROM PEANO. KENNEDY, H C.

RUSSELL,L
ON 'IF' AND 'MATERIALLY IMPLIES' (TITLE EDITED). NORRIKLIT, L.
WHAT DOES "P ENTAILS Q" MEAN? KONINGSVELD, H.

RUSSIAN
ART ET POLITIQUE DANS L'AVANT-GARDE RUSSE. VITALE, ELODIE.
RUSSIAN FORMALISM. ERLICH, VICTOR.
THE HISTORY OF PHILOSOPHY AS A SCIENCE, IN THE "FILOSOFSKAJA ENCIKLOPEDIJA". RYBARCZYK, MARIC L.

RUTHERFORD
L'ORIGINE DELL'UOMO. SPIRITO, UGO.

RYLE
HEIDEGGER AND RYLE, TWO VERSIONS OF PHENOMENOLOGY. MURRAY, MICHAEL.

RYLE,G
LA PHILOSOPHIE ANGLAISE D'AUJOURD'HUI. DUBOIS, P.
RYLE AND DISPOSITIONS. LYONS, WILLIAM.
RYLE'S "REDUCTIO AD ABSURDUM" ARGUMENT. ROUTLEY, R AND ROUTLEY, V.
RYLE'S MYTH. SPRAHUE, ELMER.
THE DISUNITY OF PLATO'S THOUGHT. BAMBROUGH, RENFORD.
THE NATURE OF CONSCIOUSNESS. ZEMACH, EDDY M.
THE SIGNIFICANCE OF MYTHS AND GHOSTS IN GILBERT RYLE'S CONCEPTION OF PHILOSOPHY FOR PHILOSOPHY OF EDUCATION. NEWSOME JR, GEORGE L.
THINKING LADDERS: A SUGGESTED CUT FOR A SET OF PUZZLES. OOSTHUIZEN, D C S.
TO SEE A MENTAL IMAGE. HANNAY, ALASTAIR.

RYNIN,D
ENTAILMENT AND THE VERIFICATIONIST PROGRAM. STICH, STEPHEN P AND TINNON, JOHN AND SKLAR, LAWRENCE.

SACCHERI,G
DE LA VERDAD A LA VALIDEZ EN GEOMETRIA. DOU, ALBERTO.

SACHMATOV,A
LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI. RIGOTTI, EDDC.

SACRED
LE SACRE FONDAMENTAL. FOREST, AIME.
POESIE ET EXPERIENCE DU SOI. GARDET, L.
THE SACRED IN THE SECULAR WORLD. ELIADE, MIRCEA.

SALMON,W
RATIONALITY AND INDUCTION. ATKINSON, GARY.
STATISTICAL EXPLANATION. LEHMAN, HUGH.

SALVATION
IMMEDIATE REALISATION OR INFERRED REALISATION? STEINKRAUS, WARREN E.
LE SALUT PAR L'OBEISSANCE ET LA NECESSITE DE LA REVELATION CHEZ SPINOZA. KAPLAN, F.
METAPHYSICAL BASIS OF INDIAN ETHICS. KHOSLA, SABHA.
SALVATION IN PLATO AND SAINT PAUL: AN ESSAY IN NORMATIVE ETHICS. NAKHNIKIAN, GEORGE.
THE CONCEPT OF TRANSCENDENCE IN EASTERN AND WESTERN THOUGHT. BISHOP, DONALD H.
THE IDEA OF GOD AND ETHICS IN THE GITA. BANERJEE, SUMITRO SANKER.
THE MEANING AND DIRECTION OF PHILOSOPHICAL THOUGHT IN BRAZIL. VITA, LUIS WASHINGTON.
THE PHILOSOPHY OF SRI RAMANUJA. RAO, P NAGARAJA.
THE SOCIAL AND RELIGIOUS PHILOSOPHY OF KESHUB CHUNDER SEN. BISHOP, DONALD H.

SAMENESS
DID ARISTOTLE HAVE THE CONCEPT OF IDENTITY? MILLER JR, FRED D.
ON THE ALLEGED INCOMPLETENESS OF CERTAIN IDENTITY CLAIMS. NELSON, J C.
SAMENESS AND INDIVIDUATION. MORAVCSIK, J M AND GABBAY, D.

SAMKHYA
VIJNANABHIKSU'S CONTRIBUTIONS TO THE SAMKHYA THOUGHT. KANSARA, N M.

SANFORD,D
POSITIVE AND NEGATIVE TERMS-AGAIN. DOWNING, PETER.

SANKARA
ACINTYA-BHEDABHEDA. SRIVASTAVA, RAMESH CHANDRA.
PHENOMENOLOGY AND EXISTENTIALISM: ENCOUNTER WITH INDIAN PHILOSOPHY. MOHANTY, JITENDRA N.
PROFESSOR KRISHNACHANDRA BHATTACHARYYA AND THIS COLLEAGUE S RADHAKRISHNAN. SRIVASTAVA, RAMESH CHANDRA.
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THE PHENOMENOLOGICAL ATTITUDE IN THE SAMKARA VEDANTA. SINARI, RAMAKANT.
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THE TASK OF RELEVANCE: AUROBINDO'S SYNTHESIS OF RELIGION AND POLITICS. JOHNSON, DAVID L.
VIJNANABHIKSU'S CONTRIBUTIONS TO THE SAMKHYA THOUGHT. KANSARA, N M.
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SANSKRIT
ON THE NOTION OF SIMILARITY IN INDIAN POETICS. DESHPANDE, MADHAV.

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"NORMAL MADNESS". LYON, RICHARD C.
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BELIEF, CONFIDENCE AND FAITH. LACKS, JOHN.
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SARD,A
A REPLY TO PROFESSOR SARD. STROLL, AVRUM.

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PHILOSOPHY OF EDUCATION IN COMPARATIVE PERSPECTIVE. PHENIX, PHILIP H.
PHILOSOPHY OF EDUCATION IN COMPARATIVE PERSPECTIVE. PHENIX, PHILIP H.

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JEAN-BAPTISTE SAY AND THE EDUCATION OF JOHN STUART MILL. HEERTJE, ARNOLD.

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METAFISICA DIALETTICA E CRITICA DELL'INTEGRALITA. VIRCILLO, D.
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FILOSOFIA Y VIVENCIA RELIGIOSA EN SAN AGUSTIN. BLAZQUEZ, N.
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TWO CONCEPTS OF INTERTHEORETIC REDUCTION. NICKLES, THOMAS.
TWO LOGICS, OR ONE, OR NONE? VEATCH, HENRY.
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TWO THEORIES OF SCIENTIFIC KNOWLEDGE. AUNE, BRUCE.
UEBERLEGUNGEN ZU DEN GRUNDLAGEN DER KLASSIFIKATION WISSENSCHAFTLICHER TAETIGKEITEN. LAITKO, H.
UN ANTIGUO ANTECEDENTE DEL CALCULO DE PROBABILIDADES. BOLZAN, J E.
UNDERDETERMINATION: CRAIG AND RAMSEY. ENGLISH, JANE.
UNIFORM MICROREDUCTIONS. CAUSEY, ROBERT L.
VERISIMILITUDE VERSUS PROBABLE VERISIMILITUDE. JONES, K.
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VISUAL PERCEPTION AND SYSTEMS OF PATTERN RECOGNITION. CARSETTI, A.
WEGEN IN DE ECONOMISCHE WETENSCHAP (I): OVER PREMISSE, PRINCIPE EN PRAKTIJK. HAAN, R L.
WHAT'S WRONG WITH THE RECEIVED VIEW ON THE STRUCTURE OF SCIENTIFIC THEORIES. SUPPE, FREDERICK R.
WHY DID EINSTEIN'S PROGRAMME SUPERSEDE LORENTZ'S: (I). ZAHAR, E G.

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ZWIAZEK ARGUMENTU KINETYCZNEGO Z ARGUMENTEM ENTROPOLOGICZNYM. ZIEMIANSKI, STANISLAW.

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A PHILOSOPHICAL ANALYSIS OF SOME OF THE FUNDAMENTAL TECHNIQUES USED IN THE STUDY OF HUMAN BEHAVIOR. KROYER, D JOHN.
COMPARATIVE SOCIAL RESEARCH AND METHODOLOGICAL PROBLEMS OF SOCIOLOGICAL INDUCTION. NOWAK, STEFAN.
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FICTIONALISM AND THE ELIMINATION OF THEORETICAL TERMS. SINKS, JOHN D.
HARRE AND NON-LOGICAL NECESSITY. COHEN, B AND MADDEN, E H.
KEPLER'S THEORY OF HYPOTHESIS AND THE 'REALIST DILEMMA'. WESTMAN, ROBERT S.
L'IDONEISME ET LA RECHERCHE EN BIOLOGIE. PILET, P E.
LA LOGIQUE DE LA SCIENCE ET LES VOIES DE SON DEVELOPPEMENT. KOPNINE, P V.
LES DEGRES DE LA PENSEE PRODUCTIVE (I P G). KEDROV, B M.
LEWIS ON IMMODEST INDUCTIVE MODELS. SPIELMAN, STEPHEN.
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ON OMER'S MODEL OF SCIENTIFIC EXPLANATION. MIETTINEN, SEPPO K.
ON THE CONSTRUCTION OF SOCIOLOGICAL EXPLANATIONS. COHEN, BERNARD P.
PHYSICS BY CONVENTION. GLYMOUR, CLARK.
STEGMULLER ON THE RELATIONSHIP BETWEEN THEORY AND EXPERIENCE. KOCKELMANS, JOSEPH J.
THE LOGIC OF SUBJECTIVE PROBABILITY. ELLIS, B.

SCIENTISM
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TECHNOCRACY AND SCIENTISM: REMARKS CONCERNING AN IDEOLOGICAL DISCUSSION. LENK, HANS.

SCOTT,D
APPLICATIONS OF SCOTT'S NOTION OF CONSEQUENCE TO THE STUDY OF GENERAL BINARY INTENSIONAL CONNECTIVES AND ENTAILMENT. GABBAY, DOV.

SCOTT,J
THE CONTRIBUTION OF THE MEDIEVAL CANON LAWYERS TO THE FORMATION OF INTERNATIONAL LAW. MULDOON, JAMES.

SCRIPTURE(S)
G E SCHULZE TRA LA "MORAL-THEOLOGIE" E LA SPECULAZIONE HEGELIANA. PUPI, ANGELO.

SCRUTON,R
MORALITY AND MORAL REASONING. HOLLAND, R F.

SCUDDER,J
WOULD MARTIN BUBER ENDORSE THE BUBER MODEL? GORDON, HAIM.

SCULPTURE
SUR LA DISTINCTION DE L'ARCHITECTURE ET DE LA SCULPTURE DANS L'ESTHETIQUE CONTEMPORAINE. HIEN, NGO-TIENG.

SEARCH(ES)
POPPER, PLATO AND PLANS. OOSTHUIZEN, D C S.

SEARLE,J
A FALSE LEAD IN THE PHILOSOPHY OF LANGUAGE. GANDHI, RAMCHANDRA.
HYPOTHETICAL PROMISING AND JOHN R SEARLE. BARKER, DONALD R.
LANGUAGE AND ETHICS: "WHAT'S HECUBA TO HIM, OR HE TO HECUBA? VEATCH, HENRY B.
ON GRICE'S STRAWSON'S, AND SEARLE'S CONCEPT OF MEANING. ITKONEN, ESA.
ON PROMISING THE UNWANTED. CARTER, W R.
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THE MEANING-NOMINALIST STRATEGY. BENNETT, JONATHAN.
THE PROBLEM OF DEFINING UTTERER'S MEANING. FACIONE, PETER A.

SEBAG,L
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SEBASTIANI,F
EL CURSO DE LOGICA DE FRANCISCO SEBASTIANI. MENDOZA, CELINA A LERTORA.

SECADAS,F
SOBRE UN MODELO DE APREDIZAJE LINGUISTICO. SEOANE, JULIO.

SECRET(S)
SHELLEY, JOHN STUART MILL, AND THE SECRET BALLOT. MONIECE, GERALD.

SECULAR
THE SACRED IN THE SECULAR WORLD. ELIADE, MIRCEA.

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VARIETIES OF HUMANISM AND THE "NEW" SECULARISM. KALLEN, HORACE M.

SECULARIZATION
OBJECTIFS DE MORALE CHRETIENNE. DE LAVALETTE, HENRI.

SECURITY
SEGURIDAD Y ESTADO DE DERECHO. DE QUININES, N C.

SEEING
HEDMAN ON EXPLANATION. WHITE, JAMES E.
INTUITION AND HORIZON IN THE PHILOSOPHY OF HUSSERL. PIETERSMA, HENRY.
NON-CONSCIOUS SEEING. MCKEE, PATRICK.
ON SEEING EVERYTHING UPSIDE DOWN. HARRIS, N G E.
REPLY TO RUTH ANNA PUTNAM. SCOTT, WILLIAM T.
SEEING AND SUBSTITUTIVITY. SWARTZ, ROBERT J.
SEEING BODIES MOVE. DICKER, GEORGES.
TO SEE A MENTAL IMAGE. HANNAY, ALASTAIR.
VISUAL PERCEPTION AND SYSTEMS OF PATTERN RECOGNITION. CARSETTI, A.

SELBY-BIGGE,L
AN ERROR IN SELBY-BIGGE'S 'HUME'. STOVE, D C.

SELECTION
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SCIENZA ED EVOLUZIONE IN CHAUNCEY WRIGHT. SANTUCCI, ANTONIO.
SPAZIO E TEMPO NELLA TEORIA DARWINIANA. PANCALDI, G.

SELF(-VES)
A SUGGESTION ON 'CONSCIOUSNESS' IN "PROCESS AND REALITY". BENNETT, JOHN B.
A WHITEHEADIAN CONCEPT OF THE SELF. WOOD JR, FORREST.
ALIENATION AND SELF-REALIZATION. NIELSEN, KAI.
ATMAN AS UNIQUE INWARDNESS AN EXISTENTIAL INTERPRETATION. KUMAR, FREDERICK L.
AUTOCOSCIENZA E SCIENZA DEL CERVELLO. LA VIA, LUIGI.
BELIEF AND SELF-DECEPTION. RORTY, AMELIE ODSENBERG.
CHISHOLM AND HUME ON OBSERVING THE SELF. CLACK, R JEROLD.
CONSCIOUSNESS: THE A PRIORI OF SUBJECTIVITY. PILOTTA, JOE.
DETERMINATION AND SELF-DETERMINATION: SOME CRITICAL REFLECTIONS. MCCALL, RAYMOND J.
ENGAGEMENTS, WORLDS, AND IDENTITY. ERICKSON, STEPHEN A.
FICHTE'S IDEALISM. LACHS, JOHN.
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GABRIEL MARCEL E L'APPROCIO AL MISTERO DELL'ESSERE. MICCOLI, P.
GUILT AND HUMAN MEANING. GELVEN, MICHAEL.
JOHN DEWEY'S CONCEPT OF A FUNCTIONAL SELF. BOURDEAUX, ROBERT M.
KIERKEGAARD: THE SELF AS ETHICAL POSSIBILITY. STACK, GEORGE J.
KIERKEGAARD: THE SELF AND ETHICAL EXISTENCE. STACK, GEORGE J.
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LE MOI ET L'ETRE. TROTIGNON, PIERRE.
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SELF AND THE REVOLT AGAINST METHOD. FOSS, DANIEL C.
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SELF-RESPONSIBILITY IN EXISTENTIALISM AND BUDDHISM. TEO, WESLEY K H.
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SELVES SELVING: DEVELOPMENT OF A SENSE OF SELF-DETERMINATION. SIDERITS, MARY ANNE.
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STRAWSON, PARTICULARS, 'NO-SUBJECT' AND 'NO-OWNERSHIP'. CODER, DAVID.
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THE CURRENT CULT OF SELF-REALIZATION. SHMUELI, EFRAIM.
THE DEVELOPMENT OF G H MEAD'S SOCIAL PSYCHOLOGY. COOK, GARY ALAN.
THE PROOF OF UTILITY AND EQUITY IN MILL'S UTILITARIANISM. MARSHALL, JOHN.
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THE VALUE OF MAN IN THE HARTMAN VALUE SYSTEM. EDWARDS, REM B.
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SOCIAL ENTAILMENTS OF THE THEORY OF SELF-ACTUALIZATION. NORTON, DAVID L.

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PHILOSOPHICAL DISAGREEMENTS AND SELF-AWARENESS. HILL, PATRICK J.
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REMARKS ON ARGUMENT BY CHISHOLM. AUNE, BRUCE.
SOPHROSYNE AND SELBSTBEWUSSTEIN. ROSEN, STANLEY.

SELF-DECEPTION
BELIEF AND SELF-DECEPTION. RORTY, AMELIE OSENBERG.
SELF, BODY, AND SELF-DECEPTION. WILSHIRE, BRUCE.
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LES FORMES ET LE CARACTERE DES CONFLITS SOCIAUX. POPOV, NEBOJSA.
SELVES SELVING: DEVELOPMENT OF A SENSE OF SELF-DETERMINATION. SIDERITS, MARY ANNE.
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SELF-INTEREST(S)
ETHICAL EGOISM AND INTERPERSONAL COMPATIBILITY. BAIER, KURT.
MAX WEBER ON SELF-INTEREST AND DOMINATION. PHILO, GREG AND WALTON, PAUL.
SELF-INTEREST AND BENEVOLENCE IN HUME'S ACCOUNT OF MORAL OBLIGATION. HUFF, THOMAS.
THE AESTHETICS OF ANTONIO CASO. HADDOX, JOHN H.

SELF-KNOWLEDGE
"---THIS I OR HE OR IT (THE THING) WHICH THINKS---". SELLARS, WILFRID.
A NOTE ON RATIONALITY. NEILSEN, KAI.
COGITO: PERFORMANCE OR EXISTENTIAL INCONSISTENCY? BOOTH, CURTIS S.
FEMINISM WITHOUT CONTRADICTIONS. ROSENTHAL, ABIGAIL L.
KIERKEGAARD: THE SELF AS ETHICAL POSSIBILITY. STACK, GEORGE J.
SOCIAL ENTAILMENTS OF THE THEORY OF SELF-ACTUALIZATION. NORTON, DAVID L.
SOME UNIQUE INTERPRETATIONS OF RAMANUJA ON THE GITA. RANGACHAR, N S ANANTHA.

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SELF-REALIZATION
ALIENATION AND SELF-REALIZATION. NIELSEN, KAI.
THE CURRENT CULT OF SELF-REALIZATION. SHMUELI, EFRAIM.

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(PART I): WHAT CAN WE LEARN FROM THE PARADOXES? MACKIE, J L.
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A SOUND SELF-REFERENTIAL ARGUMENT? YOUNG, ROBERT.
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SHADES OF THE LIAR. POST, JOHN.

SELF-RESPECT
REASONABLE PROGRESS AND SELF-RESPECT. HELD, VIRGINIA.
SERVILITY AND SELF-RESPECT. HILL JR, THOMAS E.

SELLARS,R
PRESENCE DU PRAGMATISME. DELEDALLE, GERARD.
TOWARD A NEW HUMANIST MANIFESTO. KURTZ, PAUL AND WILSON, EDWIN H.

SELLARS,W
CAN SYSTEMS OF IMPERCEPTIBLE PARTICLES APPEAR TO PERCEIVERS? NELSON, JOHN O.
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PLATO'S THIRD MAN ARGUMENT. TELCH, HENRY AND LOUZECKY, DAVID JAMES.
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SELLARS ON THOUGHT AND LANGUAGE. MARRAS, AUSONIO.
SELLARS ON TRUTH AND PICTURING. BONJOUR, LAWRENCE A.
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CARNAP'S SEMANTICS IN RETROSPECT. HINTIKKA, JAAKKO.
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DESCRIPTIONS AND REFERENCE. MATES, BENSON.
DIFFICOLTA DI UNA SEMANTICA PURAMENTE ESTENSIONALE DEI SISTEMI FORMALI. GALVAN, S.
ELLIPSIS AS GRAMMATICAL INDETERMINACY. SHOPEN, TIM.
ESSENTIALISM, POSSIBLE WORLDS, AND PROPOSITIONAL ATTITUDES. STINE, GAIL C.
EXISTENCE, REFERENCE, AND MEANING. ZEMACH, EDDY M.
FICTION AND SEMANTICS. POLLARD, D E B.
FREGE AND THE PRIVATE LANGUAGE ARGUMENT. HACKER, PETER.
INTENTIONALITY. YOUNG, JULIAN.
INTERPRETIVE SEMANTICS MEETS THE ZOMBIES: A DISCUSSION OF THE CONTROVERSY ABOUT DEEP STRUCTURE. KATZ, JERROLD J.
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NOTIONS OF RELEVANCE: COMMENTS ON LEBLANC'S PAPER. CHELLAS, BRIAN F.
ON GRICE'S STRAWSON'S, AND SEARLE'S CONCEPT OF MEANING. ITKONEN, ESA.
QUESTIONS IN MONTAGUE ENGLISH. HAMBLIN, C L.
RECENT TRENDS IN LOGIC. KIELKOPF, CHARLES F.
SEMANTIC ANALYSIS AND EMOTIVE ETHICS. KALIN, MARTIN.
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SEMANTICS
SEMANTICS OF JAPANESE CAUSATIVIZATION. SHIBATANI, MASAYOSHI.
SEMANTICS REVISITED, OR HOW NOT TO TALK ABOUT ROBOT CATS AND BLUE LEMONS. MUCCIOLO, LAURENCE F.
TARSKI'S THEORY OF TRUTH. FIELD, HARTRY.
TENSED SENTENCES AND FREE REPEATABILITY. BRAUDE, STEPHEN E.
THE ABSTRACTION OF LINGUISTIC IDEAS: A REVIEW. BRANSFORD, JOHN D.
THE MEANING OF 'JUSTICE' AND THE THEORY OF FORMS. KAHN, CHARLES H.
THE SEMANTICS OF FIRST DEGREE ENTAILMENT. ROUTLEY, R AND ROUTLEY, V.
THE SEMANTICS OF ENTAILMENT - III. MEYER, ROBERT K AND ROUTLEY, RICHARD.
THE SEMANTICS OF GENERIC 'THE'. BACON, JOHN.
THEORY CHANGE AND THE INDETERMINANCY OF REFERENCE. FIELD, HARTRY.
WHAT EXACTLY IS ENGLISH? WILSON, N L.
ZERO-OUTPUT RULES. SEUREN, PIETER A M.

SEMIOLOGY
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LA SEMIOLOGIE DES MOYENS DE COMMUNICATION AUDIO-VISUELS ET LE PROBLEME DE L'ANALOGIE. BETTETINI, GIANFRANCO AND CASETTI, FRANCESCO.
PHENOMENOLOGY AND THE SCIENCES OF LANGUAGE. BOURGEOIS, PATRICK L.
PRESENCE DU PRAGMATISME. DELEDALLE, GERARD.

SEMIOTICS
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EXEMPLIFICATION IN NELSON GOODMAN'S AESTHETIC THEORY. JENSEN, HENNING.
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SEN,A
ON SOME SUGGESTIONS FOR HAVING NON-BINARY SOCIAL CHOICE FUNCTIONS. BATRA, RAVEENDRA N AND PATTANAIK, PRASANTA K.

SEN,K
THE SOCIAL AND RELIGIOUS PHILOSOPHY OF KESHUB CHUNDER SEN. BISHOP, DONALD H.

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SENECA'S "DIALOGUES". BOAL, S J.

SENSATION(S)
ANALISIS ESTRUCTURAL Y FILOSOFIA DEL LENGUAJE. MACI, GUILLERMO A.
HEGEL Y EL ENIGMA DEL TIEMPO. PUCCIARELLI, EUGENIO.
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IL MAGALOTTI E L'ATEISMO. CORSANO, ANTONIO.
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ON UNDETECTABLE DIFFERENCES IN SENSATIONS. LEWIS, CARROLL.
PSYCHOLOGICAL FINDINGS AND SENSORY EXPERIENCE. GREENWAY, A P.
REGIONAL INCLUSION AND PSYCHOLOGICAL PHYSIOLOGY. COBB JR, JOHN B AND SHERBURNE, DONALD W.
SELLARS' TREATMENT OF SENSATION. VOELKEL, THEODORE S.
SENSATIONS AND BODILY POSITION: A CONCLUSIVE ARGUMENT? CONWAY, DAVID A.
SENSING AND THE SENSITIVE MEAN IN ARISTOTLE. BRENNAN, SHEILAH O'FLYNN.
SPEAKING OF SENSATIONS. HOPE, V.

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FREGE'S CONCEPTION OF SENSE AND REFERENCE RELATED TO RUSSELL'S THEORY OF DEFINITE DESCRIPTIONS. WELDING, S O.
NOTES ON LOGIC. WITTGENSTEIN, LUDWIG.
ON A SPECIAL STIPULATION OF FREGE. GALLIE, R D.
ON SENSE AND NONSENSE. KADIR, KAZI A.
SENSUOUS JUDGMENTS. CLARK, ROMANE.
SOBRE LA FUNCION Y EL OBJETO DE LOS SENTIDOS EN LA GNOSEOLOGIA PLATONICA . NAVARRO, BERNABE.
THE MEANING OF "SENSE" IN FREGE. LUCASH, FRANK S.

SENSE-DATA
AESTHETICS AND LOGICAL ATOMISM. ALPERT, STEPHEN.
BERTRAND RUSSELL AND THE PROBLEM OF PERCEPTION. SINHA, L P N.
ENTAILMENT AND THE VERIFICATIONIST PROGRAM. STICH, STEPHEN P AND TINNON, JOHN AND SKLAR, LAWRENCE.
IDEALISM, EMPIRICISM, AND MATERIALISM. BROWN, HAROLD I.
MEAD'S THEORY OF REALITY AND THE KNOWER-KNOWN TRANSACTION. TIBBETTS, PAUL.
ON THE CONSTRUCTION OF THE PHYSICAL WORLD IN THE 'AUFBAU'. PARKS, ZANE.
SOME PERSPECTIVES ON LOVEJOY'S EPISTEMOLOGICAL DUALISM. OAKES, ROBERT A.
STUDIES IN BERTRAND RUSSELL'S THEORY OF KNOWLEDGE. KOEHLER, CONRAD J.
THE NEUTRALITY OF EXPERIENTIAL STATEMENTS. SHOPE, ROBERT K.

SENSE-IMPRESSION(S)
ERNST MACH: NEUTRAL MONISM. BHATTACHARYA, MANJULEKHA.
GIVENESS AND EXPLANATORY COHERENCE. SELLARS, WILFRID.

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AUGUSTINE AND THE LIFE OF MAN'S BODY IN THE EARLY DIALOGUES. BUCKENMEYER, ROBERT E.

SENSIBILITY
ANTHROPOLOGY AND SENSIBILITY. ROTENSTREICH, NATHAN.
G E SCHULZE TRA LA "MORAL-THEOLOGIE" E LA SPECULAZIONE HEGELIANA. PUPI, ANGELO.

SENTENCE(S)
ABOUT 'ABOUT'. DOSTHUIZEN, D C S.
BASIC SENTENCES AND OBJECTIVITY: A PRIVATE LANGUAGE ARGUMENT. MACKENZIE, NOLLAIG.
IF I WERE A DRY WELL-MADE MATCH. MORTON, ADAM.
MORE MIGS AND PILOTS. WASOW, THOMAS.
TALKING ABOUT THINKING. ROSENTHAL, DAVID M.
TENSED SENTENCES AND FREE REPEATABILITY. BRAUDE, STEPHEN E.
THE ABSTRACTION OF LINGUISTIC IDEAS: A REVIEW. BRANSFORD, JOHN D.
THE LOGICAL STRUCTURE OF RECIPROCAL SENTENCES IN ENGLISH. FIENGO, ROBERT AND LASNIK, HOWARD.
THE MEANING OF "SENSE" IN FREGE. LUCASH, FRANK S.
TRUTH AND SENTENCE MEANING. VAN STRAATEN, ZAK R.
UBER DIE NEGATION VON SATZEN. KRECHT, JAROSLAV.

SENTENTIAL-CALCULUS
QUINE'S CRITERIA OF ONTOLOGICAL COMMITMENT. KOEHLER, CONRAD J.
THE SWITCHES "PARADOX" AND THE LIMITS OF PROPOSITIONAL LOGIC. CORCORAN, JOHN AND WOOD, SUSAN.
WEAK AND STRONG COMPLETENESS IN SENTENTIAL LOGICS. CORCORAN, JOHN.

SENTIMENT(S)
ARDAL ON THE MORAL SENTIMENTS IN HUME'S 'TREATISE'. HEARN JR, THOMAS K.
HUME'S TWO CONCEPTS OF GOD. JONES, PETER.
NO 'FACT-VALUE GAP' FOR HUME: A REPLY TO KONRAD. BEAUCHAMP, TOM L.

SEPARATION
PRECISIONES SOBRE LA DOCTRINA DE LA ABSTRACCION SEGUN SANTO TOMAS. DE ZAN, JULIO.
SPINOZA ET LA SEPARATION ENTRE LES HOMMES. BRYKMAN, G.

SEQUENCE(S)
DE "MABUSE" A "M": LE TRAVAIL DE FRITZ LANG. BURCH, NOEL.
L'EVIDENCE ET LE CODE. BELLOUR, RAYMOND.

SERGEANT,J
JOHN SERGEANT'S CRITICISM OF LOCKE'S THEORY OF IDEAS. COONEY, BRIAN.

SERVILITY
SERVILITY AND SELF-RESPECT. HILL JR, THOMAS E.

SET(S)
DI ALCUNI PROBLEMI DI FILOSOFIA DELLA LOGICA. PARRINI, P.
LA MATEMATICA E ANCORA VERA? VIGANO, MARIO.

SET-THEORY
A FORMAL CHARACTERIZATION OF ORDINAL NUMBERS. DE LILLOA, NICHOLAS J.
A NOTE ON MODIFIED ABSTRACTION PRINCIPLES. LAKE, JOHN.
A NOTE ON CANTOR'S THEOREM AND RUSSELL'S PARADOX. CROSSLEY, J N.
A NOTE ON "TRANSITIVITY, SUPERTRANSITIVITY AND INDUCTION". BELDING, W RUSSELL AND POSS, RICHARD L.
A PREDICATE CALCULUS FOR INTENSIONAL LOGIC. WEINGARTNER, PAUL.
A SET-THEORETIC MODEL FOR NONASSOCIATIVE NUMBER THEORY. BOLLMAN, D AND LAPLAZA,M.
A STRONGER THEOREM CONCERNING THE NON-EXISTENCE OF COMBINATORIAL DESIGNS ON INFINITE SETS. FRASCELLA, WILLIAM J.
AN ELEMENTARY SENTENCE WHICH HAS ORDERED MODELS. SCHMERL, JAMES H.
AN EXTENSION OF THE ALGEBRA OF SETS. SLUPECKI, J AND PIROG-RZEPECKA, KRYSTYNA.
AN EXTENSION OF ACKERMANN'S SET THEORY. PERLIS, DONALD.
ARONSZAJN TREES AND THE INDEPENDENCE OF THE TRANSFER PROPERTY. MITCHELL, W.
BOREL SETS AND RAMSEY'S THEOREM. PRIKRY, KAREL AND GALVIN, FRED.
FORCING AND GENERALIZED QUANTIFIERS. KRIVINE, J L AND MCALOON, KENNETH.
FOUNDATIONS AS A BRANCH OF MATHEMATICS. FATCHER, WILLIAM S.
HARTMAN: THREE CRITICISMS. GUNTER, P A Y.
INDEXINGS OF SETS. HARRIS, JOHN H.
INFINITE EXPONENT PARTITION RELATIONS AND WELL-ORDERED CHOICE. KLEINBERG, E M AND SEIFERAS, J I.
LIMITATIONS ON THE FRAENKEL-MOSTOWSKI METHOD OF INDEPENDENCE PROOFS. HOWARD, PAUL.
MINIMAL ALPHA-DEGREES. SHORE, RICHARD A.
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OBSERVATIONS CONCERNING ELEMENTARY EXTENSIONS OF W-MODELS, PART II. MAREK, W.
ON AN ACKERMANN-TYPE SET THEORY. LAKE, JOHN.
ON POWER-LIKE MODELS FOR HYPERINACCESSIBLE CARDINALS. SCHMERL, JAMES H AND SHELAH, SAHARON.
ON SUBORDERINGS OF THE ALPHA-RECURSIVELY ENUMERABLE ALPHA-DEGREES. LERMAN, MANUEL.
ON THE DECOMPOSITION OF SETS OF REALS TO BOREL SETS. LEVY, A.
ON THE INADEQUACY OF INNER MODELS. BLASS, ANDREAS.
ON THE NUMBER OF OVERLAPPING SUBSETS OF A SET. WELSH JR, PAUL J.
ON THE POSSIBILITY OF A SIGMA-S WELL-ORDERING OF THE BAIRE SPACE. MANSFIELD, RICHARD.
ORDINAL DEFINABILITY IN THE RANK HIERARCHY. DAWSON JR, J W.
PERMUTATION METHODS APPLIED TO QUINE'S "NEW FOUNDATIONS". HENSON, C WARD.
RADO'S THEOREM AND SOLVABILITY OF SYSTEMS OF EQUATIONS. ABIAN, ALEXANDER.

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RECENT TRENDS IN LOGIC. KIELKOPF, CHARLES F.
ROWBOTTOM CARDINALS AND JONSSON CARDINALS ARE ALMOST THE SAME. KLEINBERG, E M.
RUSSELL ON CLASSES AS LOGICAL FICTIONS. BOER, STEVEN E.
SEMI-INTUITIONISTIC SET THEORY. POZSGAY, LAWRENCE J.
SOME COMBINATORIAL PROBLEMS CONCERNING UNCOUNTABLE CARDINALS. JECH, T J.
SOME MINIMAL PAIRS OF ALPHA-RECURSIVELY ENUMERABLE DEGREES. LERMAN, MANUEL.
SOME THEOREMS ON THE SMALLEST SETS CLOSED UNDER THE CLASSES OF RELATIONS AND THEIR GENERALIZATIONS: I. BORKOWSKI, LUDWIK.
STRONG COMPACTNESS AND OTHER CANDINAL SINS. KETONEN, J.
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THE CONSISTENCY OF CLASSICAL SET THEORY RELATIVE TO A SET THEORY WITH INTUITIONISTIC LOGIC. FRIEDMAN, HARVEY.
THE HANF NUMBER OF SECOND ORDER LOGIC. BARWISE, K JON.
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TRANSLATION AND REDUCTION. SVENONIUS, LARS.
TYPE-RAISING OPERATIONS ON CARDINAL AND ORDINAL NUMBERS IN QUINE'S "NEW FOUNDATIONS". HENSON, C WARD.
WEAK COMPACTNESS AND SQUARE BRACKET PARTITION RELATIONS. KLEINBERG, E M.
ZERMELO-FRAENKEL CONSISTENCY RESULTS BY FRAENKEL-MOSTOWSKI METHODS. PINCUS, DAVID.
ZF YIELDS PI-C-4 DETERMINATENESS. PARIS, J B.

SEUREN,P
ON THE EXTENT OF JOHN'S HEIGHT. BOROWSKI, E J.

SEVERINO,E
PROFILO DELLA CRITICA BONTADINIANA. CRISTALDI, ROSARIO VITTORIO.

SEX
ANAXAGORAS' THEORY OF SET DIFFERENTIATION AND HEREDITY. KEMBER, OWEN.
AU JEU DU DESIR LES DES SONT PIPES ET LES CARTES TRUQUEES. DOLTO, FRANCOISE.
F H BRADLEY ON CENSORSHIP AND PSYCHICAL DISTANCE. CROSSLEY, D J.
LA ETICA SEXUAL SEGUN SAN AGUSTIN. COVI, D.
LE DEFILEMENT. KUNTZEL, THIERRY.
MAX SCHELER'S PHENOMENOLOGY OF SHAME. EMAD, PARVIS.
REFLECTIONS ON SEXUAL MORALITY. KIRKENDALL, LESTER A.
SUR LA "REVOLUTION SEXUELLE". AXELOS, KOSTAS.
THE CONCEPT OF BEASTLINESS: PHILOSOPHY, ETHICS AND ANIMAL BEHAVIOUR. MIDGLEY, MARY.

SEXTUS-EMPIRICUS
THE CONCEPT OF TIME IN LATE ANTIQUITY. ARICTTI, PIERO E.

SEXUALITY
SUR LA "REVOLUTION SEXUELLE". AXELOS, KOSTAS.
VALOR Y FINALIDAD DEL SEXO, SEGUN SAN AGUSTIN. COVI, D.

SFORZA,C
LA TEORIA INSTITUCIONAL DEL DERECHO. RODRIGUEZ-ARIAS BUSTAMANTE, LINO.

SHAFFER,J
ON TAKING CAUSAL CRITERIA TO BE ONTOLOGICALLY SIGNIFICANT. HULL, RICHARD T.
PROFESSOR SHAFFER'S REFUTATION OF BEHAVIOURISM. CARRIER, LEONARD S.

SHAFTESBURY
SHAFTESBURYS AESTHETIK - BEGRUENDUNG DER AESTHETIK ALS WISSENSCHAFT DES WERT-ERLEBNISSE (IN JAPANESE). MATSUMOTO, MASAYUKI.
SHAFTESBURY'S AESTHETICS (IN JAPANESE). MATSUMOTO, MASAYUKI.
SO WE HAVE A SHAFTENBUREAN SELF IN THE 'TREATISE'? CORCORAN, CLIVE M.

SHAKESPEARE
'THE PHOENIX AND THE TURTLE' AS A SIGNPOST OF SHAKESPEARE'S DEVELOPMENT. CAMPBELL, K T S.

SHAME
GUILT AND HUMAN MEANING. GELVEN, MICHAEL.
MAX SCHELER'S PHENOMENOLOGY OF SHAME. EMAD, PARVIS.

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ON ARGUMENTS AGAINST THE EMPIRICAL ADEQUACY OF FINITE STATE GRAMMAR. DALY, RICHARD.

SHAPERE,D
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SHAW,G
THE THING IN ITSELF IN ENGLISH INTERPRETATIONS OF KANT. HOAGLUND, JOHN.

SHEAD,B
THE SHEAD GENERALIZED MODEL OF PROBLEM-SOLVING APPROACHES. MATCHETT, E.

SHEFFER-FUNCTIONS
GENERATORS OF PROPOSITIONAL FUNCTIONS. TOMASZEWICZ, ANTONI.

SHEFFLER,I
THE INTENSIONALITY OF ONTOLOGICAL COMMITMENT. JUBIEN, MICHAEL.

SHELLEY,P
SHELLEY, JOHN STUART MILL, AND THE SECRET BALLOT. MCNIECE, GERALD.

SHERBURNE,D
REGIONAL INCLUSION AND THE EXTENSIVE CONTINUUM. COBB JR, JOHN B AND SHERBURNE, DONALD W.

SHERLOCK,W
AN UNPUBLISHED MS OF LEIBNIZ ON THE ALLEGIANCE DUE TO SOVEREIGN POWERS. RILEY, PATRICK.

SHOEMAKER,S
MEMORY AND PERSONAL IDENTITY. MIRI, MRINAL.
PERSONAL IDENTITY IN AN ORGANIZED PARCEL. SMART, BRIAN.
SHOEMAKER AND PERSONAL IDENTITY. WALLACE, KYLE.

SHOR,I
A NOTE ON IMAGERY AS IDEOLOGY IN ZOLA'S 'GERMINAL'. BERG, WILLIAM.

SHOREY,P
THE DISUNITY OF PLATO'S THOUGHT. BAMBROUGH, RENFORD.

SHUE,H
REPLY TO PROFESSOR SHUE. LICHTHEIM, GEORGE.

SIBLEY,F
AESTHETIC JUDGEMENTS AND NON-AESTHETIC CONDITIONS. ISEMINGER, GARY.
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SICHES,L
HUMANISMO JURIDICO Y DERECHOS DEL HOMBRE EN LA OBRA DE LUIS RECASENS SICHES. DE CASTRO CID, B.

SIDERTO,M
DETERMINATION AND SELF-DETERMINATION: SOME CRITICAL REFLECTIONS. MCCALL, RAYMOND J.

SIGN(S)
LA FILOSOFIA DEL LENGUAJE Y EL NIVEL ULTIMO "CONSIGNIFICADO". GIRONELLA, JUAN ROIG.
NOTES SUR LE LANGAGE CHEZ CROCE. OLIVIER, PAUL.
PHENOMENOLOGY AND THE SCIENCES OF LANGUAGE. BOURGEOIS, PATRICK L.
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LA FILOSOFIA DEL LENGUAJE Y EL NIVEL ULTIMO "CONSIGNIFICADO". GIRONELLA, JUAN ROIG.
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SIGNIFICADO Y OBJETO. MOLINER, FERNANDO M.

SILBER,J
KANT'S CONCEPTION OF NONMORAL GOOD. WALHOUT, DONALD.
STATUS RESPONSIBILITY. BRADY, JAMES B.

SILVERSTEIN,H
SILVERSTEIN'S DEFENSE OF GORNMAN. MARTIN, MICHAEL AND RUF, HENRY.

SIMILARITY
CONFRONTATION AND OBJECTIVITY. HANSEN, TROELS EGGERS.
EQUALITY, RECOLLECTION AND PURIFICATION. DORTER, KENNETH.

SIMMONS,J
CAN WHITEHEAD RESCUE PERISHING? FORD, LEWIS S.

SIMON,M
THE "TWO THEORY" APPROACH TO MATERIALISM. NOREN, STEPHEN J.

SIMONS,L
"NOT BOTH P AND NOT Q, THEREFORE IF P THEN Q" IS NOT A VALID FORM OF ARGUMENT. HUNTER, GEOFFREY.

SIMPLICITY
IS "GOOD" INDEFINABLE FOR THE SAME REASON THAT TERMS LIKE "YELLOW" OR "BITTER" OR "PLEASURE" ARE INDEFINABLE? KING, THOMAS W.
SIMPLICITY AND THE CONFIRMATION PARADOXES. NELSON, ALVIN F.

SIMPLICIUS
PRISCIANUS LYDUS EN DE 'IN DE ANIMA' VAN PSEUDO-SIMPLICIUS. BOSSIER, F.
THE CONCEPT OF TIME IN LATE ANTIQUITY. ARIOTTI, PIERO E.

SIMPLICIUS
THE NATURE OF ZENO'S ARGUMENT AGAINST PLURALITY IN DK 29 B 1. ABRAHAM, WILLIAM E.

SIMPSON,G
COMMENT ON J TRAVIS: "PROGRESSIVISM AND THE HUMAN SUPREMACY ARGUMENT". HEIN, HELDE.
PROGRESSIVISM AND THE HUMAN SUPREMACY ARGUMENT. TRAVIS, JANET L.

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ON FODOR'S DISTINCTION BETWEEN STRONG AND WEAK EQUIVALENCE IN MACHINE SIMULATION. ROSENBERG, A AND MACKINTOSH, N J.

SIMULTANEITY
DURACION Y TIEMPO EN BERGSON. CRISTIANI, ALDO HORACIO.
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WHY DID EINSTEIN'S PROGRAMME SUPERSEDE LORENTZ'S: (I). ZAHAR, E G.

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EL HOMBRE TRIDIMENSIONAL EN EL LULISMO DE LA ILUSTRACION. MERCANT, S TRIAS.
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SINCERITY
SCIENCE AND RELIGION IN DESCARTES' 'MEDITATIONS'. DORTER, KENNETH.
SINCERITY IS NOT ENOUGH. ROTENSTREICH, NATHAN.

SINGER,M
INVERTIBILITY REVISITED. EGGERMAN, RICHARD W.
THE NORMATIVE SIGNIFICANCE OF MORAL UNIVERSALIZATION. EGGERMAN, RICHARD W.

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LAWS AND SINGULAR PROPOSITIONS. STOVE, D C.
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SITUATION(S)
GENERIC CONSTRAINTS AND THE RHETORICAL SITUATION. JAMIESON, KATHLEEN M.
LA SITUACION COMO CAMPO ETICO. HARTMAN, ROBERT S.
THE MYTH OF THE RHETORICAL SITUATION. VATZ, RICHARD E.

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DESCARTES' MALEVOLENT DEMON. ROSE, MARY CARMAN.
DESCARTES-ORWELL-CHOMSKY: THREE PHILOSOPHERS OF THE DEMONIC. BRACKEN, HENRY.
ELEMENTS OF IRRATIONALISM IN NIETZSCHE'S METAETHICS. WILCOX, JOHN T.
HUME'S SCEPTICISM. ROBISON, WADE L.
OBJECTIVITY AND SUBJECTIVITY IN PAUL RICOEUR. SYNNESTVEDT, JUSTIN.
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THE LEGACY OF SKEPTICISM. CLARKE, THOMPSON.
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VARIETIES OF ETHICAL SUBJECTIVISM. NIELSEN, KAI.

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SKILL AND ART IN TEACHING LITERATURE. CLARK JR, WALTER H.
THE ION: PLATO'S CHARACTERIZATION OF ART. DORTER, KENNETH.
THE LOGIC OF CONSCIOUSNESS AND THE MIND-BODY PROBLEM IN POLANYI. INNIS, ROBERT E.

SKINNER,B
A CRITICAL EXAMINATION OF B F SKINNER'S OBJECTIONS TO MENTALISM. KEAT, RUSSELL.
A CRITIQUE OF B F SKINNER'S "BEYOND FREEDOM AND DIGNITY". RICOEUR, PAUL.
DETERMINATION AND SELF-DETERMINATION: SOME CRITICAL REFLECTIONS. MCCALL, RAYMOND J.
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ON "ON 'HAVING' A POEM". MITIAS, MICHAEL.
ON THE NOTION OF CAUSE, WITH APPLICATIONS TO BEHAVIORISM. STADDON, J E R.
PSYCHOLOGY AND IDEOLOGY. CHOMSKY, NOAM.
SELVES SELVING: DEVELOPMENT OF A SENSE OF SELF-DETERMINATION. SIDERITS, MARY ANNE.
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THE CASE FOR DETERMINISM. DAY, WILLARD F.
THE CASE FOR SELF-DETERMINATION. GAVIN, EILEEN A.
THE LIMITS OF FREEDOM AND THE TECHNOLOGIES OF BEHAVIOUR CONTROL. NEVILLE, ROBERT.
THE PRINCIPLES OF FREEDOM AND DIGNITY IN SOCIAL TECHNOLOGY. WALTON, DOUGLAS.

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HISTORICITY, MEANING, AND REVISIONISM IN THE STUDY OF POLITICAL THOUGHT. TARLTON, CHARLES D.
THE HISTORY OF POLITICAL IDEAS: A CRITIQUE OF Q SKINNER'S METHODOLOGY. PAREKH, BHIKHU AND BERKI, R N.
THE LANGUAGE MACHINE AND METAPHOR. MACCORMAC, EARL R.

SKLAR,L
BUT FAIR TO CHANCE. LEVI, ISAAC.

SKYRMS,B
THE DISTINCTION BETWEEN DERIVATIVE AND NON-DERIVATIVE KNOWLEDGE. MEERBOTE, RALF.

SLAVERY
IL CONCETTO DI "LIBERTA" NEL FILOSOFO AMERICANO JOHN DEWEY. LA ROSA SINDONI, GIUSEPPA.

SLEEP
THE PROBLEM OF DREAMS. SQUIRES, ROGER.
TOWARD A PHILOSOPHY OF SLEEP. JOHNSTONE JR, HENRY W.

SMART,B
SMART ON CONDITIONS OF IDENTITY. DAVIS, LAWRENCE H.

SMART,J
DATES, TENSELESS VERBS AND TOKEN-REFLEXIVITY. MOTT, PETER.
ON THINKING. HARTNACK, JUSTUS.
THE INTELLIGIBILITY OF RULE UTILITARIANISM. DAVIC, LAWRENCE.
THE METAPHYSICS OF MIND-BODY IDENTITY THEORIES. EPSTEIN, FANNY L.

SMART,N
A 'COSMOMORPHIC' UTOPIA. PALUCH, STANLEY.
RELIGION, REASON AND NINIAN SMART. GOWEN, JULIE.

SMITH,A
ADAM SMITH'S CONCEPT OF LABOR. MCNULTY, PAUL J.
FURTHER THOUGHTS ON THE AESTHETICS OF ADAM SMITH. ROTHSCHILD, LINCOLN.
THE PARADOX OF PROGRESS: DECLINE AND DECAY IN "THE WEALTH OF NATIONS". HEILBRONER, ROBERT L.

SMULLYAN,A
IN DEFENCE OF A SIMPLE SOLUTION. REEVES, ALAN.

SMURAWA,E
LEISURE: AN INTEGRATIVE ATTITUDE. SMURAWA, ELAINE.

SNOCK,I
KATZ ON 'GOOD' AGAIN. STUBBINGS, R G.

SOBEL,J
DOING NO MORE HARM THAN GOOD. GIBBARD, ALLAN.

SOBER,D
THE VOTER'S PARADOX REGAINED. STEINBERG, DANNY.

SOCIAL
FILOSOFIA DE UNA REFORMA. FAURE, EDGAR.
LA POSIBILIDAD DE UNA REINTERPRETACION DE LA TEORIA DE JUEGOS COMO PRAXIS RACIONAL DE LA DECISION COLECTIVA. MEDINA, MANUEL.
LA RACIONALIZACION SOCIAL DEL DERECHO. CALERA, NICOLAS MARIA LOPEZ.
LIMITI DELLE SCIENZE NATURALI E SOCIALI. BEATRICE, EMILIO.
ON FIXING SOCIAL CONCEPTS. CARE, NORMAN S.
REFLEXIONES SOBRE EL PENSAMIENTO CENTRAL DE HEGEL. VASSALLO, ANGEL.
THE DEVELOPMENT OF G H MEAD'S SOCIAL PSYCHOLOGY. COOK, GARY ALAN.
THE ESSENTIAL CONTESTABILITY OF SOME SOCIAL CONCEPTS. MACINTYRE, ALASDAIR.
THE GENERATION AND UTILIZATION OF SOCIAL DATA. BRADBURN, NORMAN M.
THE SOCIAL AND RELIGIOUS PHILOSOPHY OF KESHUB CHUNDER SEN. BISHOP, DONALD H.

SOCIAL-CLASS(ES)
ADDITIONAL THOUGHTS ON SYNCHRONY AND DIACHRONY. KUVACIC, IVAN.
LE MONOPOLISME DE PARTI ET LA PUISSANCE POLITIQUE DES GROUPES SOCIAUX. VRACAR, STEVAN.
LES FORMES ET LE CARACTERE DES CONFLITS SOCIAUX. POPOV, NEBOJSA.

SOCIAL-CONSCIOUSNESS
CRISE VECUE ET PHILOSOPHIE CHEZ HEGEL. GOULIANE, C I.
KANT AND THE RADICAL REGROUNDING OF THE NORMS OF POLITICS. GOEDECKE, ROBERT.
THE IDEA OF MANIPULATION AND MANIPULATION OF IDEAS. SUSNJIC, DURO.

SOCIAL-CONTRACT
FREEDOM AS A CAUSE AND AS A SITUATION. ROTENSTREICH, NATHAN.
HOW COHERENT IS THE SOCIAL CONTRACT TRADITION? RILEY, PATRICK.
LIBERTAD Y DEMOPEDIA ANARQUISTA. DIAZ, CARLOS.
RAWLS' THEORY OF JUSTICE: PART II. HARE, R M.

SOCIAL-PHIL
'IDEAS' AND 'STRUCTURE' IN THE FORMATION OF INDEPENDENCE IDEALS. SMITH, A D.
"ECONOMIC INTERESTS" VERSUS "ECONOMIC PRESSURES": TWO CASE STUDIES OF SOCIAL CHANGE. KEMENY, JIM.
"PHILOSOPHIA PRACTICA" Y "PHILOSOPHIE DES RECHTS". CREMADES, J J GIL.
A CRITIQUE OF PURE ANARCHISM. BEAUCHAMP, TOM L AND WITKOWSKI, KEN.
A CRITIQUE OF THE ENGELS-SOVIET VERSION OF MARXIAN ECONOMIC DETERMINISM. SCANLAN, JAMES P.
A CRITIQUE OF SIDNEY HOOK'S JUSTIFICATION OF HUMAN RIGHTS. PENCE, GREGORY E.
A DECISION THEORETIC MODEL OF THE AMERICAN WAR IN VIETNAM. BUNGE, MARIO.
A GRAPH-THEORETICAL APPROACH TO THE AGGREGATION OF INDIVIDUAL PREFERENCE ORDERINGS. CZAYKA, L AND KRAUCH, H.
A HARDER LOOK AT ALIENATION. BRONFENBRENNER, MARTIN.
A MARXIAN VIEW OF CRIME. WEINROTH, JAY.

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A NON-MARXIAN APPLICATION OF THE HEGELIAN MASTER-SLAVE DIALECTIC TO SOME MODERN POLITICO-SOCIAL DEVELOPMENTS. KAINZ, HOWARD P.
A NOTE ON MARSHALLIAN AND VON NEUMANN-MORGENSTERN UTILITY. HUGHES, W R.
A PIONEER FOR THE ABOLITION OF CAPITAL PUNISHMENT: CESARE BECCARIA. MAESTRO, MARCELLO.
A SERIOUS LOOK AT CONSCIOUSNESS-RAISING. RUTH, SHEILA.
A SUBJECTIVE/OBJECTIVE RENDERING OF TECHNOLOGY. RASKIN, MARCUS.
A TENTATIVE TREATISE ON THE BUDDHIST PHILOSOPHICAL THOUGHT OF HUI-YUAN. FANG, LI-T'EN.
ABORTION AND INFANTICIDE. TOOLEY, MICHAEL.
ABORTION: A REVIEW ARTICLE. RAMSEY, PAUL.
ADAM SMITH'S CONCEPT OF LABOR. MCNULTY, PAUL J.
ADDITIONAL THOUGHTS ON SYNCHRONY AND DIACHRONY. KUVACIC, IVAN.
ALIENATED: THE COLLEGE PROFESSOR. BELOK, MICHAEL V.
ALIENATION, INTEGRATION, AND THE QUEST FOR MEANING. RHODES, SHELIA.
ALIENATION, INTEGRATION, AND THE QUEST FOR MEANING. RUTH, SHELIA.
ALTRUISM AND COMMERCE: A DEFENSE OF TITMUSS AGAINST ARROW. SINGER, PETER.
AN EXPANSION OF THE CONCEPT OF ALIENATION. ILLICH, IVAN.
AN UNPUBLISHED MS OF LEIBNIZ ON THE ALLEGIANCE DUE TO SOVEREIGN POWERS. RILEY, PATRICK.
ANALYSIS OF THE ECONOMIC SITUATION AND PROPOSAL FOR A PROGRAM OF ACTION. HORVAT, BRANKO.
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AS NOVAS UNIVERSIDADES ALEMAS E AS EXIGENCIAS DA SOCIEDADE. KNOLL, JOACHIM.
AUTHENTISCHE UND PROBLEMATISCHE FORMEN DES SOZIALISTISCHEN HUMANISMUS. FLEISHCER, HELMUT.
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BEHAVIOR CONTROL: A MORAL IMPERATIVE. FAY, CHARLES.
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BRAVE NEW WORLD AND THE LIBERAL CONCEPT OF FREEDOM. PHILLIPS, ROBERT L.
BUEROKRATISCHER SOZIALISMUS? PETROVIC, GAJO.
BUKHARIN'S THEORY OF EQUILIBRIUM. HOFFMAN, DAVID.
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COGNITIVE FACTORS IN THE EVOLUTION OF CIVILIZATIONS. QUIGLEY, CARROLL.
COMMENTS ON HERRNSTEIN'S RESPONSE. CHOMSKY, NOAM.
COMMUNICATION AND SEMANTICS. BRUDNYI, A A.
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COMPUTERS AND COMMISSARS. KOHAK, ERAZIM.
CONCEPTS OF "CULTURAL PERSONALITY" IN THE IDEOLOGIES OF THE THIRD WORLD. ERASSOV, BORIS.
CONSCIENCES, SCIENCES, STRUCTURES OF CONSCIOUSNESS. NELSON, BENJAMIN.
CONTEMPLATION AND LEISURE. STEERE, DOUGLAS V.
CONTEMPORARY FORMS OF MENTAL VIOLENCE. KUVACIC, IVAN.
CRISE VECUE ET PHILOSOPHIE CHEZ HEGEL. GOULIANE, C I.
CRITICAL SOCIAL THEORY IN MARX. MARKOVIC, MIHAILO.
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DE LA REVOLUTION. BOUDOT, P.
DEMOCRACY AND INTERDEPENDENT PREFERENCES. SCHICK, FREDERIC.
DEMOCRACY, "HIGH CULTURE," AND THE UNIVERSITIES. OLAFSON, FREDERICK A.
DER INTELLEKTUELLE UND DIE POLITISCHE MACHT. HOFMANN, WERNER.

SOCIAL-PHIL
DESERT, CONSENT, AND JUSTICE. SLOTE, MICHAEL A.
DESIR ET SOCIETE. MARIE, PIERRE-ANTOINE.
DEUX CONTRIBUTIONS A L'ANALYSE DU STALINISME TCHECOSLOVAQUE. CEMERNIK, JOZEF.
DIE GRENZEN DES PHILOSOPHISCHEN RECHTS BEI HEGEL. BEYER, WILHELM R.
DIE IDEEN DER GERECHTIGKEIT UND DES RECHTS: RICHTIGES UND POSITIVES RECHT (IN GREEK). TSATSOS, K.
DIE MACHT UND DIE UNMITTELBARE DEMOKRATIE. MAREK, FRANZ.
DIMENSIONS OF A RIGHT OF REVOLUTION. NEWTON, LISA PERKINS.
DISOBEYING THE LAW: A CRITIQUE OF A CRITIQUE. SCHWARZ, ROBERT.
DOSSIER SUR L'AVORTEMENT, L'APPORT DE NOS LECTEURS. RIBES, BRUNO.
EARLY "MARXIST" CRITIQUES OF REICH. SINELNIKOV, CONSTANTIN.
EARLY TRENDS IN THE INDIAN UNDERSTANDING OF MAN. DE SMET, R V.
ECSTASY AND HANGOVER OF A REVOLUTION. ZVAN, ANTON.
EGALITE ET VALEURS. PERELMAN, CH.
EMERGENT WORLD-VIEWS IN THE GROWTH OF CIVILIZATIONS. RICHARDSON, DAVID BONNER.
EN MARGE DE "LA PHARMACIE DE PLATON" DE J DERRIDA. BRAGUE, REMI.
ENTWICKLUNGSTENDENZEN DES RECHTS IN DER MODERNE GESELLSCHAFT. REHBINDER, MANFRED.
EQUAL TREATMENT AND COMPENSATORY DISCRIMINATION. NAGEL, THOMAS.
EQUALITY: REPUBLIC V. PIERCE, CHRISTINE.
ERASMUS ON THE JUST WAR. FERNANDEZ-SANTAMARIA, JOSE A.
ESCAPE FROM FREEDOM AND DIGNITY. SCRIBNER, PHILLIP H.
EVEN-CHANCE LOTTERIES IN SOCIAL CHOICE THEORY. FISHBURN, PETER C.
F H BRADLEY ON CENSORSHIP AND PSYCHICAL DISTANCE. CROSSLEY, D J.
FEMINISM WITHOUT CONTRADICTIONS. ROSENTHAL, ABIGAIL L.
FETISHISM AND ECONOMIC CATEGORIES. ROVATTI, PIER ALDO.
FREUD, MARX, AND TOMORROW. MOORE, JOHN W.
GENESIS LEGALIDAD Y LEGITMIDAD DEL ESTADO SOCIAL DE DERECHO. MEDEL, JESUS LOPEZ.
HANNAH ARENDT'S CONCEPTION OF POLITICAL COMMUNITY. FUSS, PETER.
HEGEL (1770-1970): TOTALIDAD, HISTORIA Y LIBERTAD. CALERA, N M LOPEZ.
HEGEL AND THE CONTEMPORARY CRISIS OF AUTHORITY. CHRISTENSEN, DARREL E.
HEGEL'S AMERICA. KELLY, GEORGE A.
HIPPIES AND CYNICS. XENAKIS, JASON.
HOMAGE TO THE SQUARE. LEVI, ALBERT WILLIAM.
HOPE AND WORLD SURVIVAL. WU, KUANG-MING.
HOW COHERENT IS THE SOCIAL CONTRACT TRADITION? RILEY, PATRICK.
HOW DID A NEO-CONFUCIAN SCHOOL BECOME THE STATE ORTHODOXY? LIU, JAMES T C.
HUMAN BEHAVIOR IN DEDUCTIVE SOCIAL THEORY. FABIAN, ROBERT G.
HUMAN NATURE, POWER AND PARTICIPATORY DEMOCRACY. BROCKELMAN, PAUL T.
HUMAN RIGHTS IN A TECHNOLOGICAL SOCIETY. WINTER, GIBSON.
HUMAN SCIENCE AND ETHICS IN A CREATIVE SOCIETY. WINTER, GIBSON.
HUMAN VALUES AND THE TECHNOLOGY OF WEAPONS. FELD, BERNARD T.
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IDEOLOGY, EXPRESSION, AND MEDIATION IN MARX, RAPHAEL AND LUKACS. TRUITT, WILLIS H.
IL CONCETTO DI "LIBERTA" NEL FILOSOFO AMERICANO JOHN DEWEY. LA ROSA SINDONI, GIUSEPPA.
IL MARXISMO FRA STORIA E STRUTTURA. COTRONEO, GIROLAMO.
IN FAVOR OF CRYING "FIRE" IN A CROWDED THEATER. GINSBERG, ROBERT.
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INFLUENCIA DEL SISTEMA DE HEGEL EN EL IDEARIO DE CASTELAR. DE VENTOSA, E RIVERA.
INTELEKTUALNE PODSTAWY TWORCW KULTURY WEDLUG FILOZOFII SW TOMASZA Z AKWINU. WISTUBA, HALINA.
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INTRODUCTION TO "ON THE PHILOSOPHICAL FOUNDATION OF THE CONCEPT OF LABOR . KELLNER, DOUGLAS.
INVARIANT STRUCTURES OF PROGNOSIS CURVES IN FORRESTER'S "WORLD DYNAMICS" . MAIER, HELMUT AND HUGGER, WERNER.
INVISIBLE DOORWAY: HOPE AS A TECHNOLOGICAL VIRTUE. SHRIVER JR, DONALD W.
IS THE CONCEPT OF VIOLENCE COHERENT? PRIOR, ANDREW.
ISSUES OF HUMAN WELFARE. BROWN, LESTER R.
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J S MILL'S POLITICAL PHILOSOPHY OF MIND. HOLLIS, MARTIN.
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L'ANTI-FINALISME DE JACQUES MONOD. VALCKE, LOUIS.
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L'EGALITE ET SA DIALECTIQUE DEMOCRITIQUE CHEZ MONTESQUIEU. FORIERS, PAUL.
L'EMANCIPAZIONE ETICO-POLITICA DALLA RAZIONALITA POSITIVISTICA E TECNOCRATICA SECONDO J HABERMAS. POPPI, ANTONINO.
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LA CRISE DE L'EGALITARISME. FRIEDRICH, CARL J.
LA CRITICA DI MARCUSE AL FORMALISMO SCIENTIFICO. VERZILLO, ANNA.
LA GENESIS DEL INDIVIDUALISMO MODERNO. ULLOA, JOSE RAMON.
LA LANCE ET LE BOUCLIER. BERGERON, MARIE-INA.
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LA PEUR ET LA CITE. PASINI, DINO.
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LA REVOLUTION SCIENTIFICO-TECHNIQUE CONTEMPORAINE: ETAT DES RECHERCHES ET PROBLEMES. SCHOUKHARDINE, S V.
LA RICERCA E IL POTERE. ALOISI, M.
LA RIVOLUZIONE FRANCESE E LA SCIENZA: PART I. ISRAEL, G AND NEGRINI, P.
LA STRUCTURE DE LA NOTION D'EGALITE EN DROIT. VANQUICKENBORNE, MARC.
LE MONOPOLISME DE PARTI ET LA PUISSANCE POLITIQUE DES GROUPES SOCIAUX. VRACAR, STEVAN.
LE PRINCIPLE D'UTILITE ET L'EGALITE: BENTHAM ET J S MILL. GRIFFIN-COLLART, E.
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MACHT, ELITEN, DEMOKRATIE. TADIC, LJUBOMIR.
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MARX'S CONCEPT OF EXPLOITATION. CROCKER, LAWRENCE.
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MARX'S VIEW OF JUSTICE. VAN DE VEER, DONALD.
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MODERN CIVILIZATION AND SCIENTIFIC KNOWLEDGE. SACHSSE, HANS.
MODERN CIVILIZATION AND HUMAN SURVIVAL. MULLER, HERBERT J.
MODERN CIVILIZATION: ITS DEMISE. GOTESKY, RUBIN.
MODERN CIVILIZATION AND HUMAN SURVIVAL: A SOCIAL-SCIENTIFIC VIEW. LEE, ALFRED MCCLUNG.
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NATION UND MACHT. PIRJEVEC, DUSAN.
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ON FIXING SOCIAL CONCEPTS. CARE, NORMAN S.
ON INTEGRATING PHILOSOPHICAL WORKERS WITH THE MASSES OF WORKERS AND PEASANTS. KUAN, FENG.

SOCIAL-PHIL
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ON MYTH AND ITS RELATIONSHIP TO HERMENEUTICS. KOCKELMANS, JOSEPH J.
ON RELEVANCE. LAWSON, DAVID.
ON SOME SUGGESTIONS FOR HAVING NON-BINARY SOCIAL CHOICE FUNCTIONS. BATRA, RAVEENDRA N AND PATTANAIK, PRASANTA K.
ON THE MORAL AND LEGAL STATUS OF ABORTION. WARREN, MARY ANNE.
ON THE NATURE OF THE SOCIAL WORLD. COWDS, DAVID L.
ON THE NOTION OF CAUSE, WITH APPLICATIONS TO BEHAVIORISM. STADDON, J E R.
ON THE PHILOSOPHICAL FOUNDATION OF THE CONCEPT OF LABOR IN ECONOMICS. MARCUSE, HERBERT.
ON WRITING CULTURAL CRITICISM. GROSS, DAVID.
ONTOLOGIA E TEORIA DELLA VITA QUOTIDIANA NELLA RICERCA FILOSOFICA DELLA 'SCUOLA DI BUDAPEST'. BOELLA, LAURA.
OUR PRESENT CRISIS. KOSIK, KAREL.
OUTCOMES AND ABILITIES. GERT, BERNARD AND MARTIN, JAMES A.
OUTLINE OF A GENERAL THEORY OF CULTURAL CHANGE. BERGER JR, HARRY.
OVER ANTI-TECHNIEK EN TOTALE TECHNOCRATIE. SCHUURMAN, IR E.
PARADOX LOST--MAJORITY RULE REGAINED. MATES, ELAINE.
PARADOXES OF POWER AND HUMANITY. KORAC, VELJKO.
PAULINE CHRISTIANITY AND GREEK PHILOSOPHY: A STUDY OF THE STATUS OF WOMEN. CUMMING, ALAN.
PEIRCE'S CONCEPT OF COMMUNITY: ANOTHER INTERPRETATION. MAHOWALD, MARY B.
PEOPLE AND OTHER ANIMALS. GRENE, MARJORIE.
PETITE APOCALYPSE DE LA CULTURE. DELAMARE, CHARLES.
PEWIEN STRUKTURALIZM: GLOWNE KONCEPCJE CLAUDE LEVI-STRAUSSA. RUCINSKI, BRUNON J.
PHAENOMENOLOGIE DES IDEOLOGISCH-POLITISCHEN AUFTRETENS DER JUGOSLAWISCHEN MITTELKLASSE. KANGRGA, MILAN.
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PHILOSOPHY FOR THE PEOPLE. MEGILL, KENNETH.
PHILOSOPHIE DE LA CULTURE. WOJCIECHOWSKI, JERZY A.
PHILOSOPHICAL ACTIVITY AND WAR. GINSBERG, ROBERT.
PLATO ON KILLING IN ANGER: A REPLY TO PROFESSOR WOOZLEY. SAUNDERS, T J.
POLICY SCIENCE: ANALYSIS OR IDEOLOGY? TRIBE, LAURENCE H.
POLITICAL DISTORTION OF PHILOSOPHICAL CONCEPTS: A CASE HISTORY-NAZISM AND THE ROMANTIC MOVEMENT. KAMENETSKY, CHRISTA.
POLITICS, MORALS, NATURE AND CONVENTION. HENDERSON, G P.
POUVOIR ET HUMANISME. GOLDMANN, LUCIEN.
POWER AND RULE IN THE FASCIST SYSTEM. VAJDA, MIHALY.
PREFERENTIAL HIRING. THOMSON, JUDITH JARVIS.
PROFESSORS AND PSYCHOLOGICAL RESEARCHERS: CONFLICTING VALUES IN CONFLICTING ROLES. SAVIN, H B.
PUNISHMENT. MARGOLIS, JOSEPH.
RADIKALISMUS IM MOENCHGEWAND. WILENIUS, REIJO.
RAGIONE E SOCIALITA. CIARAVOLO, PIETRO.
RATIONALITY VERSUS DEHUMANIZATION. HACKER, EDWARD A.
RATIONALISM AND COMMITMENT IN SOREL. VERNON, RICHARD.
RAYMOND ARON ET LE PROBLEME DE LA GUERRE. WERNER, E.
RE: POWER. SEATON, S LEE.
REASON AND EMANCIPATION: NOTES ON HABERMAS. DALLMAYR, FRED R.
REASONABLE PROGRESS AND SELF-RESPECT. HELD, VIRGINIA.
REPARATIONS TO WRONGED GROUPS. BAYLES, MICHAEL D.
RESCHER'S DETERMINATION OF A SOCIAL PREFERENCE RANKING. RINGBOM, MARTEN.
RESPONSIBILITY FOR CRIMES OF WAR. LEVINSON, SANFORD.
REVERSE DESCRIMINATION AND COMPENSATORY JUSTICE. TAYLOR, PAUL W.
RHETORIC, ETHICS AND MANIPULATION. PARKER, DOUGLAS H.
RIGHTS AND CLAIMS. BANDMAN, BERTRAM.

SOCIAL-PHIL
RIGHTS OVER CHILDREN. SHRAG, FRANCIS.
RISE AND FALL OF TRANSCENDENTAL ANTHROPOLOGY. LENHARDT, CHRISTIAN.
ROUSSEAU ON THE ARTS AND SCIENCES. GOUREVITCH, VICTOR.
SARTRE INTERVIEWS. GROSS, GEORGE.
SARTRE'S INDIVIDUALIST SOCIAL THEORY. ARONSON, RONALD.
SARTRE'S HYPEREMPIRICAL DIALECTIC. STACK, GEORGE J.
SCALE AND NATION. GELLNER, ERNEST.
SCIENCE IN RETROSPECT AND FORECAST. VLACHY, J.
SCIENTIFIC AND TECHNICAL PROGRESS AND HUMANISM. KUVACIC, IVAN.
SEARLE ON INSTITUTIONAL OBLIGATION. RUBEN, DAVID-HILLEL.
SELF AND THE REVOLT AGAINST METHOD. FOSS, DANIEL C.
SELF-MANAGEMENT EGALITARIANISM AND SOCIAL DIFFERENTIATION. RUS, VELJKO.
SOCIAL DIMENSIONS OF THE NATURALISTIC OUTLOOK. OPLER, MARVIN K.
SOCIAL MIND AND POLITICAL ORDER. LEE, HAROLD N.
SOCIALISM WITHOUT SOCIALISTS: THE PROSPECT FOR AMERICA. HODGES, DONALD.
SOCIALIST IDEAS AND REALITY. PESIC-GOLUBOVIC, ZAGORKA.
SOCIALITY IN HAROLD N LEE'S THOUGHT. JONES, MARTIN M.
SOME CONJECTURES ABOUT THE CONCEPT OF RESPECT. FEINBERG, JOEL.
SOME CONTRADICTIONS AND INSUFFICIENCIES OF YUGOSLAV SELF-MANAGING SOCIALISM. SUPEK, RUDI.
SOME NOTES ON THE RADICAL. EARLE, WILLIAM.
SOME PROBLEMS OF MEANING. MULLER, HERBERT J.
SPINOZA ET LA SEPARATION ENTRE LES HOMMES. BRYKMAN, G.
SPORT, ACHIEVEMENT, AND THE NEW LEFT CRITICISM. LENK, HANS.
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SUMMARIES OF SELECTED WORKS ON THE LEISURELY ATTITUDE. GRATTON, CAROLYN.
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THE AUTHORITARIAN STATE. HORKHEIMER, MAX.
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THE CONTOURS OF RESPONSIBILITY: A NEW MODEL. MORRE, HAROLD AND NEVILLE, ROBERT AND SULLIVAN, WILLIAM.
THE DESIRE FOR PRIVATE GAIN: CAPITALISM AND THE THEORY OF MOTIVES. SCHMITT, RICHARD.
THE DEVELOPMENT OF G H MEAD'S SOCIAL PSYCHOLOGY. COOK, GARY ALAN.
THE DEVELOPMENT OF SOCIAL RELIGION: A CONTRADICTION OF FRENCH FREE THOUGHT. BOSS, RONALD I.
THE DIALECTIC OF T W ADORNO. BUCK-MORSS, SUSAN.
THE DIALECTICS OF YOUTH CULTURE: OLD WINE IN NEW BOTTLES? BERLOWITZ, MARVIN J.
THE DISCOURSE ON INEQUALITY AND THE SOCIAL CONTRACT. MACADAM, J I.
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THE IDEA OF MANIPULATION AND MANIPULATION OF IDEAS. SUSNJIC, DURO.
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THE INSTITUTE ON RELIGION IN AN AGE OF SCIENCE: A TWENTY-YEAR VIEW. BURHOE, RALPH WENDELL.
THE INTELLECTUALS AND POWER: A DISCUSSION BETWEEN MICHEL FOUCAULT AND GILLES DELEUZE. SEEM, MARK.
THE JUNE STUDENT MOVEMENT AND SOCIAL REVOLUTION IN YUGOSLAVIA. STOJANOVIC, SVETOZAR.
THE JUST STATE AS A ROUND SQUARE. JAGGAR, ALISON.
THE JUSTIFICATION OF LIBERALISM. THOMAS, D A LLOYD.
THE LEISURELY ATTITUDE. FEIBLEMAN, JAMES K.
THE LIMITS OF FREEDOM AND THE TECHNOLOGIES OF BEHAVIOUR CONTROL. NEVILLE, ROBERT.
THE MARXISM OF SIDNEY HOOK. CAMPORESI, CRISTIANO.
THE ONTOLOGY OF THE GENERATION GAP. GRANGE, JOSEPH.
THE ORIGIN OF CONFUCIUS'S IDEOLOGY OF "HARMONY BUT NOT EQUALITY" AND THEOLOGICAL GOAL OF HIS THEORY OF RECONCILING CONTRADICTIONS. CHAO, CHI-PIN.
THE PARADOX OF PROGRESS: DECLINE AND DECAY IN "THE WEALTH OF NATIONS". HEILBRONER, ROBERT L.
THE PEOPLE'S COMMUNES AND THE PARIS COMMUNE. LIU, JOSEPH.
THE PLURAL LOGICS OF PROGRESS. BERQUE, JACQUES.
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THE PUBLIC INTEREST. BENDITT, THEODORE M.
THE SCIENCE OF MORALS AND THE DISEASES OF CULTURE. SOMERVILLE, JOHN.
THE SOCIAL AND RELIGIOUS PHILOSOPHY OF KESHUB CHUNDER SEN. BISHOP, DONALD H.
THE SOCIAL CONCEPTS OF HUMANISM. TONNE, HERBERT A.
THE SOCIOLOGICAL MIND OF THORSTEIN VEBLEN. BERGEN JR, TIMOTHY J.
THE SOVIET FOLKTALE AS AN IDEOLOGICAL STRATEGY FOR SURVIVAL IN INTERNATIONAL BUSINESS RELATIONS. FARRER, DEAN GRIMES.
THE STRUGGLE OF MARX AND ENGELS AGAINST "GENUINE SOCIALISM". KU, CHIN-P'ING.
THE TASK OF RELEVANCE: AUROBINDO'S SYNTHESIS OF RELIGION AND POLITICS. JOHNSON, DAVID L.
THE TASKS OF THE POLITICAL EDUCATOR. RICOEUR, PAUL.
THE THEORY OF THE CRASH. COLLETTI, LUCIO.
THE UNIQUENESS OF MAN AND THE DIALECTIC OF HISTORY. LEWIS, JOHN.
THERAPY FOR AN ENVIOUS AGE: THE ART OF FAITHLESSNESS. SPAHR, CHARMANE.
TOKEN AND TABOO: BEHAVIOR MODIFICATION, TOKEN ECONOMIES, AND THE LAW. WEXLER, DAVID B.
TOWARD A SOUND MORAL POLICY ON ABORTION. COFFEY, PATRICK J.
TOWARD NEW FORMS OF LIBERATION: A MILDLY UTOPIAN PROPOSAL. LAUDICINA, ELEANOR V.
TWO BLOWN FUSES IN GOLDMAN'S ANALYSIS OF POWER. BRAYBROOKE, DAVID.
UEBER DAS PROBLEM DER VERDINGLICHUNG BEI LUKACS UND HEIDEGGER. ROSSI, SIRPA.
UN POETA EN LA SORBONA. SPENDER, STEPHEN.
VALUATIONS AND THEORIES OF SOCIAL INTERACTION. KULTGEN, JOHN.
VIETNAM AND THE CALCULATION OF ATROCITIES. WELLS, DONALD.
VOLUNTARY OBLIGATIONS AND NORMATIVE POWERS: PART II. RAZ, JOSEPH.
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WATERGATE AND THE DEMOCRATIC IDEAL. PLATT, THOMAS.

SOCIAL-PHIL
WESTERN CIVILIZATION ON TRIAL. LOVERDE, LORIN.
WHAT ARISTOCLES SAID TO MARTIN. UEMURA, JOSEPH N.
WHAT IS SPORT? JEU, BERNARD.
WHAT KIND OF BEINGS CAN HAVE RIGHTS? HARRISON III, FRANK R.
WHATEVER HAPPENED TO VAUDEVILLE: A REPLY TO PROFESSOR CHOMSKY. HERRNSTEIN, R J.
WHEN ARE IMMORALITIES CRIMES? NIELSEN, KAI.
WHO IS THE CONTEMPORARY HERO? KLIBANSKY, RAYMOND.
WOLFF ON VIOLENCE. FLANAGAN, PATRICK.
YUGOSLAV SOCIETY BETWEEN REVOLUTION AND STABILIZATION. JAKSIC, BOZIDAR.
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SOCIAL-PSYCHOLOGY
AMOUR ET VIOLENCE DANS LA DIALECTIQUE PLATONICIENNE. LAFRANCE, YVON.
LEVI-STRAUSS AND MARX ON HISTORY. TOPOLSKI, JERZY.
LOGICAL REDUCTION AND SOCIAL PSYCHOLOGY. CHADWICK-JONES, J K.
LUCIFER AND THE LORD. BOJANOVIC, RADE.
SELVES SELVING: DEVELOPMENT OF A SENSE OF SELF-DETERMINATION. SIDERITS, MARY ANNE.

SOCIAL-ROLE(S)
L'ACINEMA: LE NIHILISME DES MOUVEMENTS CONVENUS. LYOTARD, JEAN-FRANCOIS.

SOCIAL-SCIENCES
A COMMENT ON 'THE EXTRAORDINARY CLAIM OF PRACEOLOGY'. BLOCK, WALTER.
A PHILOSOPHICAL ANALYSIS OF SOME OF THE FUNDAMENTAL TECHNIQUES USED IN THE STUDY OF HUMAN BEHAVIOR. KROYER, D JOHN.
A THEORY OF COMMUNICATIVE COMPETENCE. MCCATHY, T A.
AN INCOMPLETENESS PROBLEM IN HARSANYI'S GENERAL THEORY OF GAMES AND CERTAIN RELATED THEORIES OF NON-COOPERATIVE GAMES. MCCLENNEN, EDWARD F.
EMPATHY AND EDUCATION. GRIBBLE, JAMES AND OLIVER, GRAHAM.
EXPLANATORY POWER AND EXPLANATORY APPEAL OF THEORIES. RAPOPORT, ANATOL.
FOUCAULT DECODED: NOTES FROM UNDERGROUND. WHITE, HAYDEN V.
HUMAN BEHAVIOR IN DEDUCTIVE SOCIAL THEORY. FABIAN, ROBERT G.
HUMAN SCIENCE AND ETHICS IN A CREATIVE SOCIETY. WINTER, GIBSON.
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INSTEAD OF DECEPTION. MIXON, DON.
JUERGEN HABERMAS: A SOCIAL SCIENCE OF THE MIND. HILL, MELVYN ALAN.
LA PSICOLOGIA, LAS RELACIONES INTERDESCIPLINARIAS Y EL SISTEMA DE LAS CIENCIAS. PIAGET, JEAN.
MAX WEBER AND THE DYNAMICS OF RATIONALIZED DOMINATION. COHEN, JEAN.
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MODERN CIVILIZATION AND HUMAN SURVIVAL: A SOCIAL-SCIENTIFIC VIEW. LEE, ALFRED MCCLUNG.
NEWCOMB'S PARADOX REVISITED. BAR-HILLEL, MAYA AND MARGALIT, AVISHAI.
NOTES ON THE SO-CALLED INCOMPLETENESS PROBLEM AND ON THE PROPOSED ALTERNATIVE CONCEPT OF RATIONAL BEHAVIOR. HARSANYI, JOHN C.
ON HAVING THE OPPORTUNITY. BRAND, MYLES.
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REFLECTIONS ON PHILOSOPHICAL ANTHROPOLOGY (A REPLY TO PROFESSOR THOMAS). RACHNER, JANE.
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SOCIAL SCIENCE AND HARD DATA. NIELSEN, KAI.
SOCIAL SCIENCE. KNIGHT, FRANK H.
THE GENERATION AND UTILIZATION OF SOCIAL DATA. BRADBURN, NORMAN M.

SOCIAL-SCIENCES
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WEBER'S THESIS AS AN HISTORICAL EXPLANATION. SPRINZAK, EHUD.

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POLITICAL WISDOM: AN INTERPRETATION OF "SUMMA THEOL" II-II, 50. MULVANEY, ROBERT J.
SYNECHISM, SOCIALISM, AND CYBERNETICS. ESPOSITO, JOSEPH L.
THE POLITICS OF CONTEMPORARY PHILOSOPHY OF HISTORY. WHITE, HAYDEN V.

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A GRAPH-THEORETICAL APPROACH TO THE AGGREGATION OF INDIVIDUAL PREFERENCE ORDERINGS. CZAYKA, L AND KRAUCH, H.
AESTHETICS AS SOCIAL THEORY: INTRODUCTION TO FEHER'S "IS THE NOVEL PROBLEMATIC? FEENBERG, ANDREW.
BERTRAND RUSSELL- PHILOSOPHER AND HUMANIST. NARSKII, I S AND POMOGAEVA, E F.
CRITICAL SOCIAL THEORY IN MARX. MARKOVIC, MIHAILO.
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L'EGALIET: CONDITION DE L'HARMONIE SOCIALE POUR J J ROUSSEAU. GRIFFIN-COLLART, E.
LE MONOPOLISME DE PARTI ET LA PUISSANCE POLITIQUE DES GROUPES SOCIAUX. VRACAR, STEVAN.
LE PRINCIPLE D'UTILITE ET L'EGALITE: BENTHAM ET J S MILL. GRIFFIN-COLLART, E.
LIBERALISM, NON-BINARY CHOICE AND PARETO PRINCIPLE. RAMACHANDRA, V S.
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MAN AND HIS NATURAL ENVIRONMENT. FEDOROV, E K AND NOVIK, I B.
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REPLY TO PROFESSOR SHUE. LICHTHEIM, GEORGE.
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THE BACKGROUND OF SARTRE'S SOCIAL DIALECTIC. STACK, GEORGE.
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DESERT, CONSENT, AND JUSTICE. SLOTE, MICHAEL A.
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IS EMPIRICISM AN IDEOLOGY? NIELSEN, KAI.
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L'ACINEMA: LE NIHILISME DES MOUVEMENTS CONVENUS. LYOTARD, JEAN-FRANCOIS.
THE POLITICALIZATION OF EDUCATION. RAYWID, MARY ANNE.

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DESERT, CONSENT, AND JUSTICE. SLOTE, MICHAEL A.
DESILUSION JURIDICA Y LIBERTAD. ANDREU, ANTONIO JARA.
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EARLY TRENDS IN THE INDIAN UNDERSTANDING OF MAN. DE SMET, R V.
EN MARGE DE "LA PHARMACIE DE PLATON" DE J DERRIDA. BRAGUE, REMI.
ENSAYOS FILOSOFICOS ALEMANES. LEIBNIZ, GOTTFRIED WILHELM.
ENTWICKLUNGSTENDENZEN DES RECHTS IN DER MODERNE GESELLSCHAFT. REHBINDER, MANFRED.
EQUAL TREATMENT AND COMPENSATORY DISCRIMINATION. NAGEL, THOMAS.
FILOSOFIA DE UNA REFORMA. FAURE, EDGAR.
HANNAH ARENDT'S CONCEPTION OF POLITICAL COMMUNITY. FUSS, PETER.
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LA CONCEZIONE DEL DIRITTO DI NATURA IN CARLANTONIO PILATI. ARMELLINI, SERENELLA.

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LA FILOSOFIA DEL DERCHO DE CCRADC MONTERO. VALLS, FRANCISCO J.
LA NOTION D'EGALITE DANS LES PRINCIPES GENERAUX DU DROIT. BUCH, HENIR.
LA PEUR ET LA CITE. PASINI, DINO.
LA REFORMA DE LAS ESTRUCTURAS EDUCATIVAS. SIGUAN, MIGUEL.
LA RIVOLUZIONE FRANCESE E LA SCIENZA: PART I. ISRAEL, G AND NEGRINI, P.
LA STRUCTURE DE LA NOTION D'EGALITE EN DROIT. VANQUICKENBORNE, MARC.
LA TOLERANCE. VUILLEMIN, J.
LEARNING ANC THE EXPRESSION OF EMOTICN. SCHRAG, FRANCIS.
LOS DERECHOS DEL SUBNORMAL: PROBLEMAS FUNDAMENTALES DEL ESTATUTO JURIDICO DEL SUBNORMAL EN EL DERECHO ESPANCL. SARDINA-PARAMO, JUAN ANTONIC.
MARX ON SPECIES--BEING AND SCCIAL ESSENCE. SANTILLI, PAUL.
MARX'S "GEMEINSCHAFT": ANOTHER INTERPRETATION. MAHOWALD, MARY B.
MARX'S SUBLATION OF PHILOSOPHY INTO PRAXIS. CATON, HIRAM.
MARXISM AND RETRIBUTION. MURPHY, JEFFRIE G.
MARXISM AND WOMEN'S LIBERATICN. MITCHELL, JULIET.
MARXISM EAST AND WEST: LENIN'S REVISICNS CF ORTHODOX MARXISM AND THEIR SIGNIFICANCE FOR NCN-WESTERN REVOLUTION. BENDER, FREDERIC L.
MITIFICACION Y DIALECTICA EN EL ESTACC DE DERECHO. CALERA, N M LOPEZ.
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ON THE PHILCSOPHICAL FOUNDATION OF THE CONCEPT OF LABOR IN ECONOMICS. MARCUSE, HERBERT.
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PHILOSCPHY AND REVOLUTICN: CCNFUCIANISM AND PRAGMATISM. WU, JOSEPH S.
PREGIUDIZIO E LIBERTA. DE FINETTI, B.
PROBLEM OF VALUE IN SCIENCE ANC THE SIGNIFICANCE OF HISTORY AND PHILOSCPHY OF SCIENCE. GEORGE, PULIVELIL M.
PROBLEMI E PROSPETTIVE NELLA STORIOGRAFIA DELLA SCIENZA. ROSSI, PAOLO.
PRCMETEO. MONTALENTI, G.
PUNISHMENT. MARGOLIS, JOSEPH.
QUI EST LE SOCRATE DE NIETZSCHE? LE GAL, Y.
RAGIONE E SCCIALITA. CIARAVOLO, PIETRO.
REFLECTIONS OF TIME. BARDEN, GARRETT.
REPLY TO LYCNS AND TEITELMAN. RAWLS, JOHN.
SARTRE'S CRAMATIC PHILCSOPHICAL QUEST. BUKALA, C R.
SARTRE'S INDIVIDUALIST SOCIAL THEORY. ARCNSON, RONALD.
SOCIAL DIMENSIONS CF THE NATURALISTIC CUTLCOK. OPLER, MARVIN K.
SOCIAL MIND AND POLITICAL CRDER. LEE, HARCLD N.
SOCIAL SCIENCE. KNIGHT, FRANK H.
SOCIOLOGIE DEL DERECHO Y FILCSCFIA DEL DERECHO. SICHES, LUIS RECANSENS.
STORIA E STRUTTURA NELL'ESSEGESI MARXISTA DI ALFRED SCHMIDT. CEPPA, LEONARDO.
STREIKS IN DER GEGENWAERTIGEN JUGOSLAWISCHEN GESELLSCHAFT. POPOV, NEBOJSA.
SUL CCNDIZIONAMENTC POLITICO DELLA SCIENZA. BULFERETTI, L.
SULL'USO DI CHASSE DELLA SCIENZA. PALA, A.
SYMBOLIC INTERACTIONISM: A "LEFT-MEADIAN" INTERPRETATION. CRONK, GEORGE FRANCIS.
SYNCHRONICITY AND COMPLEMENTARITY WITH REGARD TC LIFE. PEERBOLTE, M LIETAERT.
T S ELICT: AN EDUCATIONAL DABBLER. SIMPSON, DOUGLAS J.
THE CONCEPT CF CRIME. ARMOUR, LESLIE.
THE DEPERSONALIZATION OF VICLENCE: REFLECTION ON THE FUTURE OF PERSONAL RESPCNSIBILITY. BYRNE, EDMUND F.

SOCIETY(-TIES)
THE DEVELOPMENT OF SOCIAL RELIGION: A CONTRADICTION OF FRENCH FREE THOUGHT. BOSS, RONALD I.
THE DISCOURSE ON INEQUALITY AND THE SOCIAL CONTRACT. MACADAM, J I.
THE FALLACY OF ANSELM'S ARGUMENT. GROSS, TIMOTHY JOHN.
THE INTELLECTUALS AND POWER: A DISCUSSION BETWEEN MICHEL FOUCAULT AND GILLES DELEUZE. SEEM, MARK.
THE MEANING OF 'TE' IN THE 'TAO TE CHING': AN EXAMINATION OF THE CONCEPT OF NATURE IN CHINESE TAOISM. CHEN, ELLEN MARIE.
THE PLURAL LOGICS OF PROGRESS. BERQUE, JACQUES.
THE POLITICALIZATION OF EDUCATION. RAYWID, MARY ANNE.
THE POLITICS OF CONTEMPORARY PHILOSOPHY OF HISTORY: A REPLY TO HAYDEN WHITE. DRAY, W H.
THE POSSIBILITY OF ART: REMARKS ON A PROPOSAL BY DICKIE. COHEN, TED.
THE SCIENTIFIC AND TECHNOLOGICAL REVOLUTIONS AND THEIR IMPLICATIONS FOR SOCIETY. LINDSAY, R B.
THOMAS HOBBES ET LA DEFENSE DU POUVOIR "DE FACTO". SKINNER, Q.
TRABAJO Y DERECHO NATURAL. BALLESTEROS, ALBERTO MONTORO.
WHEN ARE IMMORALITIES CRIMES? NIELSEN, KAI.

SOCIOLOGY
'IDEAS' AND 'STRUCTURE' IN THE FORMATION OF INDEPENDENCE IDEALS. SMITH, A D.
"SYSTEMTHEORIE": FILOSOFIA DEL DERECHO O SOCIOLOGIA JURIDICA? OLLERO, ANDRES.
COMPARATIVE SOCIAL RESEARCH AND METHODOLOGICAL PROBLEMS OF SOCIOLOGICAL INDUCTION. NOWAK, STEFAN.
DENKEN OVER DE MAATSCHAPPIJ ALS EMPIRISCHE WETENSCHAP. THURLINGS, J M G.
NOTAS SOBRE LA FUNCION METODICA DE LA SOCIOLOGIA DEL DERECHO. BALLESTEROS, ALBERTO MONTORO.
OBSTACLES TO THE ACCUMULATION OF KNOWLEDGE IN THE SOCIAL SCIENCES. LEE, HANS E.
ON THE CONSTRUCTION OF SOCIOLOGICAL EXPLANATIONS. COHEN, BERNARD P.
ON THE SUBJECTIVITY OF TOOTHACHES AND TEACHING: AN APPLICATION OF THE PHENOMENOLOGICAL SOCIOLOGY OF ALFRED SCHUTZ. COLLINS, CLINTON.
ON THE UNDERLYING EPISTEMOLOGY OF SOME SOCIOLOGICAL THEORIES AND ON ITS SCIENTIFIC CONSEQUENCES. BOUDON, RAYMOND.
PHILOSOPHY, HISTORY, AND SOCIOLOGY OF MATHEMATICS: A CASE OF "BORDERLINE DISPUTE". FANG, J.
REASON, TRADITION, AND THE PROGRESSIVENESS OF SCIENCE. KING, M D.
SELF AND THE REVOLT AGAINST METHOD. FOSS, DANIEL C.
SOCIAL SCIENCE AND HARD DATA. NIELSEN, KAI.
SOCIOLOGIE DEL DERECHO Y FILOSOFIA DEL DERECHO. SICHES, LUIS RECANSENS.
SOCIOLOGY, PHENOMENOLOGY, AND SURRENDER-AND-CATCH. WOLFF, KURT H.
THE CONCEPT OF CULTURAL PLURALISM. PRATTE, RICHARD.
VALUATIONS AND THEORIES OF SOCIAL INTERACTION. KULTGEN, JOHN.
WITTGENSTEIN AND MANNHEIM ON THE SOCIOLOGY OF MATHEMATICS. BLOOR, DAVID.

SOCRATES
EL INTELECTUALISMO ETICO DE SOCRATES. COLBERT JR, JAMES G.
EL METODO SOCRATICO. JULIA, VICTORIA E.
FOREIGN BOOKS ON GREEK PHILOSOPHERS: SOCRATES AND PLATO. SWEENEY, LEO.
I PRESOCRATICI E SOCRATE NELLA TESTIMONIANZA PLATONICA. MONTUORI, MARIO.
IS PHILOSOPHY STILL POSSIBLE? NEWMANN, HARRY.
KIERKEGAARD INTERPRETE DE NIETZSCHE. ASSAAD-MIKHAIL, F.
RHETORIC AS SEDUCTION. KELLEY JR, WILLIAM G.
SOCRATES AND THE DAUGHTER OF ARISTIDES. WOODBURY, LEONARD.
SOCRATES ON CIVIL DISOBEDIENCE AND REBELLION. JAMES, GENE G.
SOCRATES' MULISHNESS AND HEROISM. CLAY, DISKIN.
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SOCRATES
THE FIRST SOCRATIC PARADOX. NAKHNIKIAN, GEORGE.
THE UNITY OF VIRTUE. PENNER, TERRY.

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LA MORAL DEL APOYO MUTUO ANARQUISTA. DIAZ, CARLOS.

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THE "FIFTH MEDITATION" AND HUSSERL'S CARTESIANISM. CARR, DAVID.
THE A PRIORI OF COMMUNICATION AND THE FOUNDATION OF THE HUMANITIES. APEL, KARL-OTTO.
THE TRANSCENDENTAL IMPOSSIBILITY OF SOLIPSISM. SRZEDNICKI, JAN.
WITTGENSTEIN'S EARLY THEORY OF THE WILL: AN ANALYSIS. WALKER, JEREMY.

SOLITUDE
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SOLMSEN,F
AMBIGUITY IN EMPEDOCLES B17,3-5: A SUGGESTION. MANSFELD, J.

SOMMERS,F
ARMSTRONG ON DISEMBODIED MINDS. ENGLEBRETSEN, GEORGE.
SOMMERS ON EMPTY DOMAINS AND EXISTENCE. ENGLEBRETSEN, GEORGE.

SONATA(S)
A W SCHLEGEL'S MYSTIC PRINCIPLE AND THE MUSIC OF BEETHOVEN. BARON, JOHN H.
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SOPHISTS
ISOCRATES, "AGAINST THE SOPHISTS", 16. SCHLATTER, FREDERIC W.
STYLISTICS: THE END OF A TRADITION. GRAY, BENNISON.

SOPHOCLES
LA SOLITUDINE DELL'EROE SOFOCLEO. D'ANGELO, CLAUDIA BALDASSARRI.

SOREL,G
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CRITICAL NOTICE OF T M ROBINSON, PLATO'S 'PSYCHOLOGY'. DYBIKOWSKI, J C.
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ENTHYMEMES: BODY AND SOUL. MILLER, ARTHUR B.
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LA "ANALOGY OF RELIGION" DI JOSEPH BUTLER NELLA CRITICA D'OGGI. BABOLIN, ALBINO.
PLOTIN ET LE MIROIR DE DIONYSOS. PEPIN, JEAN.
REFLECTIONS ON HUME'S AND THE BUDDHA'S IDEAS ABOUT THE SOUL. LITTLE, IVAN L.
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SCIENCE AND RELIGION IN DESCARTES' 'MEDITATIONS'. DORTER, KENNETH.
SOUL IN REPUBLIC X 611. SHINER, ROGER A.
TESTI TEOLOGICO-FILOSOFICI LOCKIANI; DAL MS LOCKE C 27 DELLA LOVELACE COLLECTION. SINA, MARIO.
THE SOUL-BODY PROBLEM IN ST THOMAS. KREYCHE, GERALD F.
VERSO UN TOMISMO ESISTENZIALE. ORLANDO, PASQUALE.
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REMARQUES SUR LE TRAVAIL DU SON DANS LA PRODUCTION CINEMATOGRAPHIE STANDARDISEE. AVRON, DOMINIQUE.
WHAT IS SOUND TO MUSIC? DLUGOSZEWSKI, LUCIA.

SOVEREIGNTY
DIMENSIONS OF A RIGHT OF REVOLUTION. NEWTON, LISA PERKINS.
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CULTURAL INFLUENCES IN CONTEMPORARY SPACE THEORY. RICHARDSON, D B.
DO ORDINARY SPATIAL AND TEMPORAL EXPRESSIONS DESIGNATE RELATIONS? KHATCHADOURIAN, HAIG.

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EL TIEMPO Y EL ESPACIO EN COSTA DE BEUREGARD. LUNGARZO, CARLOS A.
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SEGURIDAD Y ESTADO DE DERECHO. DE QUININES, N C.

SPARSHOTT,F
SPARSHOTT ON RELEVANCE. NICKEL, JAMES W.

SPEAIGHT,R
TEILHARD DE CHARDIN AND "THE MYSTERIOUS DIVINITY, EVOLUTION". CAMPBELL, HARRY M.

SPEAKING
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REPLY TO SELLARS. MARRAS, A.
REPLY TO MARRAS. SELLARS, WILFRID.

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THE POLITICS OF CONTEMPORARY PHILOSOPHY OF HISTORY. WHITE, HAYDEN V.
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THE NON-EXISTENCE OF ILLOCUTIONARY FORCES: A REPLY TO MR BURCH. COHEN, L JONATHAN.
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VOLUNTARY OBLIGATIONS AND NORMATIVE POWERS: PART I. MACCORMICK, NEIL.

SPENCE,R
CAN PSYCHOLOGY DO WITHOUT PRIVATE DATA? ALSTON, WILLIAM P.

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COMMENT ON WATT. HARRIS, ERROL E.
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SPIRAL(S)
THE SPIRAL IN THE MUSIC OF KARLHEINZ STOCKHAUSEN. PURCE, JILL.

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DOSTOEVSKY AND MENDELEEV: AN ANTISPIRITIST DIALOGUE. VOLGIN, I L AND RABINOVICH, V L.
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FLEW, STRAWSON AND LOCKE'S PARROT. MOULDER, JAMES.
HEGEL Y EL ENIGMA DEL TIEMPO. PUCCIARELLI, EUGENIO.
LACHELIER, CRITIQUE DE COUSIN. BOUCHARD, ROCH.
LAS INFLUENCIAS MISTICAS EN EL ROMANTICISMO ALEMAN. WEYLAND, MIRIANA.
LINEAMENTI DI UNA CRITICA DELLA FILOSOFIA DEL CROCE E DEL GENTILE. PIRRONE, MANLIO.
MATERIA Y MAL EN LA FILOSOFIA DE PLOTINO. SANTA CRUZ DE PRUNES, MARIA ISABEL.
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TEILHARD DE CHARDIN AND CHRISTIAN SCHOOLS. COLLINS, PETER M.
TESTI TEOLOGICO-FILOSOFICI LOCKIANI; DAL MS LOCKE C 27 DELLA LOVELACE COLLECTION. SINA, MARIO.
THE SPIRIT AND COMMUNITY DISCERNMENT IN AQUINAS. MAHONEY, JOHN.

SPIRITO,U
CRISI DELLA SOCIETA, CRISI DELLA SCUOLA: VERITA E RIVELAZIONE. PORRINO, SALVATORE.

SPIRITUAL
IL PENSIERO POLITICO DI BERNARDO DI CHIARAVALLE. CORRADI, MARIA GRAZIA.

SPIRITUALITY
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SPORT, ACHIEVEMENT, AND THE NEW LEFT CRITICISM. LENK, HANS.
WHAT IS SPORT? JEU, BERNARD.

STACE,W
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LANGUAGE AND THE INTERPRETATION OF MYSTICAL EXPERIENCE. GARSIDE, BRUCE.
MYSTICISM, CONTRADICTION, AND INEFFABILITY. PLETCHER, GALEN K.
THE REFUTATION OF STACE. ROHATYN, DENNIS A.

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LAS INFLUENCIAS MISTICAS EN EL ROMANTICISMO ALEMAN. WEYLAND, MIRIANA.

STALIN,J
CONTEMPORARY FORMS OF MENTAL VICLENCE. KOVACIC, IVAN.

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DEUX CONTRIBUTIONS A L'ANALYSE DU STALINISME TCHECOSLOVAQUE. CEMERNIK, JOZEF.
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STANTON,E
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DEUX CONTRIBUTIONS A L'ANALYSE DU STALINISME TCHECOSLOVAQUE. CEMERNIK, JOZEF.
DIE BEDEUTUNG DES PRAEZEDENZFALLES FUER DIE JURISTISCHE BEWEISFUERHRUNG UND DIE THEORIE DES RECHTSSTAATES. BONDY, OTTO.
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EL DERECHO EN ADOLFO POSADA. NAVARRETE, JOSE F LORCA.
ERASMUS ON THE JUST WAR. FERNANDEZ-SANTAMARIA, JOSE A.
FORCE AND ITS POLITICAL USE IN HOBBES. POLIN, RAYMOND.
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IS PHILOSOPHY STILL POSSIBLE? NEWMANN, HARRY.
LA "NOVITA" NELLA CONCEZIONE MORALE DI J BAPTIST VON HIRSCHER. BALESTRO, PIETRO.
LA SIGNIFICATION DU CONTRAT DANS LA "DOCTRINE DU DROIT" DE KANT. GOYARD-FABRE, S.
MARXISM AND RETRIBUTION. MURPHY, JEFFRIE G.
MEDICINE AND THE STATE: THE FIRST AMENDMENT VIOLATED. KURTZ, PAUL.
MITIFICACION Y DIALECTICA EN EL ESTADO DE DERECHO. CALERA, N M LOPEZ.
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NOTAS SOBRE LA PRESENCIA DE HOBRES EN LA SOCIEDAD CONTEMPORANEA. VALLS, FRANCISCO JAVIER.

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SEGURIDAD Y ESTADO DE DERECHO. DE QUININES, N C.
SOCIALIST IDEAS AND REALITY. PESIC-GOLUBOVIC, ZAGORKA.
SPINOZA ET LA SEPARATION ENTRE LES HOMMES. BRYKMAN, G.
SULLA NOZIONE DI COSTITUZIONE IN HEGEL. BOBBIO, NORBERTO.
THE AUTHORITARIAN STATE. HORKHEIMER, MAX.
THE DISCOURSE ON INEQUALITY AND THE SOCIAL CONTRACT. MACADAM, J I.
THE JUST STATE AS A ROUND SQUARE. JAGGAR, ALISON.
THE JUSTIFICATION OF LIBERALISM. THOMAS, D A LLOYD.
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A COMMENT ON RUSE'S ANALYSIS OF FUNCTION STATEMENTS. WRIGHT, LARRY.
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FALSE STATEMENT IN THE 'SOPHIST' AND THEAETETUS' MATHEMATICS. ANDIC, MARTIN AND BROWN, MALCOLM.
IS METAPHYSICS OUTMODED? KILGORE, WILLIAM J.
PRAGMATICALLY NECESSARY STATEMENTS. NERLICH, GRAHAM.
PRESUPPOSITION, TRUTH AND EXISTENCE. ENGLEBRETSEN, GEORGE.
QUINE ON ANALYTICITY. SLEINIS, E E.
RYLE'S "REDUCTIO AD ABSURDUM" ARGUMENT. ROUTLEY, R AND ROUTLEY, V.
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THE THIRD DOGMA OF EMPIRICISM. DREHER, JOHN.

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CARNAP'S NEW SYSTEM OF INDUCTIVE LOGIC. HILPINEN, RISTO.
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THE TWISTING OF THE I Q TEST. AGASSI, JOSEPH.
TWO POINTS IN THE THEORY OF STATISTICAL INFERENCE. BARNARD, G A.
UNFAIR TO FREQUENCIES. SKLAR, LAWRENCE.

STEALING
WHY SHOULD ANYONE REFRAIN FROM STEALING? DILLON, M C.

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STEGMULLER ON THE RELATIONSHIP BETWEEN THEORY AND EXPERIENCE. KOCKELMANS, JOSEPH J.

STEIN,H
REPLY TO STEIN AND EARMAN. GRAVES, JOHN C.

STEPHEN,J
THE CONCEPT OF CRIME. ARMOUR, LESLIE.

STEPHEN,L
LA "ANALOGY OF RELIGION" DI JOSEPH BUTLER NELLA CRITICA D'OGGI. BABOLIN, ALBINO.

STEVENSON,C
ON STEVENSON'S IF-ICULTIES. MARTIN, R M.
OPEN CONCEPTS. WEITZ, MORRIS.
THE PRACTICALITY OF MORAL JUDGMENTS. BOATRIGHT, JOHN R.

STEVENSON,J
IDENTITY, INDISCERNIBILITY, AND BELIEF. SWARTZ, ROBERT J.

STEWART,J
FOREIGN BOOKS ON GREEK PHILOSOPHERS: SOCRATES AND PLATO. SWEENEY, LEO.

STICH,S
INDETERMINACY OF TRANSLATION. SCHICK, KARL.
TACIT KNOWLEDGE. GRAVES, CHRISTIAN AND OTHERS.

STICHLER,A
IL PENSIERO POLITICO DI BERNARDO DI CHIARAVALLE. CORRADI, MARIA GRAZIA.

STILLINGFLEET,E
LOCKE ON FAITH AND KNOWLEDGE. HELM, PAUL.

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ON THE NOTION OF CAUSE, WITH APPLICATIONS TO BEHAVIORISM. STADDON, J E R.

STIRLING,J
THE THING IN ITSELF IN ENGLISH INTERPRETATIONS OF KANT. HOAGLUND, JOHN.

STIRNER,M
DER STANDPUNKT DES EGOZENTRISMUS: ZUR PHILOSOPHIE DES ICH VON MAX STIRNER. SCHNEIDERS, WERNER.

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THE SPIRAL IN THE MUSIC OF KARLHEINZ STOCKHAUSEN. PURCE, JILL.

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ADRIAN STOKES AND THE THEORY OF PAINTING. CARRIER, DAVID.

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DIE BEDEUTUNG DES PRAEZEDENZFALLES FUER DIE JURISTISCHE BEWEISFUERHRUNG UND DIE THEORIE DES RECHTSSTAATES. BONDY, OTTO.

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THE STRUCTURE OF HISTORICAL NARRATIVE. WHITE, HAYDEN V.

STOUT,G
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EL SISTEMA VIVIENTE, DETERMINISMO ESTRATIFICADO. WEISS, PAUL A.

STRATO
THE CONCEPT OF TIME IN LATE ANTIQUITY. ARIOTTI, PIERO E.

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EQUALITY: REPUBLIC V. PIERCE, CHRISTINE.

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BASIC PARTICULARS. BROWNSTEIN, DONALD.
CROSSING COREFERENCE AGAIN. DIK, SIMON C.
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FORCE AND MEANING. FRYE, MARILYN.
IN DEFENSE OF IMMATERIAL PERSONS. MOULDER, JAMES.
LA PHILOSOPHIE ANGLAISE D'AUJOURD'HUI. DUBOIS, P.
MORAL DISAPPROBATION AND TREATMENT. MEW, PETER.
MYSTICISM, CONTRADICTION, AND INEFFABILITY. PLETCHER, GALEN K.
NECESSARILY ADEQUATE EVIDENCE ABOUT OTHER MINDS. GREENWOOD, T.
NUMERICAL IDENTITY. DURRANT, MICHAEL.
OBJECTIVITY AND THE WILL. SCRUTON, ROGER.
ON GRICE'S STRAWSON'S, AND SEARLE'S CONCEPT OF MEANING. ITKONEN, ESA.
OTHER MINDS AND PROFESSOR AYER'S CONCEPT OF A PERSON. HACKER, P M.
PERSONS AND PREDICATES. ENGLEBRETSEN, GEORGE.
PERSONS AND THEIR BODIES. MIRI, MRINAL.
PERSONS, CRITERIA, AND SKEPTICISM. SAUNDERS, JOHN TURK.
PRESUPPOSITION, TRUTH AND EXISTENCE. ENGLEBRETSEN, GEORGE.
PRESUPPOSITION AND ENTAILMENT. KANE, R H.
PRESUPPOSING, EXISTENCE, AND "THE LANGUAGE OF FICTION". STROLL, AVRUM.
QUINE, STRAWSON AND LOGICAL TRUTH. DECKERT, MARION.
RATIONALITY AND INDUCTION. ATKINSON, GARY.
RUSSELL'S THEORY OF JUDGMENT IN LOGICAL ATOMISM. STOCK, GUY.
STRAWSON AND SCEPTICISM. STUBBS, ANNE C.
STRAWSON, PARTICULARS, 'NO-SUBJECT' AND 'NO-OWNERSHIP'. CODER, DAVID.
THE TRANSITIVITY OF 'IF, THEN'. DALE, A J.
THE TWO LOGICS: TRADITIONAL AND MODERN. DENISE, THEODORE C.
VISUAL GEOMETRY. HOPKINS, JAMES.

STRENG,F
EMPTINESS. DE JONG, J W.

STRIKE(S)
STREIKS IN DER GEGENWAERTIGEN JUGOSLAWISCHEN GESELLSCHAFT. POPOV, NEBOJSA.

STROUD,B
THE SCANDAL OF PHILOSOPHY. KEKES, JOHN.

STRUCTURALISM
'IDEAS' AND 'STRUCTURE' IN THE FORMATION OF INDEPENDENCE IDEALS. SMITH, A D.
A NOTE ON SO-CALLED 'DISCOVERY PROCEDURES'. MILLER, J.
A REPLY TO PROFESSOR FEIBLEMAN. LUEBKE, NEIL R.
ANALISIS ESTRUCTURAL Y FILOSOFIA DEL LENGUAJE. MACI, GUILLERMO A.
COMENTARIO A LAS OBRAS DE EUGENIO TRIAS. QUINTANILLA, MIGUEL A.
ETAT PRESENT DE LA PHILOSOPHIE DU LANGAGE. JACOB, ANDRE.
EXPRESSION ET ARTICULATION. PARRET, HERMAN.
FOUCAULT DECODED: NOTES FROM UNDERGROUND. WHITE, HAYDEN V.
IS CUSANUS THE FATHER OF STRUCTURALISM. BLYSTONE, JASPER.
LEVI-STRAUSS AND MARX ON HISTORY. TOPOLSKI, JERZY.
ON PHYSIOLOGICAL STRUCTURALISM IN PSYCHOLOGY. VUORINEN, RISTO.
PEWIEN STRUKTURALIZM: GLOWNE KONCEPCJE CLAUDE LEVI-STRAUSSA. RUCINSKI, BRUNON J.
PHENOMENOLOGY AND STRUCTURALISM. CULLER, JONATHAN.
PSYCHOANALYSIS, STRUCTURALISM AND CONSCIOUSNESS. PETERS, J M.
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SOBRE ALGUNAS PREMISAS COMUNES A SAUSSURE Y SUS CONTEMPORANEOS. SAZBON, JOSE.

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SOBRE EL METODO Y LOS PROBLEMAS DE LA ANTROPOLOGIA ESTRUCTURAL. FABREGAT, CLAUDIO ESTEVA.
STRUCTURALISM, LANGUAGE, AND LITERATURE. AMES, SANFORD SCRIBNER.
STRUCTURE AND DEVELOPMENT. GARDNER, HOWARD.
STRUTTURALISMO E FILOSOFIA. VIRGILLO, DOMENICO.
THE PARADOX OF HISTORICAL KNOWLEDGE. KUZMINSKI, ADRIAN.
THE STRUCTURALIST APPROACH IN PSYCHIATRY. GIMENO, F CERVANTES.

STRUCTURE(S)
APPUNTI SULLA FILOSOFIA DI JOSE ORTEGA Y GASSET. LAGANA, ANTONINO.
ARE COGNITIVE PROCESSES AND STRUCTURE A MYTH? MARTIN, MICHAEL.
BEING AND STRUCTURE. HRUSCHSKI, IGOR.
DIALECTICA Y RECOPLAMIENTO. QUESADA, FRANCISCO MIOR.
DIMENSIONI DEL FATTO RELIGIOSO. CORSANO, ANTONIO.
EL METODO DE LOS MODELOS. VERZ, ARMANDO ASTI.
EL TIEMPO EN RICOEUR: ACONTECIMIENTO Y ESTRUCTURA. CANCLINI, NESTOR GARCIA.
ENTRETIEN AVEC FERDINAND GONSETH. KOURIM, ZDENEK.
ESTRUCTURA Y SENTIDO DE LA FILOSOFIA DE LA RELIGION. BASAVE, AGUSTIN.
HOW CARNAP BUILT THE WORLD IN 1928. WEDBERG, ANDERS.
IL DIRITTO NELLA SOCIETA INDUSTRIALE. DI ROBILANT, ENRICO.
IL MARXISMO FRA STORIA E STRUTTURA. COTRONEO, GIROLAMO.
INTERPRETIVE SEMANTICS MEETS THE ZOMBIES: A DISCUSSION OF THE CONTROVERSY ABOUT DEEP STRUCTURE. KATZ, JERROLD J.
INVARIANT STRUCTURES OF PROGNOSIS CURVES IN FORRESTER'S "WORLD DYNAMICS". MAIER, HELMUT AND HUGGER, WERNER.
LA ARQUEOLOGIA DEL SABER. FOUCAULT, MICHEL.
LA MATEMATICA E ANCORA VERA? VIGANO, MARIO.
LE FILM STRUCTUREL. SITNEY, P ADAMS.
NOTES ON THE ANALYSIS OF STRUCTURE AND STRUCTURALIST IDEOLOGIES. MERCIER, ANDRE.
OMER ON SCIENTIFIC EXPLANATION. MORGAN, CHARLES G.
PRESENTACION DE LA OBRA DE MICHEL FOUCAULT. TRIAS, EUGENIO.
SOME PHILOSOPHICAL DIFFICULTIES CONCERNING THE NOTION "STRUCTURE OF A DISCIPLINE". MORGAN, KATHRYN P.

STUDENT(S)
ACADEMIC MILIEU, SOCIAL STRUCTURE, AND STUDENT CULTURES. SCHAEFFER, EDWARD.
CHANGING STUDENT VALUES: A CHALLENGE TO HIGHER EDUCATION. STOUT, JACK H.
HUMANISM IN EDUCATION. BROUDY, HARRY S.
PHILOSOPHY AND THE TWO-YEAR COLLEGES. HILL, PATRICK.
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THE JUNE STUDENT MOVEMENT AND SOCIAL REVOLUTION IN YUGOSLAVIA. STOJANOVIC, SVETOZAR.
WOULD MARTIN BUBER ENDORSE THE BUBER MODEL? GORDON, HAIM.

STURCH, R
TOLERANCE AND 'DOGMATISM' IN MORALS. GOVIER, TRUDY R.

STYLE
BERTRAND RUSSELL, 1872-1970. RYLE, G.
DER STIL IM KUNSTGENIESSEN (IN JAPANESE). WATANABE, MAMORU.
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ESSAIS ROMANESQUES DE B RUSSELL. DEVAUX, P.
I PRIMI PASSI DI CROCE CRITICO LETTERARIO GLI ANNI 1883-87. CASERTA, ERNESTO G.
L'EVIDENCE ET LE CODE. BELLOUR, RAYMOND.
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STYLE
STYLISTICS: THE END OF A TRADITION. GRAY, BENNISON.

SUBJECT(S)
DOCTRINE DES CATEGORIES DE LA RELATION. RENOUVIER, CHARLES.
IL MARXISMO FRA STORIA E STRUTTURA. COTRONEO, GIROLAMO.
LE STATUT ONTOLOGIQUE DU CONCEPT DE "SUJET" SELON LA METAPHYSIQUE D'ARISTOTE. CLAIX, RENE.
ON SUBJECTLESS GERUNDS IN ENGLISH. THOMPSON, SANDRA A.
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THE CATEGORICAL AND THE THETIC JUDGMENT: EVIDENCE FROM JAPANESE SYNTAX. KURODA, S Y.
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WITTGENSTEIN'S EARLY THEORY OF THE WILL: AN ANALYSIS. WALKER, JEREMY.

SUBJECTIVE
THE LOGIC OF SUBJECTIVE PROBABILITY. ELLIS, B.

SUBJECTIVISM
A DEFENSE OF NATURALISM: A REPLY TO PAUL KURTZ. WALTER, EDWARD F.
COMMENT LES PHILOSOPHIES DE L'ESISTENCE SE SONT-ELLES APPROPRIE LA PENSEE KIERKEGAARDIENE. HUBER, G.
CRITICA DEL SUBJETIVISMO EN LA ESTIMATIVA JURIDICA. SICHES, LUIS RECANSENS.
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INTERPRETING HUSSERL AND HEIDEGGER: THE ROOT OF SARTRE'S THOUGHT. ARONSON, RONALD.
ONE MORE FLAW IN G E MOORE'S CRITIQUE OF SUBJECTIVISM. WILCOX, JOHN T.
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SUBJECTIVITY
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INTEREST AND OBJECTIVITY. LOBKOWICZ, NIKOLAUS.
ISSUES IN THEORY CHANGE. LUIZZI, VINCENT.
KIERKEGAARD ON 'TRUTH IS SUBJECTIVITY' AND 'THE LEAP OF FAITH'. SCHACHT, RICHARD.
KIERKEGAARD AND THE EDUCATIONAL CRISIS. NAESS, A.
L'ARCHEOLOGIE DU SAVOIR DE MICHEL FOUCAULT. RUSSO, FRANCOIS.
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ORTEGA: ACTION AND ONTOLOGY. DE L MEDINA, ANGEL.
OSCAR WILDE'S 'INTENTIONS': AN EARLY MODERNIST MANIFESTO. GREEN, R J.
PSYCHOLOGIE SCIENTIFIQUE ET PHENOMENOLOGIE SELON G THINES. ROBERT, JEAN-DOMINQUE.
SUBJECTIVITY AND ONTOLOGICAL REALITY: AN INTERPRETATION OF WANG YANG-MING'S MODE OF THINKING. TU, WEI-MING.
SUBJECTIVE BECOMING: AN UNWARRANTED ABSTRACTION? KIRKPATRICK, FRANK G.
THE PERCEPTION OF OTHERS. LIGIS, ALPHONSO F.
THE SUBJECTIVITY OF THE HUMAN BODY. ZANER, RICHARD M.
THE TWO KIERKEGAARDS. MARSH, JAMES L.
THREE ANTAGONISTS OF HEGEL: FEUERBACH, KIERKEGAARD, MARX. MATRAI, L.
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SUBLIME
SUBLIMITY AND TERROR. ROTENSTREICH, NATHAN.

SUBSTANCE(S)
AN EXAMINATION OF THE BUNDLE-THEORY OF SUBSTANCE. GYEKYE, KWAME.
APPUNTI SULLA FILOSOFIA DI JOSE ORTEGA Y GASSET. LAGANA, ANTONINO.
ARISTOTLE AND THE INDEPENDENCE OF SUBSTANCES. ADDIS, LAIRD.
AUTOTRASCENDENZA, SPIRITUALITA E SOSTANZIALITA DELL'ANIMA. MONDIN, BATTISTA.
KNOWLEDGE OF THE UNIVERSAL AND KNOWLEDGE OF THE PARTICULAR IN ARISTOTLE. LESZL, WALTER.
LE STATUT ONTOLOGIQUE DU CONCEPT DE "SUJET" SELON LA METAPHYSIQUE D'ARISTOTE. CLAIX, RENE.
MATTER AND TIME. SINGER, BETH J.
METAPH Z3: SOME SUGGESTIONS. SCHOFIELD, MALCOLM.
ON CURLEY'S INTERPRETATION OF SPINOZA. WILLIAMSON, R K.
ON MISSING THE WRONG TARGET: A CRITICISM OF SOME CHAPTERS IN JONATHAN BENNETT'S "LOCKE, BERKELEY, HUME: CENTRAL THEMES". BERMAN, DAVID.
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REPLY TO WILLIAMSON. CURLEY, E M.
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SOME SIMILARITIES BETWEEN SPINOZA AND HEGEL ON SUBSTANCE. SHMUELI, EFRAIM.
ST THOMAS AND THE COHERENCE OF THE ARISTOTELIAN THEOLOGY. PEGIS, ANTON C.
SUBSTANCE: A PERFORMATORY ACCOUNT. BURRELL, DAVID B.
THE SOUL-BODY PROBLEM IN ST THOMAS. KREYCHE, GERALD F.
THE UNIFIED THOUGHT OF JONATHAN EDWARDS. RIFORGIATO, LEONARD R.
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SUBSTITUTION
FREGE'S TWO DEFINITIONS OF QUANTIFICATION. STEVENSON, LESLIE.

SUBSTITUTIVITY
SEEING AND SUBSTITUTIVITY. SWARTZ, ROBERT J.

SUCHODOLSKI,B
BRONISLAW F TRENTOWSKI (1808-1869). GRZEGORCZYK, CHRISTOPHE.

SUFFERING
CAPITAL PUNISHMENT- "CRUEL AND UNUSUAL"? LONG, THOMAS A.
KIERKEGAARD ON SUFFERING: PROMISE AND LACK OF FULFILLMENT IN LIFE'S STAGES. DEWEY, BRADLEY R.
RETRIBUTIVE PENAL LIABILITY. CARD, CLAUDIA.

SUFFICIENT
ANOTHER LOOK AT THE FIRST PRINCIPLES OF KNOWLEDGE. BEARSLEY, PATRICK J.
ON THE CONDITIONS OF CAUSALITY. HILPNEN, RISTO.

SUGGESTIVENESS
BETRACHTUNGEN UEBER SUGGESTION UND SUGGESTIBILITAET. GHEORGHIU, VL A.

SUICIDE
THE MORALITY OF SUICIDE. HOROWITZ, LOUISE.
THE RIGHTS AND WRONGS OF ABORTION: A REPLY TO JUDITH THOMSON. FINNIS, JOHN.

SUPEREROGATION
DEONTIC MORALITY AND THE PROBLEM OF SUPEREROGATION. SCHUMAKER, MILLARD.

SUPERNATURAL
MIRACLES. DIAMOND, MALCOLM L.
THE FINITE SUPERNATURAL: THEOLOGICAL PERSPECTIVES. STINSON, CHARLES.

SUPPOSITION(S)
EXISTENTIAL ASSUMPTIONS IN LATE MEDIEVAL LOGIC. ASHWORTH, E J.
ON REFUTING AND DEFENDING SUPPOSITION THEORY. SAGAL, PAUL T.
PROPER NAMES AND 'SUPPOSITIO PERSONALIS'. MILLER, BARRY.
THE DEVELOPMENT OF SUPPOSITIO NATURALIS IN MEDIAEVAL LOGIC. DE RIJK, L M.
WALTER BURLEIGH'S TREATISE "DE SUPPOSITIONIBUS" AND ITS INFLUENCE ON WILLIAM OF OCKHAM. BROWN, STEPHEN F.

SUPREMACY
PROGRESSIVISM AND THE HUMAN SUPREMACY ARGUMENT. TRAVIS, JANET L.

SURREALISM
POUR UNE DEFINITION DU SURREALISME. ROBERT, BERNARD.

SURVIVAL
DISEMBODIED SURVIVAL. PURTILL, RICHARD L.
HOPE AND WORLD SURVIVAL. WU, KUANG-MING.
MODERN CIVILIZATION AND HUMAN SURVIVAL: A SOCIAL-SCIENTIFIC VIEW. LEE, ALFRED MCCLUNG.
MODERN CIVILIZATION AND HUMAN SURVIVAL. MULLER, HERBERT J.
THE MORALITY OF SUICIDE. HOROWITZ, LOUISE.

SWAIN,M
ON THE CONDITIONS OF CAUSALITY. HILPINEN, RISTO.

SWEDENBORG
LAS INFLUENCIAS MISTICAS EN EL ROMANTICISMO ALEMAN. WEYLAND, MIRIANA.

SWIFT,J
ROBERT BURTON, JONATHAN SWIFT, AND THE TRADITION OF ANTI-PURITAN INVECTIVE. CANAVAN, THOMAS L.

SWINBURNE,R
DESIGN - A FURTHER REPLY TO R C SWINBURNE. GLDING, A.
MIRACLES AND PHYSICAL IMPOSSIBILITY. YOUNG, ROBERT.

SYLLOGISM(S)
A SIMPLIFIED DECISION PROCEDURE FOR CATEGORICAL SYLLOGISMS. GENSLER, HARRY J.
LA "LOGIQUE" DE MILTON. HIMY, A.
THE MEANING OF 'NOUS' IN THE POSTERIOR ANALYTICS. LESHER, JAMES H.
THEORIE ALGEBRIQUE DU SYLLOGISME CATEGORIQUE. GROSJEAN, P V.

SYLLOGISTIC
A FELICITOUS FRAGMENT OF THE PREDICATE CALCULUS. HAMBLIN, C L.
AN EXTENSION OF VENN DIAGRAMS. FITZPATRICK, P J.
COMPLETENESS OF AN ANCIENT LOGIC. CORCORAN, JOHN.
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EPISTEMOLOGICAL ENLIGHTENMENT. WISDOM, JOHN.
ON FORMALIZING ARISTOTLE'S THEORY OF MODAL SYLLOGISMS. PARKS, R ZANE.
SQUARES OF OPPOSITION: COMPARISONS BETWEEN SYLLOGISTIC AND PROPOSITIONAL LOGIC. WILLIAMSON, OLWYN.
THE TWO LOGICS: TRADITIONAL AND MODERN. DENISE, THEODORE C.
TWO SETS OF PERFECT SYLLOGISMS. LEHMANN, ANNE.
UNE GENERALISATION DU CARRE LOGIQUE. STIHI, TEODOR.
WHAT IS A SYLLOGISM? SMILEY, T J.

SYMBOL(S)
COGNITIVE FACTORS IN THE EVOLUTION OF CIVILIZATIONS. QUIGLEY, CARROLL.
MODERNISM IN POETRY: THE DEBT TO ARTHUR SYMONS. GIBBONS, TOM.
NOTES ON LOGIC. WITTGENSTEIN, LUDWIG.
PANOFSKY AND THE INTERPRETATION OF PICTURES. MANNING, DAVID.
RUSSELL'S INCOMPLETE SYMBOLS. URMSON, J O.
SCIENZA E FILOSOFIA IN CASSIRER. VIRCILLO, DOMENICO.
SYMBOL ACCORDING TO CASSIRER AND LANGER, PART II: LANGER'S THEORY OF ART. VAN ROO, WILLIAM A.
SYMBOL ACCORDING TO CASSIRER AND LANGER, PART I: CASSIRER'S PHILOSOPHY OF SYMBOLIC FORMS. VAN ROO, WILLIAM A.
THE CHRISTOLOGY OF GEORGE SANTAYANA. BAKER, JOHN ROBERT.
THE CURRICULUM OF THE SYMBOL. MANUEL, J JACK.
THE LITERARY GENRE AS SYMBOLIC FORM. BUESCH, THOMAS A.
THE MEANING OF RELIGIOUS SYMBOLS: PAUL TILLICH AND HIS CRITICS. BURRILL, DONALD R.
THE ROAD TO BYZANTIUM: ARCHETYPAL CRITICISM AND YEATS. ALLEN, JAMES LOVIC.

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INTRODUCTION A LA DOCTRINE DU SYMBOLISME RELIGIEUX CHEZ PAUL TILLICH. RICHARD, JEAN.
LE DEFILEMENT. KUNTZEL, THIERRY.
MEDICINE'S SYMBOLIC REALITY: ON A CENTRAL PROBLEM IN THE PHILOSOPHY OF MEDICINE. KLEINMAN, ARTHUR M.
THE SYMBOLIC MEANING OF COPERNICUS' SEAL. MOSSAKOWSKI, STANISLAW.

SYMMETRY
BERGER ON EARMAN ON TEMPORAL ANISOTROPY. WINGARD, ROBERT.
LE "REFLEXIONS SUR LA POETIQUE" DI FONTENELLE E LA POETICA CLASSICISTICA . MARCIALIS, M T.
PHILOSOPHICAL ASPECTS OF MOLECULAR BIOLOGY. BERLINSKI, DAVID.
RECIPROCITY IN THE UNCERTAINTY RELATIONS. KIRSCHENMANN, PETER.

SYMONS,A
MODERNISM IN POETRY: THE DEBT TO ARTHUR SYMONS. GIBBONS, TOM.

SYNCATEGOREMATA
ANTECEDENTS OF CONTEMPORARY LOGICAL AND LINGUISTIC ANALYSES IN SCHOLASTIC LOGIC. RIVERO, MARIS-LUISA.
SIGNIFICADO Y OBJETO. MOLINER, FERNANDO M.

SYNECHISM
SYNECHISM, SOCIALISM, AND CYBERNETICS. ESPOSITO, JOSEPH L.

SYNONYMY
DIFFICOLTA DI UNA SEMANTICA PURAMENTE ESTENSIONALE DEI SISTEMI FORMALI. GALVAN, S.
THE IRREDUCIBILITY OF 'MEANING'. ATTFIELD, ROBIN AND DURRANT, MICHAEL.

SYNTACTIC-MODEL(S)
EDMUND HUSSERL, "GRAMMAIRE GENERALE ET RAISONNEE" AND ANTON MARTY. KURODA, S Y.
THE LOGICAL STRUCTURE OF RECIPROCAL SENTENCES IN ENGLISH. FIENGO, ROBERT AND LASNIK, HOWARD.

SYNTACTICS
LINGUISTIC METHOD. RISKA, AUGUSTIN.
THE LEXICAL EXPRESSION OF EMPHATIC CONJUNCTION: THEORETICAL IMPLICATIONS . GREEN, GEORGIA M.

SYNTAX
AXIOMATIC INSCRIPTIONAL SYNTAX: PART II: THE SYNTAX OF PROTOTHETIC. RICKEY, V FREDERICK.
NON-SYNTACTIC CONSTRAINTS ON LISU NOUN PHRASE ORDER. HOPE, EDWARD R.
QUESTIONS IN MONTAGUE ENGLISH. HAMBLIN, C L.
UNE THEORIÉ LINGUISTIQUE AU MOYEN AGE: L'ECOLE MODISTE. STIKER, H J.

SYNTHESIS
AL-FARABI ON 'ANALYSIS' AND 'SYNTHESIS'. GYEKYE, KWAME.
INTUITION, SYNTHESIS, AND INDIVIDUATION IN THE "CRITIQUE OF PURE REASON" . HOWELL, ROBERT.
LE ORIGINI DEL MATEMATISMO MODERNO. BERTI, ENRICO.

SYNTHETIC
A CASE OF ABORTIVE HEGELIANISM. KALIN, MARTIN G.
ANALYTIC AND SYNTHETIC CONCEPTS ACCORDING TO KANT'S LOGIK. WERKMEISTER, W H.
ARISTOTLE'S, KANT'S AND HEGEL'S LOGIC. O'FARRELL, FRANCIS.
DIFFICOLTA DI UNA SEMANTICA PURAMENTE ESTENSIONALE DEI SISTEMI FORMALI. GALVAN, S.
LO ANALITICO Y LO SINTETICO: DUALISMO ADMISIBLE. MOULINES, ULISES.
PRAGMATICALLY NECESSARY STATEMENTS. NERLICH, GRAHAM.
QUINE ON REVISION - A CRITIQUE. SHEEHAN, P J.
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THE DETERMINIST PRINCIPLE AS SYNTHETIC AND A PRIORI. BURKHOLDER, L.
THE HISTORICAL AND CONCEPTUAL RELATIONS BETWEEN KANT'S METAPHYSICS OF SPACE AND PHILOSOPHY OF GEOMETRY. HUMPHREY, TED B.
THE HYPOTHETICAL IMPERATIVE. HILL JR, THOMAS E.

SYNTHETIC-A-PRIORI
IS METAPHYSICS OUTMODED? KILGORE, WILLIAM J.
METAPHYSIQUE ET PROPOSITIONS MATHEMATIQUES CHEZ KANT. YOVEL, YIRMIAHU.

SYSTEM(S)
"SYSTEMTHEORIE": FILOSOFIA DEL DERECHO O SOCIOLOGIA JURIDICA? OLLERO, ANDRES.
A PHILOSOPHY OF ORGANIZATIONS: PART I. LESSEM, R.
COSMOGRAPHY: THE PROBLEM OF MODERN SYSTEMS. BRUMBAUGH, ROBERT S.
DE QUELQUES APPROCHES DE LA CLASSIFICATION DES SYSTEMES LOGIQUES. PIATNITZYNE, B N AND SOUBBOTINE, A L.
DEGREES OF INTERPRETATION. PHILLIPS, JOHN N.
DIALECTIC AND SCIENTIFIC METHOD. HARRIS, ERROL E.
EL SISTEMA VIVIENTE, DETERMINISMO ESTRATIFICADO. WEISS, PAUL A.
FOR PHILOSOPHERS AND SCIENTISTS: A GENERAL SYSTEMS PARADIGM. TAYLOR, ALASTAIR M.
HEGEL (1770-1970): TOTALIDAD, HISTORIA Y LIBERTAD. CALERA, N M LOPEZ.
IL DIRITTO NELLA SOCIETA INDUSTRIALE. DI ROBILANT, ENRICO.
INFLUENCIA DEL SISTEMA DE HEGEL EN EL IDEARIO DE CASTELAR. DE VENTOSA, E RIVERA.
KIERKEGAARD AND THE EDUCATIONAL CRISIS. NAESS, A.
LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI. RIGOTTI, EDDO.
MERGING HORIZONS: SYSTEM, COMMON SENSE, SCHOLARSHIP. LONERGAN, BERNARD.
ON A SUPPOSED ADVANTAGE OF REALISTIC SYSTEMS. POTTER, KARL H.
ON THE CONSTRUCTION OF THE PHYSICAL WORLD IN THE 'AUFBAU'. PARKS, ZANE.
SCIENCE AND MUSIC. SPRATT, JOHN F.
SOME COMMENTS ON FODOR'S 'REFLECTIONS ON L S VYGOTSKY'S "THOUGHT AND LANGUAGE". SINCLAIR, H.
SYSTEMS PHILOSOPHY AND HUMANISTIC VALUES. LASZLO, ERVIN.
THE POLITICS OF TIME. REID, HERBERT.
THE WORLD WELL LOST. RORTY, RICHARD.

SYSTEMATICS
THE THINKING THAT THINKS. BLAKE, A G E.

SYSTEMS-ANALYSIS
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PROBLEMS OF EMPIRICAL BASIS OF SCIENCE. TONDL, LADISLAV.
THE IDEAL SCIENTIFIC THEORY: A THOUGHT EXPERIMENT. LASZLO, ERVIN.
THE STUDY OF EDUCATION. LEVIT, MARTIN.

SYSTEMS-THEORY
A GENERAL SYSTEMS MODEL OF THE EVOLUTION OF SCIENCE. LASZLO, ERVIN.
A PHILOSOPHY OF ORGANIZATIONS: PART I. LESSEM, R.
EPISTEMOLOGY AS GENERAL SYSTEMS THEORY: AN APPROACH TO THE DESIGN OF COMPLEX DECISION-MAKING EXPERIMENTS. MITROFF, IAN I AND SAGASTI, FRANCISCO.
SYSTEMS THEORY: ONTOLOGICAL AND EPISTEMOLOGICAL OBJECT. GAYER, J.

SZASZ,T
MEDICINE AND THE STATE: THE FIRST AMENDMENT VIOLATED. KURTZ, PAUL.

TAGORE,R
TAGORE AND AESTHETIC MAN. CENKNER, WILLIAM.

TANCRED
VINCENTIUS HISPANUS, 'PRO RATIONE VOLUNTAS,' AND MEDIEVAL AND EARLY MODERN THEORIES OF SOVEREIGNTY. POST, GAINES.

TAOISM
CHAN JO-SHUI'S INFLUENCE ON WANG YANG-MING. CHAN, WING-TSIT.
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DE LA VERDAD A LA VALIDEZ EN GEOMETRIA. DOU, ALBERTO.

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ARE NATURAL LAWS SIMPLIFIED EMPIRICALLY USEFUL TAUTOLOGIES? BERENDA, C W.
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FOUNDATIONS OF EDUCATION - THE RESTORATION OF VISION TO TEACHER PREPARATION. CONRAD, DAVID AND NASH, ROBERT AND SHIMAN, DAVID.
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ACTUALITE DE FIEDLER. JUNOD, PHILIPPE.
ARTISTIC CREATIVITY AND AESTHETIC THEORY. ROSE, MARY CARMAN.
CONFRONTATION AND OBJECTIVITY. HANSEN, TROELS EGGERS.
CONTINUITY AND DISCONTINUITY IN THE HISTORY OF SCIENCE. AGASSI, JOSEPH.
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DEWEY'S THEORY OF KNOWLEDGE. STINE, WILLIAM D.
DISPOSITIONS REVISITED. ROZEBOOM, WILLIAM W.
EMPIRICISM, PERCEPTION AND CONCEPTUAL CHANGE. HOOKER, C A.
EPISTEMOLOGY AS GENERAL SYSTEMS THEORY: AN APPROACH TO THE DESIGN OF COMPLEX DECISION-MAKING EXPERIMENTS. MITROFF, IAN I AND SAGASTI, FRANCISCO.
EXPLANATORY POWER AND EXPLANATORY APPEAL OF THEORIES. RAPOPORT, ANATOL.
FEYERABEND AND GALILEO: THE INTERACTION OF THEORIES, AND THE REINTERPRETATION OF EXPERIENCE. MACHAMER, PETER K.
FICTIONALISM AND THE ELIMINATION OF THEORETICAL TERMS. SINKS, JOHN D.
HISTOIRE DE LA SCIENCE, LOGIQUE DE LA SCIENCE ET LOGIQUE DU DEVELOPPEMENT DE LA SCIENCE. RONI, N I.
ISSUES IN THEORY CHANGE. LUIZZI, VINCENT.
JUERGEN HABERMAS: A SOCIAL SCIENCE OF THE MIND. HILL, MELVYN ALAN.
KEPLER'S THEORY OF HYPOTHESIS AND THE 'REALIST DILEMMA'. WESTMAN, ROBERT S.
L'AVVENTURA DEL MIO INCONTRO IDEALE CON CROCE. KLIHM, WOLFGANG.
L'EMANCIPAZIONE ETICO-POLITICA DALLA RAZIONALITA POSITIVISTICA E TECNOCRATICA SECONDO J HABERMAS. POPPI, ANTONINO.

THEORY(=RIES)
L'EPISTEMOLOGIE DE MARIO BUNGE. RUSSO, FRANCOIS.
L'OBJET DU SAVOIR THEORIQUE. GRIAZNOV, B S AND DYNINE, B S AND NIKITINE, E P.
LA LOGIQUE DE LA SCIENCE ET LES VOIES DE SON DEVELOPPEMENT. KOPNINE, P V.
LA TEORIA INSTITUCIONAL DEL DERECHO. RODRIGUEZ-ARIAS BUSTAMANTE, LINO.
LAWS OF SCIENCE, THEORIES, MEASUREMENT: COMMENTS ON ERNEST NAGEL'S "THE STRUCTURE OF SCIENCE". NOWAK, LESZEK.
LIFE CYCLES OF A SCIENTIFIC TRADITION. RADNITZKY, GERARD.
LINEAMENTI DI UNA CRITICA DELLA FILOSOFIA DEL CROCE E DEL GENTILE. PIRRONE, MANLIO.
MAXWELL'S METHODOLOGY AND HIS APPLICATION OF IT TO ELECTROMAGNETISM. CHALMERS, A F.
METHODOLOGICAL ASPECTS OF KEPLER'S THEORY OF REFRACTION. BUCHDAHL, GERD.
MODEL THEORY AND EMPIRICAL INTERPRETATION OF SCIENTIFIC THEORIES. TUOMELA, RAIMO.
NOTES ON AESTHETIC THEORY IN FRANCE IN THE NINETEENTH CENTURY. HARDING, F J W.
ON BEING UNREASONABLE. SCHAGRIN, MORTON L.
ON THE CONSERVATIVE EXTENSIONS OF SEMANTICAL SYSTEMS: A CONTRIBUTION TO THE PROBLEM OF ANALYTICITY. WILLIAMS, P M.
ON THE UNDERLYING EPISTEMOLOGY OF SOME SOCIOLOGICAL THEORIES AND ON ITS SCIENTIFIC CONSEQUENCES. BOUDON, RAYMOND.
PAPER DOUBT, FEIGNED HESITANCY, AND INQUIRY. JOHANSON, ARNOLD A.
PARADOXES OF NON-INDEPENDENT OBSERVATION LANGUAGE. PULIGANDIA, R.
PHYSICS BY CONVENTION. GLYMOUR, CLARK.
POPPER Y PIAGET: DOS PERSPECTIVAS PARA LA TEORIA DE LA CIENCIA. QUINTANILLA, MIGUEL A.
POSITIVE EVIDENCE AS A SOCIAL INSTITUTION. AGASSI, JOSEPH.
PRIMARY AND SECONDARY QUALITIES. CAMPBELL, KEITH.
REALIST FOUNDATIONS OF MEASUREMENT. BYERLY, HENRY C AND LAZARA, VINCENT A.
REASONABLE ACCEPTANCE AND EXPLANATORY COHERENCE: WILFRID SELLARS ON INDUCTION. LEHRER, KEITH.
REFLEXIONES FILOSOFICAS SOBRE EL APRENDIZAJE DEL LENGUAJE. QUINE, W V O.
RUDOLF CARNAP, LOGICAL EMPIRICIST. HEMPEL, CARL G.
SARTRE'S INDIVIDUALIST SOCIAL THEORY. ARONSON, RONALD.
SCIENCE AND TRADITIONAL RELIGIOUS THOUGHT I AND II. SKORPSKI, JOHN.
SCIENCE WITHOUT REDUCTION. SPINNER, HELMUT F.
SCIENTIFIC THEORY: EMPIRICAL CONTENT, EMBEDDED ONTOLOGY, AND WELTANSCHAUUNG. WISDOM, J O.
STEGMULLER ON THE RELATIONSHIP BETWEEN THEORY AND EXPERIENCE. KOCKELMANS, JOSEPH J.
SYSTEMATYZACYJNA FUNKCJA TERMINOW I PRAW TEORETYCZNYCH. HAJDUK, ZYGMUNT.
THE IDEAL SCIENTIFIC THEORY: A THOUGHT EXPERIMENT. LASZLO, ERVIN.
THE POLITICAL ECONOMY OF KNOWLEDGE AND THE CHANGING POLITICS OF PHILOSOPHY OF SCIENCE. FERGUSON, THOMAS.
THE THEORETICAL CONTENT OF LANGUAGE. HALLETT, GARTH.
THEORETICAL PHENOMENALISM. CORNMAN, JAMES W.
THEORIES, THEIR FORMULATIONS, AND THE OPERATIONAL IMPERATIVE. SUPPE, FREDERICK.
THEORY CHANGE AND THE INDETERMINANCY OF REFERENCE. FIELD, HARTRY.
TWO CONCEPTS OF INTERTHEORETIC REDUCTION. NICKLES, THOMAS.
UNDERDETERMINATION: CRAIG AND RAMSEY. ENGLISH, JANE.
UNDERDETERMINATION OF THEORY AND INDETERMINACY OF TRANSLATION. KIRK, R.
UNIFORM MICROREDUCTIONS. CAUSEY, ROBERT L.
WHAT'S WRONG WITH THE RECEIVED VIEW ON THE STRUCTURE OF SCIENTIFIC THEORIES. SUPPE, FREDERICK R.

THEORY-OF-TYPES
LOGICAL FLAWS ON PHILOSOPHICAL PROBLEMS: ON RUSSELL'S PRINCIPIA MATHEMATICA. VUILLEMIN, J.

THERAPY
CINEMA, DISCOURS, EVENEMENT. KOCH, CHRISTIAN.
ON THE METASCIENCE OF PSYCHOANALYSIS. LESCHE, CARL.

THERMODYNAMICS
CHARACTERISTICS OF PHYSICAL DURATION. LESTIENNE, R.

THINES,G
PSYCHOLOGIE SCIENTIFIQUE ET PHENOMENOLOGIE SELON G THINES. ROBERT, JEAN-DOMINQUE.

THING(S)
AN INTRODUCTION TO HEIDEGGER'S WHAT IS A THING? BARTON JR, W B.
BISHOP BERKELEY'S PETITIO. ALLISON, HENRY E.
CHAPPELL ON STUFF AND THINGS. CARTWRIGHT, HELEN MORRIS.
LOS TRES VERBOS DEL UNIVERSO AGUSTINIANO. CAPANAGA, VICTORINO.
REGIONAL INCLUSION AND THE EXTENSIVE CONTINUUM. COBB JR, JOHN B AND SHERBURNE, DONALD W.
THE IMPLICATION OF BERKELEY'S EARLIEST PHILOSOPHY CONCERNING THINGS. THOMAS, GEORGE H.
THINGS. WOOLHOUSE, R S.
THINGS, STUFFS, AND KANT'S AESTHETIC. WILDERSON, T E.

THINKING
"---THIS I OR HE OR IT (THE THING) WHICH THINKS---". SELLARS, WILFRID.
"THE ESSENTIAL SOURCE OF IDENTITY" IN WANG LUNG-CHI'I'S PHILOSOPHY. CHANG, CHUNG-YUAN.
A REPLY TO PROFESSOR ABELSON. LOCKWOOD, MICHAEL.
DELIBERATING MACHINES. JOSKE, W D.
FOUNDATIONS OF EDUCATION - THE RESTORATION OF VISION TO TEACHER PREPARATION. CONRAD, DAVID AND NASH, ROBERT AND SHIMAN, DAVID.
HOW BRAINS THINK. CODER, DAVID.
JASPERS' PHILOSOPHY OF EXISTENCE AS A MODEL FOR THEOLOGICAL REFLECTION. LONG, EUGENE T.
LANGUAGE, CONCEPTS, AND NONSENSE. RESNICK, LAWRENCE.
ON SELLARS' LINGUISTIC THEORY OF CONCEPTUAL ACTIVITY. MARRAS, A.
ON THINKING. HARTNACK, JUSTUS.
RATIONAL TRENDS IN HUMAN THINKING. BOYD, DOROTHY L.
REMARKS ON THE IDEA OF AUTHENTIC THINKING IN THE LOGICAL INVESTIGATIONS. SCHUWER, ANDRE.
REPLY TO MARRAS. SELLARS, WILFRID.
REPLY TO SELLARS. MARRAS, A.
SAYING AND BEING WITH HEIDEGGER AND PARMENIDES. GOFF, ROBERT.
SUBJECTIVITY AND ONTOLOGICAL REALITY: AN INTERPRETATION OF WANG YANG-MING'S MODE OF THINKING. TU, WIE-MING.
TALKING ABOUT THINKING. ROSENTHAL, DAVID M.
THE ABSURDITY OF THINKING IN LANGUAGE. WILLARD, DALLAS.
THE THINKING THAT THINKS. BLAKE, A G E.
THE TURNING. HEIDEGGER, MARTIN.
THINKING LADDERS: A SUGGESTED OUT FOR A SET OF PUZZLES. OOSTHUIZEN, D C S.
THINKING. BLAKE, A G E.

THOMAS-D'ERFURT
UNE THEORIE LINGUISTIQUE AU MOYEN AGE: L'ECOLE MODISTE. STIKER, H J.

THOMAS,C
REFLECTIONS ON PHILOSOPHICAL ANTHROPOLOGY (A REPLY TO PROFESSOR THOMAS). RACHNER, JANE.

THOMAS,R
KANT AND JESUS. CARMICHAEL, PETER A.

THOMISM
A THOMIST LOOKS AT WILLIAM JAMES'S NOTION OF TRUTH. MAURER, ARMAND A.
DEELY AND GEACH ON ABSTRACTIONISM IN THOMISTIC EPISTEMOLOGY. LISSKA, ANTHONY J.
RATIONALITE, OUVERTURE, EXPERIENCE. BRETON, STANISLAS.
THE CRISIS OF GREEK POETICS: A RE-INTERPRETATION. MURRAY, MICHAEL.
THE HISTORY OF PHILOSOPHY: RELATIVISM AND RECURRENCE. COPLESTON, FREDERICK C.

THOMPSON,W
A NOTE ON PLATO LG 773B. WILLETTS, R F.

THOMSON,J
ON THE MORAL AND LEGAL STATUS OF ABORTION. WARREN, MARY ANNE.
SHOOTING, KILLING AND DYING. BENNETT, JONATHAN.
THE RIGHTS AND WRONGS OF ABORTION: A REPLY TO JUDITH THOMSON. FINNIS, JOHN.

THOUGHT
COGITO: PERFORMANCE OR EXISTENTIAL INCONSISTENCY? BOOTH, CURTIS S.
COMMENT ON EST PASSE DE L'IDEE CARTESIENNE A L'IDEE BERKELEYENNE DE LA MATIERE. THEAU, JEAN.
FEUERBACH'S PHILOSOPHY OF MAN AND THE PROBLEM OF SUBJECT'S ACTIVITY. MITIUSHIN, A A.
HABIT AND MEANING IN PEIRCE'S PRAGMATISM. SHAPIRO, GARY.
IL PROBLEMA DEL LINGUAGGIO IN MAURICE MERLEAU-PONTY. CAPRA, SILVIO.
INTENTIONALITY. YOUNG, JULIAN.
KNOWLEDGE, BELIEF AND THOUGHT. MARGOLIS, J.
L'AVVENTURA DEL MIO INCONTRO IDEALE CON CROCE. KLIHM, WOLFGANG.
LA FILOSOFIA COME EXPRESSION DE UN TIPO HUMANO. PUCCIARELLI, EUGENIO.
LES DEGRES DE LA PENSEE PRODUCTIVE (I P G). KEDROV, B M.
LINE AND SURFACE. FLUSSER, VILEM.
LUDWIG FEUERBACH AND OUR TIMES. ELEZ, I.
ON THINKING. HARTNACK, JUSTUS.
PENSEE ET "REALITES" SCIENTIFIQUES: PART I. ROBERT, JEAN-DOMINIQUE.
PERSONS, THOUGHTS AND BRAINS. CLARKE, J J.
PLATO'S THEORY OF LANGUAGE. PARTEE, MORRISS HENRY.
PSYCHOTHERAPY AND QUASI-PERFORMATIVE SPEECH. RUSSELL, J MICHAEL.
REFLEXIONES SUR L'OUVERTURE A L'EXPERIENCE. CHRISTOFF, DANIEL.
REFLEXIONES SOBRE EL PENSAMIENTO CENTRAL DE HEGEL. VASSALLO, ANGEL.
SELLARS ON THOUGHT AND LANGUAGE. MARRAS, AUSONIO.
SOME COMMENTS ON FODOR'S 'REFLECTIONS ON L S VYGOTSKY'S "THOUGHT AND LANGUAGE". SINCLAIR, H.
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SOME REFLECTIONS ON L S VYGOTSKY'S 'THOUGHT AND LANGUAGE'. FODOR, JERRY.
THE MEANING OF "SENSE" IN FREGE. LUCASH, FRANK S.
THE RELATION BETWEEN THOUGHT AND LANGUAGE IN WITTGENSTEIN'S 'TRACTATUS'. FAVROLDT, DAVID.
THOUGHT AND REALITY: THE METAPHYSICS OF KANT AND WITTGENSTEIN. SCHWYZER, HUBERT.
WITTGENSTEIN'S PHILOSOPHY: OLD AND NEW. HEADLEE, MARK B.

THRASYMACHUS
THRASYMACHUS--- OR PLATO? MAGUIRE, JOSEPH P.

THUCYDIDES
DAS ETHOS DER DEMOKRATIE. VOLKMANN-SCHLUCK, K H.

TILLCETTE,X
SCHELLING AU TRAVAIL. MARQUET, JEAN-FRANCOIS.

TILLICH
INTRODUCTION A LA DOCTRINE DU SYMBOLISME RELIGIEUX CHEZ PAUL TILLICH. RICHARD, JEAN.
THE AMBIGUITY OF HUMAN AUTONOMY AND FREEDOM IN THE THOUGHT OF PAUL TILLICH: PART IV. KNUDSEN, ROBERT D.
THE MEANING OF RELIGIOUS SYMBOLS: PAUL TILLICH AND HIS CRITICS. BURRILL, DONALD R.

TILLIETTE,X
SCHELLING: UNE PHILOSOPHIE EN DEVNIR. BRUAIRE, C.

TIME
A NOTE ON PUTNAM AND THE TRANSITIVITY OF THE REAL. CARDWELL, CHARLES E.
A PHENOMENOLOGY OF CINEMATIC TIME AND SPACE. OUSLEY, J DOUGLAS AND KOLKER, R P.
ABOUT ARISTOTLE AND EVOLUTIONISM. SAVARY, CLAUDE.
ABSOLUTE SPACE AND THE METAPHYSICS OF THEORIES. SKLAR, LAWRENCE.
AN ATEMPORAL VIEW OF CAUSALITY. BRIER, BOB.
AN EVALUATION OF LEVINAS' CRITIQUE OF HEIDEGGER. KEYES, C D.
ARISTOTLE AND THE INDEPENDENCE OF SUBSTANCES. ADDIS, LAIRD.
BASIC PARTICULARS. BROWNSTEIN, DONALD.
BERGER ON EARMAN ON TEMPORAL ANISOTROPY. WINGARD, ROBERT.
CAUSAL MODELS AND SPACE-TIME GEOMETRIES. DOMOTOR, ZOLTAN.
CELESTIAL REDUCTIONISM OF TIME: ON THE SCHOLASTIC CONCEPTION OF TIME FROM ALBERT THE GREAT AND THOMAS AQUINAS TO THE END OF THE 16TH CENTURY. ARIOTTI, PIERO.
CHARACTERISTICS OF PHYSICAL DURATION. LESTIENNE, R.
CHRONOLOGICAL PERSPECTIVE: THE GERIATRICS OF FACTS. HARRIMAN, CHARLES J.
CONCEPTUAL IDEALISM. RESCHER, NICHOLAS.
COORDINATE-FREE RELATIVITY. HUDGIN, RICHARD H.
DIVERSE CURRENTS IN WHITEHEAD'S VIEW OF TIME. ASHMORE, JEROME.
DO ORDINARY SPATIAL AND TEMPORAL EXPRESSIONS DESIGNATE RELATIONS? KHATCHADOURIAN, HAIG.
DOS ACTITIDES FRENTE AL TIEMPO. PUCCIARELLI, EUGENIO.
DURACION Y TIEMPO EN BERGSON. CRISTIANI, ALDO HORACIO.
EL SER TEMPORAL COMO CONTENIDO DE CONCIENCIA. LAUTH, REINHARD.
EL TIEMPO Y LA ETERNIDAD EN LOUIS LAVELLE. BOLLINI, MARIA TERESA.
EL TIEMPO Y EL ESPACIO EN COSTA DE BEUREGARD. LUNGARZO, CARLOS A.
EL TIEMPO EN RICOEUR: ACONTECIMIENTO Y ESTRUCTURA. CANCLINI, NESTOR GARCIA.
ENCARNACION Y TIEMPO EN GABRIEL MARCEL. PRESAS, MARIO A.
FILM ET REALITE. ARNHEIM, RUDOLF.
GRUENBAUM ON TEMPORAL BECOMING: A CRITIQUE. FERRE, FREDERICK.
HEGEL Y EL ENIGMA DEL TIEMPO. PUCCIARELLI, EUGENIO.
HUSSERL ON SENSATION: NOTES ON THE THEORY OF HYLE. LARRABEE, MARY JEANNE.
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IDEAS AND ARCHETYPES: APPEARANCE AND REALITY IN BERKELEY'S PHILOSOPHY. LASCOLA, RUSSELL A.
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IL PROBLEMA AGOSTINIANO DEL TEMPO NELLE "CONFESSIONES" E NEL "DE CIVITATE DEI". MAZZEO, PIETRO.
IL PROBLEMA DEL LINGUAGGIO IN MAURICE MERLEAU-PONTY. CAPRA, SILVIO.
IMPLICATIONS OF CAUSAL PROPAGATION OUTSIDE THE NULL CONE. EARMAN, JOHN.
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LA TEMPORALITE CHEZ SOREN KIERKEGAARD. NIZET, JEAN.
LE PASSE - OBJET DE LA FOI. POMIAN, KRZYSZTOF.
LOST TIMES. HARRISON, ROSS.

TIME
MATTER AND TIME. SINGER, BETH J.
MERLEAU-PONTY Y EL PROBLEMA DEL TIEMPO. WALTON, ROBERTO J.
NONDIRECTED LIGHT SIGNALS AND THE STRUCTURE OF TIME. LATZER, ROBERT
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NOTES ON THE CAUSAL THEORY OF TIME. EARMAN, JOHN.
NOTES TOWARDS A THEORY OF TIME. VAN DE VATE JR, DWIGHT.
OMNISCIENCE AND DIVINE SYNCHRONIZATION. BAKER, JOHN ROBERT.
ON THE STRUCTURE OF SPACE-TIME. HARRISON, CRAIG.
ON TRAVELING BACKWARD IN TIME. WEINGARD, ROBERT.
ON WHEN THERE MUST BE A TIME-DIFFERENCE BETWEEN CAUSE AND EFFECT.
HEDMAN, CARL G.
PERSONAL IDENTITY FROM A TO Z. HARTSHORNE, CHARLES.
RASSEGNA HEIDEGGERIANNA. LANDOLT, EDUARD.
REFLECTIONS OF TIME. BARDEN, GARRETT.
RESURRECTION WORLDS AND BODIES. HICK, J.
SANTAYANA: THE TEMPORAL COMPULSION. HELM, BERTRAND P.
SARTRE'S INTERPRETATION OF CONSCIOUSNESS AS SPONTANEOUS.
CHRISTENSEN, WILLIAM.
SOME ASPECTS OF GENERAL RELATIVITY AND GEOMETRODYNAMICS. EARMAN,
JOHN.
SOME OPEN PROBLEMS IN THE PHILOSOPHY SPACE AND TIME. SUPPES, PATRICK.
SPAZIO E TEMPO NELLA TEORIA DARWINIANA. PANCALDI, G.
STOSUNEK ISTNIENIA BYTOW MATERIALNYCH DO CZASU. TWAROWSKA, B.
SYNECHISM, SOCIALISM, AND CYBERNETICS. ESPOSITO, JOSEPH L.
TEMPO E ETERNITA NELL'ESTETICA DI SCHILLER. ZAMBELLONI, FRANCO.
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BERGER, GEORGE.
TENSED SENTENCES AND FREE REPEATABILITY. BRAUDE, STEPHEN E.
THE EMERGENCE OF AN ABSOLUTE CONSCIOUSNESS IN HUSSERL'S EARLY
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THE EVOLUTION OF THE NOTIONS OF SPACE AND TIME. LOPES, J LEITE.
THE FLOW OF TIME. ZWART, P J.
THE HISTORICAL AND CONCEPTUAL RELATIONS BETWEEN KANT'S METAPHYSICS OF
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THE MEANING OF TIME IN HEGEL'S PHENOMENOLOGY OF MIND. RASMUSSEN,
PAUL C.
THE POLITICS OF TIME. REID, HERBERT.
THE PROMISED LAND. MOORE, ASHER.
THINGS, STUFFS, AND KANT'S AESTHETIC. WILDERSON, T E.
TIEMPO Y SUBJETIVIDAD EN SARTRE. SCHNAITH, NELLY.
TIME AND REALITY IN ELIOT AND EINSTEIN. MCMORRIS, M N.
TIME AND THE RELIGIOUS CONSCIOUSNESS. BOWMAN, CARROLL R.
TIME AND TIME AGAIN. WILKERSON, T E.
TIME AND CONTINUITY. LEE, HAROLD N.
WHY DID EINSTEIN'S PROGRAMME SUPERSEDE LORENTZ'S: (I). ZAHAR, E G.

TITMUSS,R
ALTRUISM AND COMMERCE: A DEFENSE OF TITMUSS AGAINST ARROW. SINGER,
PETER.

TODOROV,T
NARRATIVE STYLE AND THE GRAMMAR OF DIRECT AND INDIRECT SPEECH.
BANFIELD, ANN.

TOKEN
ON OCCASIONAL EXPRESSIONS. KOTARBINSKA, JANINA.

TOLERANCE
LA TOLERANCE. VUILLEMIN, J.
SULLA CULTURA ITALIANA D'OGGI. ASSUNTO, ROSARIO.

TOLKIEN,J
FABRICATING HISTORY: NARRATIVE STRATEGY IN "THE LORD OF THE RINGS". FRIEDMAN, BARTON R.

TOLMAN,E
TOLMAN: OPERATIONALISM AND LOGICAL POSITIVISM. SHANAB, ROBERT ELIAS ABU.

TOMBERLIN,J
SOME PROBLEMS IN EPISTEMIC LOGIC: TWO COMMENTS. HINTIKKA, JAAKKO.

TOPOLOGY
LES APORIES DE ZENON, LA TOPOLOGIE ET LA PHYSIQUE CONTEMPORAINE. AKTCHOURINE, I A.
TOPOLOGY, COSMOLOGY AND CONVENTION. GLYMOUR, CLARK.

TORMEY,A
TORMEY ON ACCESS AND INCORRIGIBILITY. FELDMAN, FRED AND HEIDELBERGER, HERBERT.

TOTALITARIANISM
LA CRISE DE L'EGALITARISME. FRIEDRICH, CARL J.

TOTALITY
HEGEL (1770-1970): TOTALIDAD, HISTORIA Y LIBERTAD. CALERA, N M LOPEZ.
PARA UNA FUNDAMENTACION DIALECTICA DE LA LIBERACION LATINOAMERICANA. DUSSEL, ENRIQUE D.

TOUCH
EXISTE-T-IL UNE FORME DE VIE ESTHETIQUE ACCESSIBLE AU TOUCHER? VANBELL, FRANCOIS.

TOULMIN,S
ARE SCIENTIFIC INDUCTION AND METAPHYSICAL COHERENCE REALLY SEPARATE INFORMAL LOGICS? COX, L HUGHES.
THE AMBIGUITY OF "PERFECTION" IN THE ONTOLOGICAL ARGUMENT. HOWE, LEROY T.
THE FUNCTIONAL PREREQUISITES OF INTENTIONAL COMMUNICATIVE SYSTEMS. CAPPELLA, JOSEPH N.

TRADITION
"PHILOSOPHIA PRACTICA" Y "PHILOSOPHIE DES RECHTS". CREMADES, J J GIL.
ESSENTIALISM AND THE DEFINITION OF 'ART'. DIFFEY, T J.
TRADIZIONE COME AUTOTRASMISSIONE TOTALE "DELL'UMANO". DI GIOVANNI, A.

TRADITIONAL-LOGIC
ARISTOTLE'S, KANT'S AND HEGEL'S LOGIC. O'FARRELL, FRANCIS.
DENYING THE DOCTRINE AND CHANGING THE SUBJECT. MORTON, ADAM.
SQUARES OF OPPOSITION: COMPARISONS BETWEEN SYLLOGISTIC AND PROPOSITIONAL LOGIC. WILLIAMSON, COLWYN.

TRAGEDY
ART AND MORALITY: ON THE AMBIGUITY OF A DISTINCTION. GROSSMAN, MORRIS.
HUME ON TRAGEDY. PATON, MARGARET.
LA SOLITUDINE DELL'EROE SOFOCLEO. D'ANGELO, CLAUDIA BALDASSARRI.
THE SURVIVAL OF TRAGEDY: DOSTOEVSKY'S "THE IDIOT". SHAW, DANIEL.
THE TRAGIC KNOT: PARADOX IN THE EXPERIENCE OF TRAGEDY. NAPIERALSKI, EDMUND A.

TRAINING
UNIVERSITY NEUTRALITY AND ROTC. HOLMES, ROBERT L.

TRAITS
THE TRAIT-DOMINANCE THEORY OF HISTORICAL PERIODIZATION. ABEGG, EDMUND D.

TRANSCENDENCE
AUTOTRASCENDENZA, SPIRITUALITA E SOSTANZIALITA DELL'ANIMA. MONDIN, BATTISTA.
FELDWEG E HOLZWEGE HEIDEGGERIANI. BENINCASA, CARMINE.
L'EXISTENCE DE DIEU DANS LA PHILOSOPHIE DE L'ETRE. WINANCE, E.
L'HOMME ET L'ABSOLU: PART II-LOGIQUE DE L'EXPERIENCE DE L'ABSOLU. LABARRIERE, PIERRE-JEAN.
LA METHODOLOGIE OUVERTE A UNE RELIGION POUR NOTRE TEMPS. MOREL, BERNARD.
LA PROBLEMATIQUE EPOCHALE CHEZ P RICOEUR ET L'EXISTENTIALISME. VANSINA, FRANS C.
LA TRASCENDENZA COME DIMENSIONE DELLA COSCIENZA UMANA IN B LONERGAN. SALA, GIOVANNI B.
MITO Y TRASCENDENCIA. BALMORI, ROBERTO.
NEGLECTED SARTREAN ARGUMENTS FOR THE FREEDOM OF CONSCIOUSNESS. ANDERSON, THOMAS.
RATIONALITE, OUVERTURE, EXPERIENCE. BRETON, STANISLAS.
RELIGIOUS REFLECTION AND MAN'S TRANSCENDENCE. FARRELLY, JOHN.
THE CONCEPT OF TRANSCENDENCE IN EASTERN AND WESTERN THOUGHT. BISHOP, DONALD H.
THE MEANING OF MIND TRANSCENDENCY IN A RELIGIOUS PHILOSOPHY OF MAN. STRATON, G DOUGLAS.
TRANSCENDENCE WITHOUT AND WITHIN: THE CONCEPT OF T'IEN IN CONFUCIANISM. KIM, HA TAI.
TRANSCENDENT KNOWLEDGE IN 'INSIGHT': A CLOSER LOOK. NILSON, JON.

TRANSCENDENTAL
"ETRE ET TEMPS" ET "TEMPS ET ETRE". PEGORARO, OLINTO.
EL LENGUAJE Y LO TRASCENDENTAL. WALTON, ROBERTO J.
HUSSERLIAN AND HEIDEGGERIAN PHENOMENOLOGY. SCHACHT, RICHARD L.
MY SELF AND MY WORLD. SILKSTONE, THOMAS.
OMLIJNING VAN EEN NIEUW BEGRIP VAN TRANSCENDENTAALFILOSOFIE: EEN KRITIEK OP HUSSERLS REDUCTIE VAN DE FENOMENOLOGIE TOT EEN TRANSCENDENTALE. BOEHM, R.
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LA PHILOSOPHIE OUVERTE ET LES MATHEMATIQUES. LADRIERE, JEAN.
PERMUTATION METHODS APPLIED TO QUINE'S "NEW FOUNDATIONS". HENSON, C WARD.
TYPE-RAISING OPERATIONS ON CARDINAL AND ORDINAL NUMBERS IN QUINE'S "NEW FOUNDATIONS". HENSON, C WARD.

TYPOLOGY
THE BASIC VIEWS OF C G JUNG IN THE LIGHT OF HERMENEUTIC E METASCIENCE. RAUHALA, LAURI.

UKHTOMSKII,A
THE INFLUENCE OF DOSTOEVSKY ON THE CREATIVE WORK OF A A UKHTOMSKII. MERKULOV, V L.

ULLMANN,W
IL PENSIERO POLITICO DI BERNARDO DI CHIARAVALLE. CORRADI, MARIA GRAZIA.

ULTRAPRODUCTS
VARIATIONS IN DEFINITION OF ULTRAPRODUCTS OF A FAMILY OF FIRST ORDER RELATIONAL STRUCTURES. MALCOLM, WILFRED G.

UNAMUNO
CHEMINS ET ETAPES D'UNAMUNO. MOREAU, JOSEPH.

UNCERTAINTY
RECIPROCITY IN THE UNCERTAINTY RELATIONS. KIRSCHENMANN, PETER.

UNCONSCIOUS
FILOSOFIA E PSICANALISI. SPIRITO, UGO.
ON THE PHENOMENOLOGY OF THE UNCONSCIOUS. SCHWANKL, PETER.

UNDECIDABILITY
ELEMENTARY INTUITIONISTIC THEORIES. SMORYNSKI, C.
ON THE UNDECIDABILITY OF FINITE PLANAR CUBIC GRAPHS. GARFUNKEL, SOLOMON AND SHANK, HERBERT.
SOME RESULTS CONCERNING FINITE MODELS FOR SENTENTIAL CALCULI. ULRICH, DOLPH.
THE DECISION PROBLEM FOR FORMULAS WITH A SMALL NUMBER OF ATOMIC SUBFORMULAS. LEWIS, HARRY R AND GOLDFARB, WARREN D.
THE UNDECIDABILITY OF INTUITIONISTIC THEORIES OF ALGEBRAICALLY CLOSED FIELDS AND REAL CLOSED FIELDS. GABBAY, DOV M.

UNDERSTANDING
HISTORICITY AND DILTHEY'S MODEL OF HISTORICAL UNDERSTANDING. STACK, GEORGE J.
ON CONFIDENCE. ROTENSTREICH, NATHAN.
ON MISUNDERSTANDING 'UNDERSTANDING'. MCCARTHY, THOMAS.
PHENOMENOLOGY AS FOUNDATION FOR A POST-MODERN PHILOSOPHY OF LITERARY INTERPRETATION. PALMER, RICHARD E.
RELIGIOUS REALITY AND RELIGIOUS UNDERSTANDING IN CONFUCIANISM AND NEO-CONFUCIANISM. CHENG, CHUNG-YING.
ST THOMAS AQUINAS'S THEORY OF THE ACT OF UNDERSTANDING. MURNION, WILLIAM E.
THE CONTINUITY OF HISTORY AND THE EXISTENTIAL MOMENT. GADAMER, HANS-GEORG.
THOUGHT AND REALITY: THE METAPHYSICS OF KANT AND WITTGENSTEIN. SCHWYZER, HUBERT.
TRANSCENDENT KNOWLEDGE IN 'INSIGHT': A CLOSER LOOK. NILSON, JON.
WHAT IT IS TO LEARN A FACT. KRAUSE, MERTON S.

UNGER,P
KNOWLEDGE AND CAUSATION. BARKER, JOHN A.
UNGER'S DEFENSE OF SKEPTICISM. BARNES, GERALD W.

UNIQUENESS
ARE MATHEMATICAL EXISTENCE PROPOSITIONS UNIQUE? LEHMAN, HUGH.

UNITY
A LA RECHERCHE DE LA VALEUR SUPREME: PLATON ET L'UN ABSOLU. KELESSIDOU-GALANOS, ANNA.
EINHEIT IN DER QUANTENWELT (GEGEN DEN BOHR-HEISENBERG'SCHEN POSITIVISMUS). LANDE, ALFRED.
L'AVVENTURA DEL MIC INCONTRO IDEALE CON CROCE. KLIHM, WOLFGANG.
LE "REFLEXIONS SUR LA POETIQUE" DI FONTENELLE E LA POETICA CLASSICISTICA . MARCIALIS, M T.
THE PREMISE OF THE TRANSCENDENTAL ANALYTIC. MIJUSKOVIC, BEN.
THE UNITY OF VIRTUE. PENNER, TERRY.
THE UNITY AND INDIVISIBILITY OF THE SELF (BRAHMAN). DE NICOLAS, ANTONIO T.

UNIVERSAL(S)
"MATHESIS UNIVERSALIS" E MATAFISICA NEL METODO CARTESIANO. PERINI, ROBERTO.
ABSTRACT PARTICULARS. LANDESMAN, CHARLES.
ABSTRACTION AND THE OBJECT OF THE HUMAN INTELLECT ACCORDING TO HENRY OF GHENT. BROWN, J V.
ARS CHARACTERISTICA UND NATUERLICHE SPRACHE BEI LEIBNIZ. HEINEKAMP, A.
DONAGAN ON UNEXEMPLIFIED UNIVERSALS. GEELS, DONALD E.
HEGEL ET NOUS: A PROPOS PROBLEME DE L'HISTOIRE DE LA PHILOSOPHIE. LOMBARDI, FRANCO.
ITINERARIO ESTETICO. GUZZO, AUGUSTO.
KNOWLEDGE OF THE UNIVERSAL AND KNOWLEDGE OF THE PARTICULAR IN ARISTOTLE. LESZL, WALTER.
LE POEME DE PARMENIDE, DOCTRINE DU SAVOIR ET PREMIER ETAT D'UNE DOCTRINE DE L'ETRE ET LE DESTIN DE L'HOMME. DUBARLE, D.
METHODE ET METAPHYSIQUE DANS LA PHILOSOPHIE DE JOHN LOCKE. YOLTON, JOHN W.
OBJECTS AS UNIVERSALS: A RE-APPRAISAL OF THE 'TRACTATUS'. KLUGE, EIKE-HENNER.
PEIRCE'S PRAGMATISM AND SCOTISTIC REALISM. ALMEDER, ROBERT.
PLATONIC NOMINALISM. BROWSTEIN, DONALD.
PRECISIONES SOBRE LA DOCTRINA DE LA ABSTRACCION SEGUN SANTO TOMAS. DE ZAN, JULIO.
REPLY. TOULMIN, STEPHEN.
RUSSELL'S THEORY OF DEFINITE DESCRIPTION AS OPPOSED TO QUINE'S SINGULAR TERMS. WELDING, S O.
RUSSELL'S THEORY OF JUDGMENT IN LOGICAL ATOMISM. STOCK, GUY.
THE PARADOX OF HISTORICAL KNOWLEDGE. KUZMINSKI, ADRIAN.
THE TWO KIERKEGAARDS. MARSH, JAMES L.
THE UNITY OF VIRTUE. PENNER, TERRY.
THOUGHTS AND FACTS - AN ARISTOTELIAN PROBLEM. RINGBOM, MARTEN.
WHETHER THE THEORY OF FAMILY RESEMBLANCES SOLVES THE PROBLEM OF UNIVERSALS. THORP, J W.
WITTGENSTEIN ON UNIVERSALS. HODGES, MICHAEL.

UNIVERSALISM
CHINA AND THE WEST: ATTITUDES TOWARD UNIVERSALISM. ELLIS, JEAN.
PAUL VALERY'S SEARCH FOR INTELLECTUAL UNIVERSALISM. KOZOVOI, V M.

UNIVERSALITY
BEING AND BEING HUMAN: AN IMPASSE IN HEIDEGGER'S THOUGHT? VAN DE WATER, LAMBER.
LE PROBLEME DE LA CONFIRMATION: READ DE L'ANGLAIS PAR LE DR PAUL GOCHET. AYER, ALFRED J.
R G COLLINGWOOD: ART, CRAFT, AND HISTORY. TAYLOR, DONALD S.

UNIVERSALIZABILITY
COSMIC EPOCHS AND THE SCOPE OF SCIENTIFIC LAWS. BEAUCHAMP, TOM L.
FREEDOM AND UNIVERSALIZABILITY. POLLOCK, LANSING.
HARE ET L'UNIVERSALISATION DES JUGEMENTS MORAUX. PANACCIO, CLAUDE.
LANGUAGE AND ETHICS: "WHAT'S HECUBA TO HIM, OR HE TO HECUBA? VEATCH, HENRY B.

UNIVERSALIZABILITY
MIA MORON PANTACHOU KATA PHUSIN HE ARISTE. MULHERN, J J.
MORALITY AND THE THESIS OF UNIVERSALISABILITY. WARD, ANDREW.
NATURAL LAW AS WARRANT. JAMIESON, KATHLEEN M.
NON-SYNTACTIC CONSTRAINTS ON LISU NOUN PHRASE ORDER. HOPE, EDWARD R.
THE CLAIM TO MORAL ADEQUACY OF HIGHEST STAGE OF MORAL JUDGEMENT. KOHLBERG, LAWRENCE.
THE NORMATIVE SIGNIFICANCE OF MORAL UNIVERSALIZATION. EGGERMAN, RICHARD W.
WORKING IN AND WORKING TO PRINCIPLES: PENN'S LIE AND HARE'S MYTH OF UNIVERSALIZABILITY. JAMES, EDWARD W.

UNIVERSE
LA "NOVITA" NELLA CONCEZIONE MORALE DI J BAPTIST VON HIRSCHER. BALESTRO, PIETRO.
NICHOLAS OF CUSA AND THE FINITE UNIVERSE. LAI, TYRONE.
PLOTIN ET LE MIROIR DE DIONYSOS. PEPIN, JEAN.

UNIVERSE-OF-DISCOURSE
THEORIE DES COLLURES. PASOLINI, PIER PAOLO.

UNIVERSITY(-TIES)
"PROFESSOR OF EDUCATION": AN INDEFINITE DESCRIPTION. NILSSON, NEIL.
ACADEMIC MILIEU, SOCIAL STRUCTURE, AND STUDENT CULTURES. SCHAEFFER, EDWARD.
AN ARGUMENT ON TENURE. MCMURRIN, STERLING M.
AS NOVAS UNIVERSIDADES ALEMAS E AS EXIGENCIAS DA SOCIEDADE. KNOLL, JOACHEM.
DEMOCRACY, "HIGH CULTURE," AND THE UNIVERSITIES. OLAFSON, FREDERICK A.
EXCELLENCE AND IRRELEVANCE: DEMOCRACY AND THE HIGHER LEARNING. KURTZ, PAUL.
FILOSOFIA DE UNA REFORMA. FAURE, EDGAR.
PHILOSOPHY FOR THE PEOPLE. MEGILL, KENNETH.
POLITICS AND THE HIGHER LEARNING. AIKEN, HENRY DAVID.
POLITICS, THE GOOD LIFE, AND THE UNIVERSITY. KELLER, CHESTER Z.
THE COMPARATIVE STUDY OF UNIVERSITIES IN VARIOUS CULTURES (THEIR ECOLOGY AND AXIOLOGY). MOEHLMAN, ARTHUR HENRY.
THE EDUCATIONAL BUREAUCRACY'S CREDIBILITY GAP. SULLIVAN, TIMOTHY.
THE LOGIC OF NEUTRALITY DISCUSSIONS: CAN A UNIVERSITY BE NEUTRAL? STRIKE, KENNETH.
THE UNIVERSITY IN TOMORROW'S WORLD. DRAKE, WILLIAM E.
UN POETA EN LA SORBONA. SPENDER, STEPHEN.
UNIVERSITY NEUTRALITY AND ROTC. HOLMES, ROBERT L.
VALUE CONFLICT AND THE HIGHER LEARNING. EDEL, ABRAHAM.

UNMOVED-MOVER
ARISTOTLE'S DOCTRINE OF THE UNMOVED MOVER. STEWART, DAVID.

UNSOLVABILITY
AN UNSOLVABLE PROVABILITY PROBLEM FOR ONE VARIABLE GROUPOID EQUATIONS. PERKINS, PETER.

URBAN,W
EL LENGUAJE Y LO TRASCENDENTAL. WALTON, ROBERTO J.

URMSON,J
GOODNESS OF A KIND AND GOODNESS FROM A POINT OF VIEW. WALKER, A D M.
LANGUAGE, TRUTH AND UNOBLIGING LOGIC. KING-FARLOW, JOHN AND BUCKLIN, J M.
URMSON ON EVALLATION FROM A POINT OF VIEW. NICKEL, JAMES W.

USE
LA PROBLEMATICA DEL SIGNIFICATO NELL'ULTIMO WITTGENSTEIN. NOVIELLE, VALERIA.
ON OCCASIONAL EXPRESSIONS. KOTARBINSKA, JANINA.
THE IRREDUCIBILITY OF 'MEANING'. ATTFIELD, ROBIN AND DURRANT, MICHAEL.
THE PROBLEM OF MEANING IN LINGUISTIC PHILOSOPHY. GRAY, BENNISON.

UTILITARIANISM
A NOTE ABOUT BENTHAM ON EQUALITY AND ABOUT THE GREATEST HAPPINESS PRINCIPLE. WERNER, LOUIS.
A SHORT REFUTATION OF ETHICAL EGOISM. CAMPBELL, RICHMOND.
ACT-UTILITARIANISM AND COLLECTIVE ACTION. CHANDLER, JOHN.
DOING NO MORE HARM THAN GOOD. GIBBARD, ALLAN.
DUTY AND OBLIGATION IN THE NON-IDEAL WORLD. FEINBERG, JOEL.
ECOLOGY AND THE INDEFINITE UNBORN. STEARNS, J BRENTON.
FAIRNESS AND THE VALUE OF DISJUNCTIVE ACTIONS. FREEMAN, JAMES B.
JOHN RAWLS'S DIFFERENCE PRINCIPLE, UTILITARIANISM, AND THE OPTIMUM DEGREE OF INEQUALITY. GORDON, SCOTT.
LE PRINCIPLE D'UTILITE ET L'EGALITE: BENTHAM ET J S MILL. GRIFFIN-COLLART, E.
MARXISM AND RETRIBUTION. MURPHY, JEFFRIE G.
MILL'S SECULAR RELIGION. RAUCH, LEO.
MONRO ON MILL'S 'THIRD HOWLER'. NIELSEN, KAI.
MORAL PROBLEMS OF POPULATION. NARVESON, JAN.
ON THE INTRINSIC WRONGNESS OF KILLING INNOCENT PEOPLE. GEODES, LEONARD.
RAWLS VERSUS UTILITARIANISM. LYONS, DAVID.
RAWLS' THEORY OF JUSTICE: PART II. HARE, R M.
REPLY TO BRONAUGH. BERGSTROM, LARS.
REPLY TO LYONS AND TEITELMAN. RAWLS, JOHN.
REPLY TO MARTIN AND RUF. SILVERSTEIN, HARRY S.
SHELLEY, JOHN STUART MILL, AND THE SECRET BALLOT. MONIECE, GERALD.
SILVERSTEIN'S DEFENSE OF CORNMAN. MARTIN, MICHAEL AND RUF, HENRY.
SOME ORDINALIST-UTILITARIAN NOTES ON RAWLS'S THEORY OF JUSTICE. ARROW, KENNETH J.
SOME REFLECTIONS ON UTILITARIANISM. NOWELL-SMITH, P H.
THE DISUTILITY OF ACT-UTILITARIANISM. MACKIE, J L.
THE PROOF OF UTILITY AND EQUITY IN MILL'S UTILITARIANISM. MARSHALL, JOHN.
THE PUBLIC INTEREST. BENDITT, THEODORE M.
THE UTILITARIANISM OF MARX AND ENGELS. ALLEN, DEREK P H.
UTILITARIANISM: TWO DIFFICULTIES. MCCLOSKEY, H J.
VENTI ANNI DALLA MORTE DI CROCE. PARENTE, ALFREDO.
WHAT IS MILL'S PRINCIPLE OF UTILITY? BROWN, D G.
WHY SHOULD OTHER PEOPLE BE TREATED AS EQUAL? WILSON, J.

UTILITY
A COMMENT ON 'THE EXTRAORDINARY CLAIM OF PRAEOLOGY'. BLOCK, WALTER.
A NOTE ON MARSHALLIAN AND VON NEUMANN-MORGENSTERN UTILITY. HUGHES, W R.
AESTHETICS, CHARITY, UTILITY, AND DISTRIBUTIVE JUSTICE. NARVESON, JAN.
BRANDT ON EGOISM. GAUTHIER, DAVID P.
CONDITIONAL EXPECTED, EXTENSIVE UTILITY. LUCE, R DUNCAN.
ETHICAL EGOISM AND RATIONAL ACTION. NIELSEN, KAI.
INUTILIDAD DE LA FILOSOFIA. SANABRIA, JOSE RUBEN.
LA FILOSOFIA COMO EXPRESSION DE UN TIPO HUMANO. PUCCIARELLI, EUGENIO.
ON THE ONASSIS PROBLEM. LAUX, HELMUT AND SCHNEEWEISS, HANS.
RATIONALITY, EGOISM, AND MORALITY. BRANDT, RICHARD B.
THE DEVELOPMENT OF SOCIAL RELIGION: A CONTRADICTION OF FRENCH FREE THOUGHT. BOSS, RONALD I.
THE DISUTILITY OF ACT-UTILITARIANISM. MACKIE, J L.
WHAT IF UTILITY FUNCTIONS DO NOT EXIST? ROBERTS, FRED S.
WHAT IS MILL'S PRINCIPLE OF UTILITY? BROWN, D G.

UTOPIA
BEETHOVEN, SONATA, AND UTOPIA. SOLOMON, MAYNARD.
ERNESTO BLOCH. GONZALEZ-CAMINERO, NEMESIO.
FREUD, MARX, AND TOMORROW. MOORE, JOHN W.
INTORNO ALL'UTOPIA DI GIAMBULO. BALDASSARRI, MARIANO.
MARCUSE E L'ANTROPOLOGIA FREUDIANA. MANFREDI, MARIO.
MARX AND BLOCH: REFLECTIONS ON UTOPIA AND ART. SOLOMON, MAYNARD.
UTOPIA AS ETHIC OF LEISURE. VAHANIAN, GABRIEL.
ZUM UTOPISCHEN CHARAKTER DES GESCHICHTLICHEN: ODER WIE STEHT ES MIT DER UTOPIE? KANGRGA, MILAN.

UTTERANCE(S)
FORCE AND MEANING. FRYE, MARILYN.

VAGUENESS
VAGUENESS AND COLOUR PREDICATES. BOYNE, CHRIS.

VAJDAL,M
ONTOLOGIA E TEORIA DELLA VITA QUOTIDIANA NELLA RICERCA FILOSOFICA DELLA 'SCUOLA DI BUDAPEST'. BOELLA, LAURA.

VALERY,P
PAUL VALERY'S SEARCH FOR INTELLECTUAL UNIVERSALISM. KOZOVOI, V M.

VALIDATION
A REPLY TO DAVID BOLD. DWYER, WILLIAM.
SCIENCE AND TRADITIONAL RELIGIOUS THOUGHT I AND II. SKORPSKI, JOHN.

VALIDITY
"PHILOSOPHY AND ARGUMENTUM AD HOMINEM" REVISITED. JOHNSTONE JR, HENRY W.
CLARKE'S PRINCIPLE OF MOOD CONSTANCY. MORSCHER, EDGAR AND YAND ZECHA, GERHARD.
CONCEPTUAL STRUCTURE OF CLASSICAL LOGIC. CORCORAN, JOHN.
DE LA VERDAD A LA VALIDEZ EN GEOMETRIA. DOU, ALBERTO.
DEWEY'S THEORY OF KNOWLEDGE. STINE, WILLIAM D.
HISTORICITY AND DILTHEY'S MODEL OF HISTORICAL UNDERSTANDING. STACK, GEORGE J.
L'OGGETTIVITA DELLA SCIENZA E TRASPONIBILE NELL'ARTE E NELLA MORALE? MERCIER, ANDRE.
LE PROBLEME DE LA CONFIRMATION: READ DE L'ANGLAIS PAR LE DR PAUL GOCHET. AYER, ALFRED J.
NATURAL EXPLANATIONS AND RELIGIOUS EXPERIENCE. WAINWRIGHT, WILLIAM J.
NOTE ON INSTANCES OF INVALID ELEMENTARY ARGUMENT FORMS. SIMCO, NANCY D.

VALLETTA,G
L'UMANESIMO GIURIDICO. MONTANO, ROCCO.

VALORI,P
L'ESPERIENZA MORALE E IL CONCETTO DI ESPERIENZA. GIANNINI, GIORGIO.

VALUATION
AUTHORIAL INTENTION. OLSEN, STEIN HAUGOM.
CONTRASTING THE ETHICAL WITH THE AESTHETICAL. KOLNAI, AUREL.
PHILOSOPHICAL DISAGREEMENTS AND SELF-AWARENESS. HILL, PATRICK J.
VALUATIONS AND THEORIES OF SOCIAL INTERACTION. KULTGEN, JOHN.

VALUE(S)
A DEFENSE OF NATURALISM: A REPLY TO PAUL KURTZ. WALTER, EDWARD F.
A FACT IS A FACT IS A FACT. WALL, GEORGE B.
A GRAPH-THEORETICAL APPROACH TO THE AGGREGATION OF INDIVIDUAL PREFERENCE ORDERINGS. CZAYKA, L AND KRAUCH, H.
A REPLY TO BEAUCHAMP. KONRAD, A RICHARD.
A SUBSTANTIAL THEORY OF VALUE. HENDERSON, T Y.

VALUE(S)
AESTHETICS, CHARITY, UTILITY, AND DISTRIBUTIVE JUSTICE. NARVESON, JAN.
ATENTATIVE MARXIST INTERPRETATION OF THE PROBLEM OF VALUES. PAVLOV, DEYAN.
BEMERKUNGEN ZU J ROEDIG'S 'KRITIK DES NORMLOGISCHEN SCHLIESSENS'. WEINBERGER, OTA.
CHANGING STUDENT VALUES: A CHALLENGE TO HIGHER EDUCATION. STOUT, JACK H.
CONCEPT OF VALUE IN ISLAMIC THOUGHT. SIDDIQUI, B H.
CONTRASTING THE ETHICAL WITH THE AESTHETICAL. KOLNAI, AUREL.
CONTROL AND FREEDOM: THE STRUCTURE OF BUDDHIST MEDIATION IN THE PALI SUTTAS. SWEARER, DONALD K.
CRITICA DEL SUBJETIVISMO EN LA ESTIMATIVA JURIDICA. SICHES, LUIS RECASENS.
CRITICISM AND EXPERIENCE. PURAVS, OLGERTS.
DIALECTIQUE DES VERTUS. NABERT, JEAN.
EGALITE ET VALEURS. PERELMAN, CH.
·EMPIRICISM, CRITICISM, CONSTRUCTIVISM. GALTUNG, JOHNA.
ETHICS AND ECOLOGY. BLACKSTONE, WILLIAM T.
ETHICS AND MORAL ACTIVISM. GOLIGHTLY, CORNELIUS L.
EVOLVING CYBERNETIC MACHINERY AND HUMAN VALUES. BURHOE, RALPH WENDELL.
EXISTENTIAL ETHICS AND BEING AS A VALUE. PORTMAN, STEPHEN G.
FAIRNESS AND THE VALUE OF DISJUNCTIVE ACTIONS. FREEMAN, JAMES B.
· FOR PHILOSOPHERS AND SCIENTISTS: A GENERAL SYSTEMS PARADIGM. TAYLOR, ALASTAIR M.
GABRIEL MARCEL E L'APPROCIO AL MISTERO DELL'ESSERE. MICCOLI, P.
HARTMAN: THREE CRITICISMS. GUNTER, P A Y.
HUMANISMO JURIDICO Y DERECHOS DEL HOMBRE EN LA OBRA DE LUIS RECASENS SICHES. DE CASTRO CID, B.
INTRINSIC VALUES AND THE EXPLANATION OF BEHAVIOUR. GREENSTEIN, HAROLD.
L'ADOPTION, UNE ALTERNATIVE MECONNUE A L'AVORTEMENT. DARDOT, FRANCIS.
L'OGGETTIVITA DELLA SCIENZA E TRASPONIBILE NELL'ARTE E NELLA MORALE? MERCIER, ANDRE.
LA PERSONNE ET L'AUTRE. DE FINANCE, J.
LA RIVOLUZIONE FRANCESE E LA SCIENZA: PART I. ISRAEL, G AND NEGRINI, P.
LE NEANT ET L'ACTION. LOGSTRUP, K E.
LONERGAN'S 'METHOD IN THEOLOGY' AND OBJECTIVITY IN MORAL THEOLOGY. BOYLE, JOHN P.
MARX'S THEORY OF VALUE. HODGES, DONALD C.
METODOLOGIA FORMAL Y METODOLOGIA DIALECTICA EN LA INVESTIGACION ESTETICA . BUENO, MIGUEL.
METRIZING SOCIAL PREFERENCE. GERBER, D.
· MODERN CIVILIZATION AND SCIENTIFIC KNOWLEDGE. SACHSSE, HANS.
NATURALISM AND VALUE LANGUAGE. KOLB, ROBERT W.
NATURALISM: OVERSIMPLIFIED OR MODIFIED? KURTZ, PAUL.
NIETZSCHE AND NIHILISM. SCHACHT, RICHARD.
NO 'FACT-VALUE GAP' FOR HUME: A REPLY TO KONRAD. BEAUCHAMP, TOM L.
·OBJECTIVITY, VALUES, AND HISTORY. MATTHEWS, ERIC.
ON SOME SUGGESTIONS FOR HAVING NON-BINARY SOCIAL CHOICE FUNCTIONS. BATRA, RAVEENDRA N AND PATTANAIK, PRASANTA K.
PEIRCE'S CATEGORIES AND NORMATIVE INQUIRY. DEMARCO, JOSEPH P.
POEMS VERSUS TREES: THE AESTHETICS OF MONROE BEARDSLEY. HANCHER, MICHAEL.
·POLICY SCIENCE: ANALYSIS OR IDEOLOGY? TRIBE, LAURENCE H.
PREGIUDIZIO E LIBERTA. DE FINETTI, B.
· PROBLEM OF VALUE IN SCIENCE AND THE SIGNIFICANCE OF HISTORY AND PHILOSOPHY OF SCIENCE. GEORGE, PULIVELIL M.
PROFESSORS AND PSYCHOLOGICAL RESEARCHERS: CONFLICTING VALUES IN CONFLICTING ROLES. SAVIN, H B.
RISE AND FALL OF TRANSCENDENTAL ANTHROPOLOGY. LENHARDT, CHRISTIAN.
ROBERT S HARTMAN ON THE STRUCTURE OF CREATIVITY: A CRITIQUE. PLOCHMANN, GEORGE KIMBALL.

VALUE(S)
SOCIAL SCIENCE AND HARD DATA. NIELSEN, KAI.
SUL CONDIZIONAMENTO POLITICO DELLA SCIENZA. BULFERETTI, L.
SYSTEMS PHILOSOPHY AND HUMANISTIC VALUES. LASZLO, ERVIN.
TECHNOCRACY AND SCIENTISM: REMARKS CONCERNING AN IDEOLOGICAL DISCUSSION. LENK, HANS.
TECHNOLOGY AND VALUES: NEW ETHICAL ISSUES RAISED BY TECHNOLOGICAL PROGRESS. BROOKS, HARVEY.
THE ACHIEVEMENT OF MORAL RATIONALITY. HARDWIG, JOHN.
THE ARTISTIC VALUES IN AESTHETIC EXPERIENCE. STOLNITZ, JEROME.
THE AXIOLOGICALLY IDEAL MAN. CURLEY, WILLIAM H.
THE CONCEPT OF SPECULATIVE PHILOSOPHY OF HISTORY. GRUNER, ROLF.
THE DEPENDENCE OF FACT UPON "VALUE". DIAMOND, MARTIN.
THE GROWTH OF IRRATIONALISM AND EDUCATIONAL VALUES. HARDIE, C D.
THE IMPENDING AGENDA FOR POLITICAL PHILOSOPHY. FIELD, G LOWELL.
THE KING AND THE LEADEN COIN: THE ECONOMIC BACKGROUND OF 'SINE QUA NON' CAUSALITY. COURTENAY, WILLIAM J.
THE LOGIC OF PREFERENCE RECONSIDERED. VON WRIGHT, G H.
THE LOGIC OF NEUTRALITY DISCUSSIONS: CAN A UNIVERSITY BE NEUTRAL? STRIKE, KENNETH.
THE MORALITY OF SUICIDE. HOROWITZ, LOUISE.
THE TASKS OF THE POLITICAL EDUCATOR. RICOEUR, PAUL.
THE VALUE OF A LIFE: A SKETCH. GRISEZ, GERMAIN.
THE VALUE OF MAN IN THE HARTMAN VALUE SYSTEM. EDWARDS, REM B.
THE VALUE STRUCTURE OF CREATIVITY. HARTMAN, ROBERT S.
THERE IS NO "FACT-VALUE GAP" FOR HUME. KONRAD, A RICHARD.
TOWARDS A MARXIST THEORY OF VALUE. HELLER, AGNES.
VALEURS ECONOMIQUES ET LIBERTE. BLANCHARD, YVON.
VALOR, ESTRUCTURA Y SITUACION. FRONDIZI, RISIERI.
VALUE CONFLICT AND THE HIGHER LEARNING. EDEL, ABRAHAM.
VALUES AND THE HEART'S COMMAND. VAN FRAASSEN, BAS C.
VALUES AND VIOLENCE. STOTT, LAURENCE.
WHAT IF UTILITY FUNCTIONS DO NOT EXIST? ROBERTS, FRED S.

VALUE-JUDGMENT(S)
VALUE-JUDGEMENTS, PRESCRIPTIVE LANGUAGE, AND IMPERATIVES. NESBITT, WINSTON.

VARIABLE(S)
LOGICAL STRUCTURE IN NATURAL LANGUAGES. PARTEE, BARBARA HALL.
QUINE AND THE ONTOLOGICAL ENTERPRISE. BROWNING, DOUGLAS.

VEATCH,H
ARE THERE REALLY TWO LOGICS? ASHWORTH, E J.
FALSIFIABILITY AND THE COSMOLOGICAL ARGUMENT. KORDIG, CARL R.
SUBSTANTIALITY AND PERCEPTUAL COHERENCE. GURWITSCH, ARON.
THE ETHICAL LANGUAGE GAME. DUSKA, RONALD.

VEBLEN,T
THE SOCIOLOGICAL MIND OF THORSTEIN VEBLEN. BERGEN JR, TIMOTHY J.
THORSTEIN VEBLEN'S POSITION ON VOCATIONAL AND PROFESSIONAL EDUCATION. PARISH, W ALTON.

VEDANTA
ACINTYA-BHEDABHEDA. SRIVASTAVA, RAMESH CHANDRA.
PHILOSOPHICAL FOUNDATION OF THE VAISNAVA SCHOOLS. PANDE, S N.
PROFESSOR KRISHNACHANDRA BHATTACHARYYA AND THIS COLLEAGUE S RADHAKRISHNAN. SRIVASTAVA, RAMESH CHANDRA.
TOWARDS THE RESTORATION OF PHILOSOPHY: PART III. PARAHITANANDA, SWAMI.
TOWARDS THE RESTORATION OF PHILOSOPHY: PART II. PARAHITANANDA, SWAMI.

VEDAS
SOME BASIC CONCEPTS OF HINDUISM. ROY, BENOY GOPAL.

VENN-DIAGRAMS
AN EXTENSION OF VENN DIAGRAMS. FITZPATRICK, P J.

VERB(S)
CAUSATIVES. KASTOVSKY, DIETER.
COMPLEMENT NOUN PHRASES AND PREPOSITIONAL PHRASES, ADJECTIVES AND VERBS. ALLAN, KEITH.
DATES, TENSELESS VERBS AND TOKEN-REFLEXIVITY. MOTT, PETER.
ON EXISTENCE AND THE PERFECT. ANDERSON, JOHN.
ON SUBJECTLESS GERUNDS IN ENGLISH. THOMPSON, SANDRA A.
PRESUPPOSITION OF EXISTENCE OF THEME FOR VERBS OF CHANGE (IN KOREAN AND ENGLISH). LEE, CHUNGMIN.
THE COMITATIVE AND CASE GRAMMAR. BUCKINGHAM, HUGH W.
THE PRESENT PROGRESSIVE PERIPHRASIS AND THE METAPHYSICS OF ARISTOTLE. COBB, R ALLAN.
THE WAGES OF SCEPTICISM. UNGER, PETER.
UNE THEORIE LINGUISTIQUE AU MOYEN AGE: L'ECOLE MODISTE. STIKER, H J.

VERIFIABILITY
A DEFENSE OF THE COMPLETE VERIFIABILITY AND COMPLETE FALSIFIABILITY CRITERIA OF EMPIRICAL MEANINGFULNESS. BOYD, BART P.
L'EPISTEMOLOGIE DE MARIO BUNGE. RUSSO, FRANCOIS.
THE UNVERIFIABILITY OF UNVERIFIABILITY. HOY, RONALD C.

VERIFICATION
BILANCIO DELL'EMPIRISMO CONTEMPORANEO NEL CAMPO DELLE SCIENZE ESATTE. AGAZZI, EVANDRO.
ENTAILMENT AND THE VERIFICATIONIST PROGRAM. STICH, STEPHEN P AND TINNON, JOHN AND SKLAR, LAWRENCE.
HYPOTHESE ET INFIRMATION EXPERIMENTALE: ETUDE D'UN PROBLEME DE GENETIQUE HUMAINE. LENNES, GEORGES.
IN REAL LIFE NEGATIVES ARE FALSE. WASON, P C.
INFORMATION THEORETIC CONCEPTS IN TESTING HYPOTHESES. NEMETZ, T.
L'HYPOTHESE ET SA VERIFICATION A LA NAISSANCE DE LA PHYSIQUE MATHEMATIQUE. NAMER, EMILE.
LES HYPOTHESE EN COSMOLOGIE. MERLEAU-PONTY, JACQUES.
NECESSARILY ADEQUATE EVIDENCE ABOUT OTHER MINDS. GREENWOOD, T.
SOCIAL SCIENCE AND HARD DATA. NIELSEN, KAI.

VERISIMILITUDE
LE "REFLEXIONS SUR LA POETIQUE" DI FONTENELLE E LA POETICA CLASSICISTICA . MARCIALIS, M T.
THE TRUTH-LIKENESS OF TRUTHLIKENESS. MILLER, DAVID.
VERISIMILITUDE IS A SURFACE CONCEPT. KASHER, ASA.

VESEY,G
ACTION AND SUBTRACTION. JAEGER, ROBERT A.

VETTER,H
COMMENTS ON DE VETTER'S PAPER 'DEONTIC LOGIC WITHOUT DEONTIC OPERATOR'. KEUTH, HERBERT.

VICE(S)
ARISTOTLE'S DOCTRINE OF THE MEAN. URMSON, J C.

VICO
IL VERUM-FACTUM VICHIANO. SEVERINO, GIULIO.
L'UMANESIMO GIURIDICO. MONTANO, ROCCO.
UN SIMPOSIO INTERNAZIONALE SU GIAMBATTISTA VICO. FAUCCI, DARIO.

VIETNAMESE
JUST WAR, LIMITED WAR AND VIETNAM. O'BRIEN, WILLIAM.
THE REASONS FOR MY INVOLVEMENT IN THE PEACE MOVEMENT. HESCHEL, ABRAHAM.

VIJNANABHIKSU
VIJNANABHIKSU'S CONTRIBUTIONS TO THE SAMKHYA THOUGHT. KANSARA, N M.
VIJNANABHIKSU'S CONTRIBUTIONS TO THE SAMKHYA THOUGHT. KANSARA, N M.
VIJNANABHIKSU'S CONTRIBUTIONS TO THE SAMKHYA THOUGHT. KANSARA, N M.

VINCENT-OF-SPAIN
VINCENTIUS HISPANUS, 'PRO RATIONE VOLUNTAS,' AND MEDIEVAL AND EARLY MODERN THEORIES OF SOVEREIGNTY. POST, GAINES.

VIOLENCE
AMOUR ET VIOLENCE DANS LA DIALECTIQUE PLATONICIENNE. LAFRANCE, YVON.
CONTEMPORARY FORMS OF MENTAL VIOLENCE. KUVACIC, IVAN.
DEMOCRATIC VIOLENCE. FONDERICH, TED.
IS THE CONCEPT OF VIOLENCE COHERENT? PRIOR, ANDREW.
MARXIST THEORY ON REVOLUTION AND VIOLENCE. SCHAFF, ADAM.
MYTH AND FACT IN THE MARXIST THEORY OF REVOLUTION AND VIOLENCE. HOOK, SIDNEY.
NIETZSCHE, HUMANISM, AND VIOLENCE. SEFLER, GEORGE F.
PACIFISM: A COMMENT ON BEEHLER'S NOTE. NARVESON, JAN.
PHILOSOPHY AND REVOLUTION: CONFUCIANISM AND PRAGMATISM. WU, JOSEPH S.
THE DEPERSONALIZATION OF VIOLENCE: REFLECTION ON THE FUTURE OF PERSONAL RESPONSIBILITY. BYRNE, EDMUND F.
VALUES AND VIOLENCE. STOTT, LAURENCE.
VIOLENCE AND THE FREE EXPRESSION OF IDEAS. KASTEN, VANCE.
WOLFF ON VIOLENCE. FLANAGAN, PATRICK.

VIRTUE(S)
A PUZZLE CONCERNING THE 'MENO' AND THE 'PROTAGORAS'. COHN, STEVEN M.
ARISTOTLE: IS "HAPPINESS" AMBIGUOUS? BROYER, JOHN ALBIN.
ARISTOTLE'S DOCTRINE OF THE MEAN. URMSON, J O.
ARISTOTLE ON MORAL VIRTUE. HOFFMAN, ROBERT.
CIVIC SOPHROSYNE AND DIKAIOSYNE IN THE REPUBLIC. CASSIN, C E.
COWARDICE AND COURAGE. WALLACE, JAMES D.
DIALECTIQUE DES VERTUS. NABERT, JEAN.
EL INTELECTUALISMO ETICO DE SOCRATES. COLBERT JR, JAMES G.
ESPERIENZA MORALE E TEOLOGIA NELL'ETICA EUDEMEA DE ARISTOTELE. DI STEFANO, ANTONIO.
IL MAGALOTTI E L'ATEISMO. CORSANO, ANTONIO.
JUSTICE. LUCAS, J R.
KANT'S CONCEPTION OF NONMORAL GOOD. WALHOUT, DONALD.
SOCRATES' WISDOM AND KANT'S VIRTUE. JORDAN, JAMES N.
SOPHROSYNE AND SELBSTBEWUSSTEIN. ROSEN, STANLEY.
THE LOGIC OF MORAL PARALYSIS. ROHATYN, DENNIS A.
THE MEANING OF 'TE' IN THE 'TAO TE CHING': AN EXAMINATION OF THE CONCEPT OF NATURE IN CHINESE TAOISM. CHEN, ELLEN MARIE.
THE ORIGIN OF CONFUCIUS'S IDEOLOGY OF "HARMONY BUT NOT EQUALITY" AND THEOLOGICAL GOAL OF HIS THEORY OF RECONCILING CONTRADICTIONS. CHAO, CHI-PIN.
THE UNITY OF VIRTUE. PENNER, TERRY.
VIRTUE AND PLEASURE. KELLY, JACK.

VISION
A COLOUR VISION DEFECTIVE ARTIST. PICKFORD, R W.
INGREDIENTS OF PERCEPTION. THALBERG, IRVING.
THE ROOTS OF VISUAL EXPRESSION. STACY, C L.
ULTIMO TRATADO DE CULTIVO GRADUADO. GOMEZ, LUIS O.
VISION AND OBJECTIFICATION. IHDE, DON.
VISUAL EXPERIENCES: A REPLY TO I C HINCKFUSS. HINTON, J M.
VISUAL GEOMETRY. HOPKINS, JAMES.

VISUAL-ART(S)
PERIPHERAL VISION AND PAINTING: A NOTE ON THE WORK OF EVAN WALTERS (1894-1951). MEINEL, ERNA.

VISUALIZING
DIPICTING AND VISUALIZING. RICHARDS, NORVIN.

VITALISM
ORTEGA: ACTION AND ONTOLOGY. DE L MEDINA, ANGEL.
TARSKI'S THEORY OF TRUTH. FIELD, HARTRY.
VENTI ANNI DALLA MORTE DI CROCE. PARENTE, ALFREDO.

VIVEKANANDA,S
IMMEDIATE REALISATION OR INFERRED REALISATION? STEINKRAUS, WARREN E.

VLASTOS,G
PLATO'S THIRD MAN ARGUMENT. TELCH, HENRY AND LOUZECKY, DAVID JAMES.

VOCATION(S)
TRABAJO Y DERECHO NATURAL. BALLESTEROS, ALBERTO MONTORO.

VOCATIONAL-EDUCATION
ACADEMIC MILIEU, SOCIAL STRUCTURE, AND STUDENT CULTURES. SCHAEFFER, EDWARD.

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'TWO-DOMANINISM' AND HUMAN FREEDOM. YOUNG, ROBERT.
A REPLY TO WILLIAM DWYER'S "THE CONTRADITION OF 'THE CONTRADICTION OF DETERMINISM'". BOLD, DAVID.
J S MILL'S POLITICAL PHILOSOPHY OF MIND. HOLLIS, MARTIN.

VOLKELIUS,J
TESTI TEOLOGICO-FILOSOFICI LOCKIANI; DAL MS LOCKE C 27 DELLA LOVELACE COLLECTION. SINA, MARIO.

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THE DEVELOPMENT OF SOCIAL RELIGION: A CONTRADICTION OF FRENCH FREE THOUGHT. BOSS, RONALD I.

VOLUNTARISM
HOW COHERENT IS THE SOCIAL CONTRACT TRADITION? RILEY, PATRICK.

VOLUNTARY
DOCTRINA ARISTOTELICA DE AL IMPUTACION. MAYNEZ, EDUARDO GARCIA.

VOLUNTARY-ACTION(S)
MORAL CHOICE AS A FORM OF EXERCISING MORAL FREEDOM. RUMIANTSEV, I N.
REWARDS, REINFORCERS, AND VOLUNTARY BEHAVIOR. ROZYCKI, EDWARD G.

VON-HIRSCHER,J
LA "NOVITA" NELLA CONCEZIONE MORALE DI J BAPTIST VON HIRSCHER. BALESTRO, PIETRO.
LA "NOVITA" NELLA CONCEZIONE MORALE DI J BAPTIST VON HIRSCHER. BALESTRO, PIETRO.
LA CONCEZIONE MORALE DI J BAPTIST VON HIRSCHER. BALESTRO, PIETRO.

VON-NEUMAN,J
A NOTE ON MARSHALLIAN AND VON NEUMANN-MORGENSTERN UTILITY. HUGHES, W R.

VON-NEUMANN,J
LA POSIBILIDAD DE UNA REINTERPRETACION DE LA TEORIA DE JUEGOS COMO PRAXIS RACIONAL DE LA DECISION COLECTIVA. MEDINA, MANUEL.

VON-WRIGHT,G
"ET EN MEME TEMPS". PIETERS, JEAN.
ACTION THEORY AS THE FOUNDATION FOR THE SCIENCES OF MAN. YOLTON, JOHN W.
CAUSATION AND RECIPES: THE MIXTURE AS BEFORE? ROSENBERG, ALEXANDER.
DEONTIC LOGIC AND CONDITIONAL OBLIGATION. MCLAUGHLIN, R N.
FLAWS IN LAWS. MAUTNER, THOMAS.
GEACH ON ENTAILMENT. DALE, A F.
MODELOS FORMALES Y GENERATIVOS DE ENUNCIADOS NORMATIVOS. VERNENGO, ROBERTO JOSE.
NOTE ON AN ARGUMENT OF VON WRIGHT'S. PARKS, R Z.

VOTING
A GRAPH-THEORETICAL APPROACH TO THE AGGREGATION OF INDIVIDUAL PREFERENCE ORDERINGS. CZAYKA, L AND KRAUCH, H.
LIBERALISM, NON-BINARY CHOICE AND PARETO PRINCIPLE. RAMACHANDRA, V S.
SHELLEY, JOHN STUART MILL, AND THE SECRET BALLOT. MONIECE, GERALD.

VREDENDUIN,P
VREDENDUIN'S SYSTEM OF STRICT IMPLICATION. ROUTLEY, R.

VUILLEMIN,J
LA LOGIQUE DE LESNIEWSKI ET LA THEOLOGIE DE SAINT ANSELME. KALINOWSKI, GEORGES.

VYGOTSKY,L
SOME COMMENTS ON FODOR'S 'REFLECTIONS ON L S VYGOTSKY'S "THOUGHT AND LANGUAGE". SINCLAIR, H.
SOME NOTES CONCERNING DR FODOR'S 'REFLECTIONS ON L S VYGOTSKY'S "THOUGHT AND LANGUAGE"'. LEONTIEV, A N.
SOME REFLECTIONS ON L S VYGOTSKY'S 'THOUGHT AND LANGUAGE'. FODOR, JERRY.

WADE,F
ARE THERE REALLY TWO LOGICS? ASHWORTH, E J.

WAHL,J
LES THEORIES PSYCHOLOGIQUES DE L'INDE. FILLIOZAT, M JEAN.

WAISMANN,F
MYSTICISM, CONTRADICTION, AND INEFFABILITY. PLETCHER, GALEN K.
OPEN CONCEPTS. WEITZ, MORRIS.

WAITING
PHENOMENOLOGICAL ANALYSIS OF WAITING. SHOUERY, IMAD.

WALL,G
SOME REMARKS ON WALL'S "A FACT IS A FACT IS A FACT". PEPPER, STEPHEN C.

WALLACE,J
SORTAL QUANTIFICATION AND RESTRICTED QUANTIFICATION. PELLETIER, F JEFFRY.

WALLACE,W
SCIENTIFIC EXPLANATIONS. MADDEN, EDWARD H.

WALMSLEY,J
THE COMITATIVE AND CASE GRAMMAR. BUCKINGHAM, HUGH W.

WALSH,W
A NOTE ON STRAWSON TRUTH AND KNOWLEDGE. REID, CHARLES L.

WALTER,E
ACTUALITIES AND POSSIBILITIES ONCE AGAIN. OAKES, ROBERT A.
MORAL EVIL AND THE EXISTENCE OF GOD: A REPLY. KONDOLEON, THEODORE J.
NATURALISM: OVERSIMPLIFIED OR MODIFIED? KURTZ, PAUL.
REASON AND EMOTION. KELLY, JACK.

WALTERS,E
PERIPHERAL VISION AND PAINTING: A NOTE ON THE WORK OF EVAN WALTERS (1894-1951). MEINEL, ERNA.

WALTON,K
CATEGORIES AND INTENTIONS. NATHAN, DANIEL C.

WAND,B
SELF-INTEREST AND BENEVOLENCE IN HUME'S ACCOUNT OF MORAL OBLIGATION. HUFF, THOMAS.

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METHOLOGICAL PROBLEMS IN THE STUDY OF THE HISTORY OF PHILOSOPHY FROM AN EVALUATION OF WANG CH'UNG. T'IEN, CH'ANG-WU.

WANG-FU-CHIH
LATE MING CRITICISM OF WANG YANG-MING: THE CASE OF WANG FU-CHIH. MCMORRAN, IAN.

WANG-LUNG-CHI'I
"THE ESSENTIAL SOURCE OF IDENTITY" IN WANG LUNG-CHI'I'S PHILOSOPHY. CHANG, CHUNG-YUAN.

WANG-LUNG-HSI
THE IMMEDIATE SUCCESSOR OF WANG YANG-MING: WANG LUNG-HSI AND HIS THEORY OF 'SSU-WU'. MOU, TSUNG-SAN.

WANG-YANG-MING
"THE ESSENTIAL SOURCE OF IDENTITY" IN WANG LUNG-CHI'I'S PHILOSOPHY. CHANG, CHUNG-YUAN.
CHAN JO-SHUI'S INFLUENCE ON WANG YANG-MING. CHAN, WING-TSIT.
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MORAL DECISION IN WANG YANG-MING: THE PROBLEM OF CHINESE "EXISTENTIALISM". NIVISON, DAVID SHEPHERD.
REPORT ON THE PANEL DISCUSSION: "WANG YANG-MING AND WESTERN THOUGHT". MOORE, RONALD.
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THE CRITICISMS OF WANG YANG-MING'S TEACHINGS AS RAISED BY HIS CONTEMPORARIES. T'ANG, CHUN-I.
THE ESSENCE OF WANG YANG-MING'S PHILOSOPHY IN A HISTORICAL PERSPECTIVE. FANG, THOME H.
THE IMMEDIATE SUCCESSOR OF WANG YANG-MING: WANG LUNG-HSI AND HIS THEORY OF 'SSU-WU'. MOU, TSUNG-SAN.
UNITY AND CREATIVITY IN WANG YANG-MING'S PHILOSOPHY OF MIND. CHENG, CHUNG-YING.

WANTING
"NONE IN PARTICULAR". WOODS, JOHN.
A NOTE ON RATIONALITY. NEILSEN, KAI.
DIALECTICS VERSUS CRITICAL RATIONALISM. KEUTH, HERBERT.
INTENDING. AUDI, ROBERT.

WANTING
THE CONCEPT OF WANTING. AUDI, ROBERT.
THE INTELLIGIBILITY OF WANTS. WATT, A J.

WAR(S)
A DECISION THEORETIC MODEL OF THE AMERICAN WAR IN VIETNAM. BUNGE, MARIO.
ERASMUS ON THE JUST WAR. FERNANDEZ-SANTAMARIA, JOSE A.
JUST WAR, LIMITED WAR AND VIETNAM. O'BRIEN, WILLIAM.
NIETZSCHE ON THE STATE: PAIDEIA AND WAR. BERTMAN, MARTIN A.
PHILOSOPHICAL ACTIVITY AND WAR. GINSBERG, ROBERT.
RAYMOND ARON ET LE PROBLEME DE LA GUERRE. WERNER, E.
RESPONSIBILITY FOR CRIMES OF WAR. LEVINSON, SANFORD.
THE DEPERSONALIZATION OF VIOLENCE: REFLECTION ON THE FUTURE OF PERSONAL RESPONSIBILITY. BYRNE, EDMUND F.
THE REASONS FOR MY INVOLVEMENT IN THE PEACE MOVEMENT. HESCHEL, ABRAHAM.
VIETNAM AND THE CALCULATION OF ATROCITIES. WELLS, DONALD.

WARFARE
HUMAN VALUES AND THE TECHNOLOGY OF WEAPONS. FELD, BERNARD T.

WARNOCK,G
THE DETERMINIST PRINCIPLE AS SYNTHETIC AND A PRIORI. BURKHOLDER, L.

WASON,P
ON THE PROBLEMS OF INTERPRETING REASONING DATA: LOGICAL AND PSYCHOLOGICAL APPROACHES. EVANS, J ST B T.

WASSERSTROM,R
DISOBEYING THE LAW: A CRITIQUE OF A CRITIQUE. SCHWARZ, ROBERT.

WATT,A
COMMENT ON WATT. HARRIS, ERROL E.

WEAKNESS(ES)
EXPLAINING MORAL WEAKNESS. RAPAPORT, ELIZABETH.

WEALTH
ON THE ONASSIS PROBLEM. LAUX, HELMUT AND SCHNEEWEISS, HANS.
THE PARADOX OF PROGRESS: DECLINE AND DECAY IN "THE WEALTH OF NATIONS". HEILBRONER, ROBERT L.

WEBER,M
BETWEEN AUTONOMY AND SOCIALITY. RASMUSSEN, DAVID M.
LUKACS AND THE CRITIQUE OF "ORTHODOX" MARXISM. FEENBERG, ANDREW.
MAX WEBER AND THE OBJECTIVITY OF SOCIAL SCIENCE. GODDARD, DAVID.
MAX WEBER ON SELF-INTEREST AND DOMINATION. PHILO, GREG AND WALTON, PAUL.
MAX WEBER AND THE DYNAMICS OF RATIONALIZED DOMINATION. COHEN, JEAN.
ON AUTHORITY AND EDUCATION. TERRIS, MARTIN.
WEBER'S THESIS AS AN HISTORICAL EXPLANATION. SPRINZAK, EHUD.

WELFARE
ISSUES OF HUMAN WELFARE. BROWN, LESTER R.
SOME ORDINALIST-UTILITARIAN NOTES ON RAWLS'S THEORY OF JUSTICE. ARROW, KENNETH J.

WHARF,B
THE THEORETICAL CONTENT OF LANGUAGE. HALLETT, GARTH.

WHEATLEY,J
ON WHEATLEY'S PRINCIPLES. MACHAN, TIBOR.

WHEELWRIGHT,P
THE ROAD TO BYZANTIUM: ARCHETYPAL CRITICISM AND YEATS. ALLEN, JAMES LOVIC.

WHEWELL,W
BUTTS ON WHEWELL'S VIEW OF TRUE CAUSES. WILSON, DAVID B.
REPLY TO DAVID WILSON: WAS WHEWELL INTERESTED IN TRUE CASES? BUTTS, ROBERT E.

WHITE,A
MEANING AND IMPLICATION: OTHER THOUGHTS. KEARNEY, R J.
PROPENSITY THEORIES OF PROBABILITY UNSCATHED: A REPLY TO WHITE. SETTLE, TOM.
SENSES OF 'OBLIGED'. PAGE, EDGAR.
TO SEE A MENTAL IMAGE. HANNAY, ALASTAIR.

WHITE,H
THE POLITICS OF CONTEMPORARY PHILOSOPHY OF HISTORY: A REPLY TO HAYDEN WHITE. DRAY, W H.

WHITE,M
NARRATIVE HISTORY AND THE CONCEPT OF ACTION. OLAFSON, FREDERICK A.
ON THE NATURE AND ROLE OF NARRATIVE IN HISTORIOGRAPHY. DRAY, W H.

WHITEHEAD
A SUGGESTION ON 'CONSCIOUSNESS' IN "PROCESS AND REALITY". BENNETT, JOHN B.
A WHITEHEADIAN CONCEPT OF THE SELF. WOOD JR, FORREST.
AN EARLY WHITEHEADIAN VIEW OF PERCEPTION. KULTGEN, JOHN H.
CAN WHITEHEAD RESCUE PERISHING? FORD, LEWIS S.
COSMIC EPOCHS AND THE SCOPE OF SCIENTIFIC LAWS. BEAUCHAMP, TOM L.
CREATIVITY AS ULTIMATE: REFLECTIONS ON ACTUALITY IN WHITEHEAD, ARISTOTLE, AQUINAS. SCHINDLER, DAVID L.
CROCE AND WHITEHEAD ON CONCRESCENCE. ALLAN, GEORGE.
DEFICIENCIES IN WHITEHEAD'S PHILOSOPHY. BAHM, ARCHIE J.
DIVERSE CURRENTS IN WHITEHEAD'S VIEW OF TIME. ASHMORE, JEROME.
FREEDOM AND FAITHFULNESS IN WHITEHEAD'S GOD. BROWN, DELWIN.
INDIAN THEISM AND PROCESS PHILOSOPHY. LANGBAUER, DELMAR.
IS WHITEHEAD'S "ACTUAL ENTITY" A CONTRADICTION IN TERMS? JAMES, ROBISON B.
LITERARY CRITICISM AND PROCESS THOUGHT: BLACKMUR, SARTRE, BROOKS, AND WHITEHEAD. COLWELL, C CARTER.
NEVILLE ON THE ONE AND THE MANY. FORD, LEWIS S.
NEW SPOKESMEN IN AN OLD DIALOGUE. NORDGULEN, GEORGE.
OMNISCIENCE AND DIVINE SYNCHRONIZATION. BAKER, JOHN ROBERT.
PERSONAL IDENTITY FROM A TO Z. HARTSHORNE, CHARLES.
PROCESS OR AGENT: MODELS FOR SELF AND GOD. KIRKPATRICK, FRANK G.
REASONS, CAUSES, AND DECISIONS. FORD, LEWIS S.
REGIONAL INCLUSION AND PSYCHOLOGICAL PHYSIOLOGY. COBB JR, JOHN B AND SHERBURNE, DONALD W.
REGIONAL INCLUSION AND THE EXTENSIVE CONTINUUM. COBB JR, JOHN B AND SHERBURNE, DONALD W.
RELATIVITY PHYSICS AND THE GOD OF PROCESS PHILOSOPHY. FITZGERALD, PAUL.
SUBJECTIVE BECOMING: AN UNWARRANTED ABSTRACTION? KIRKPATRICK, FRANK G.
THE INCARNATION AS A CONTINGENT REALITY: A REPLY TO DR PAILIN. FORD, LEWIS S.
THE NON-TEMPORALITY OF WHITEHEAD'S GOD. FORD, LEWIS S.
THE RELATION OF THE ONTOLOGICAL ARGUMENT TO METAPHYSICS. WOOD JR, FORREST.
UNMEDIATED PREHENSIONS: SOME OBSERVATIONS. BENNETT, JOHN B.
WHITEHEAD ON METAPHYSICS. BRENNAN, JOSEPH GERARD.
WHITEHEAD'S SPECULATIVE METHOD. HALL, DAVID L.
WHITEHEAD Y LA FUNCION DE LA RAZON. COSTA, MARGARITA.

WHITEHEAD
WHITEHEAD'S GOD: THE ANALOGY OF ACTUAL ENTITY. HOGAN, DONALD.
WHITEHEAD'S GOD: CATEGOREALLY DERIVED OR REFORMULATED AS A 'PERSON', OR NEITHER? MACCORMAC, EARL R.
WHITEHEAD'S GOD, ANALOGY, AND CONSISTENCY OF HIS METAPHYSICS. MILLER, VERONICA.
WHITEHEAD AND PERSONAL IDENTITY. BENNETT, JOHN B.

WHITELY,C
A NOTE ABOUT C H WHITELEY'S "ON DUTIES". PETERFREUND, SHELDON P.

WHOLE(S)
PARTS AS ESSENTIAL TO THEIR WHOLES. CHISHOLM, RODERICK.

WIENER,N
PHYSICALISM AND IMMORTALITY. MOUTON, DAVID L.

WIGGINS,D
MEMORY AND PERSONAL IDENTITY. MIRI, MRINAL.

WILDE,O
OSCAR WILDE'S 'INTENTIONS': AN EARLY MODERNIST MANIFESTO. GREEN, R J.
THERAPY FOR AN ENVIOUS AGE: THE ART OF FAITHLESSNESS. SPAHR, CHARMANE.

WILL
ACTING AND TRYING. ARMSTRONG, D M.
ACTION AND REASON. BUBNER, RUDIGER.
ANOTHER NEGATION OF NEGATION. ADELMANN, F J.
EKSPERYMENTALNE USTALENIE PRZEZYC STANOWIACYCH WOLE W BADANIACH M DYBOWSKIEGO. KLIMSKI, T.
FACTS AND FAITH. GINI, A R.
FREEDOM AS A CAUSE AND AS A SITUATION. ROTENSTREICH, NATHAN.
GASTON BACHELARD'S PHILOSOPHY OF IMAGINATION: AN INTRODUCTION. KAPLAN, EDWARD K.
HISTORY, OBJECTIVITY, AND MORAL CONVERSION. SCHINDLER, DAVID L.
HOW COHERENT IS THE SOCIAL CONTRACT TRADITION? RILEY, PATRICK.
IS EFFORT OF WILL A BASIS FOR MORAL FREEDOM? HOWIE, JOHN.
L'AVVENTURA DEL MIO INCONTRO IDEALE CON CROCE. KLIHM, WOLFGANG.
LE PROBLEME DU MAL DANS LA PHILOSOPHIE DE LA RELIGION DE SAINT THOMAS. VAN RIET, GEORGES.
O BADANIACH WOLI W PRACACH M DYBOWSKIEGO. KLIMSKI, TADEUSZ.
O EROS E O LOGOS COMO AMBIVALENCIA DO INSTINTO DA ALTERIDADE. GOMES, F SOARES.
OBJECTIVITY AND THE WILL. SCRUTON, ROGER.
REFLECTIONS ON SCHOPENHAUER'S PESSIMISM. NAVIA, LUIS EDUARDO.
REFLEXIONES SOBRE LA DOCTRINA AGUSTINIANA ACERCA DE LA VOLUNTAD. GALINDO RODRIGO, JOSE A.
SOCRATES' WISDOM AND KANT'S VIRTUE. JORDAN, JAMES N.
SOME REFLECTIONS ON "ACTION AND REASON". WILSON, FRANCIS E.
SPINOZA'S IDENTITY THEORY AND MODERN BIOPHILOSOPHY. RENSCH, BERNHARD.
THE CRITICISMS OF WANG YANG-MING'S TEACHINGS AS RAISED BY HIS CONTEMPORARIES. T'ANG, CHUN-I.
VINCENTIUS HISPANUS, 'PRO RATIONE VOLUNTAS,' AND MEDIEVAL AND EARLY MODERN THEORIES OF SOVEREIGNTY. POST, GAINES.
WISHFUL THINKING AND "THE WILL TO BELIEVE". DAVIS, STEPHEN T.
WITTGENSTEIN'S EARLY THEORY OF THE WILL: AN ANALYSIS. WALKER, JEREMY.

WILL-TO-BELIEVE
WILLIAM JAMES: FACTS, FAITH, AND PROMISE. GINI, A R.

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MORALITY AND MORAL REASONING. HOLLAND, R F.
THE IDEA OF EQUALITY RECONSIDERED. WARD, ANDREW.

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REPLY TO WILLIAMSON. CURLEY, E M.

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REPLY TO DAVID WILSON: WAS WHEWELL INTERESTED IN TRUE CASES? BUTTS, ROBERT E.

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IS WINE AN ART OBJECT? MITIAS, MICHAEL H.

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STYLOMETRICS DO NOT EXCLUDE THE 'SEVENTH LETTER'. DEANE PHILIP.

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CIVIC SOPHROSYNE AND DIKAIOSYNE IN THE REPUBLIC. CASSIN, C E.
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IS PHILOSOPHY STILL POSSIBLE? NEWMANN, HARRY.
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IS THERE A PICTURE THEORY OF 'LANGUAGE' IN THE 'TRACTATUS'? HALLETT, GARTH.
L'INDUZIONE MATEMATICA O RAGIONAMENTO RICORSIVO. AIMONETTO, ITALO.
L'OGGETTIVITA DELLA SCIENZA E TRASPONIBILE NELL'ARTE E NELLA MORALE? MERCIER, ANDRE.
LA LOGICA DEL MUNDO. GARRIDO, M.
LA PHILOSOPHIE ANGLAISE D'AUJOURD'HUI. DUBOIS, P.
LA PROBLEMATICA DEL SIGNIFICATO NELL'ULTIMO WITTGENSTEIN. NOVIELLE, VALERIA.
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WHICH WORLDS COULD GOD HAVE CREATED? PLANTINGA, ALVIN C.

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PLANTINGA ON POSSIBLE WORLDS AND EVIL. ROWE, WILLIAM L.

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SCIENZA ED EVOLUZIONE IN CHAUNCEY WRIGHT. SANTUCCI, ANTONIO.

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NUOVI STUDI SU FEUERBACH. CASINI, LEONARDO.

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YOU AND I. HAMBLIN, C L.

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THE DIALECTICS OF YOUTH CULTURE: OLD WINE IN NEW BOTTLES? BERLOWITZ, MARVIN J.

YU-JO
THE ORIGIN OF CONFUCIUS'S IDEOLOGY OF "HARMONY BUT NOT EQUALITY" AND THEOLOGICAL GOAL OF HIS THEORY OF RECONCILING CONTRADICTIONS. CHAO, CHI-PIN.

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SOME CONTRADICTIONS AND INSUFFICIENCIES OF YUGOSLAV SELF-MANAGING SOCIALISM. SUPEK, RUDI.
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THE JUNE STUDENT MOVEMENT AND SOCIAL REVOLUTION IN YUGOSLAVIA. STOJANOVIC, SVETOZAR.
YUGOSLAV SOCIETY BETWEEN REVOLUTION AND STABILIZATION. JAKSIC, BOZIDAR.

ZAEHNER,R
LANGUAGE AND THE INTERPRETATION OF MYSTICAL EXPERIENCE. GARSIDE, BRUCE.

ZELLER,E
ARISTOTLE AND THE PRINCIPLE OF INDIVIDUATION. CHARLTON, WILLIAM.
NUOVI STUDI SU FEUERBACH. CASINI, LEONARDO.
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ZERBI,P
IL PENSIERO POLITICO DI BERNARDO DI CHIARAVALLE. CORRADI, MARIA GRAZIA.

ZIFF,P
WHAT KIND OF BEINGS CAN HAVE RIGHTS? HARRISON III, FRANK R.
ZIFF ON DEFINING A WORK OF ART. LENHARDT, WAYNE A.
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ZIMBARDO,P
PROFESSORS AND PSYCHOLOGICAL RESEARCHERS: CONFLICTING VALUES IN CONFLICTING ROLES. SAVIN, H B.

ZINKERNAGEL
SCEPTICISM AND DOGMATISM. DOOR, JORGEN.

ZOLA,E
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A NOTE ON CONTEMPORARY SOVIET IDEOLOGY. MARKO, KURT.

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ABEGG, EDMUND D. THE TRAIT-DOMINANCE THEORY OF HISTORICAL PERIODIZATION. J CRIT ANAL 3,188-198 JA 72.

HISTORIANS OFTEN USE 'PERIOD' TO REFER TO A RELATIVELY LONG STRETCH OF TIME IN WHICH SOME TRAIT IS DOMINANT. UPON ANALYSIS, THIS IS SEEN AS A REFERENCE TO THE STATISTICAL MAJORITY OF THE MEMBERS OF ONE SUBCLASS OF TRAITS OVER ALL OTHER MEMBERS OF ALL OTHER SUBCLASSES WITHIN A GENERAL CLASS. THE QUESTION THEN BECOMES, HOW FAR CAN THIS DEFINITION GO TOWARD COVERING ALL CASES OF PERIODIZATION? AFTER CONSIDERING ALLEGED COUNTEREXAMPLES AND CONCEPTUAL-EPISTEMOLOGICAL OBJECTIONS, THE CONCLUSION IS DRAWN THAT THIS TRAIT-DOMINANCE THEORY IS THE ONLY VIABLE THEORY ABOUT NONTRIVIAL PERIODIZATION.

ABEL, REUBEN. ON "FORM" IN ART. PHIL PHENOMENOL RES 32,371-376 MR 72.

'FORM' IN A WORK OF ART IS ANALYSED NOT AS A NOUN BUT AS A VERB. THE MATERIALS OF A WORK OF ART ARE FORMED (COMPOSED, ARRANGED, ETC.) INTENTIONALLY, BY A PERSON, WHO DOES SO FOR THE SAKE OF DOING SO (REGARDLESS OF OTHER MOTIVES), AND WITH THE OBJECTIVE OF EVOKING A RESPONSE FROM SOME OTHER PERSON TO HIM. THIS EXPLAINS OUR ATTITUDE TO FORGERIES, COPIES, COMPUTER PRODUCTS, NATURAL OBJECTS, ETC. IT ALSO CLARIFIES WHAT MAKES US UNEASY ABOUT SO MUCH RECENT ART: THE WIDESPREAD MINIMISATION OF THE REQUIREMENTS OF FORM. THE PASSIONATE INTEREST IN FORM IS SUGGESTED AS A DIFFERENTIA OF HOMO SAPIENS.

ABELSON, RAZIEL. FURTHER REFLECTIONS ON MIND-BODY IDENTITY. J CRIT ANAL 3,111-112 O 71.

PROF. HARRISON HAS CRITICIZED MY EARLIER PAPER, "A REFUTATION OF MIND-BODY IDENTITY", FOR NOT ADEQUATELY DEFINING EITHER, 'THOUGHTS' OR 'BRAIN-STATES'. I ARGUE IN REPLY THAT THE BURDEN OF SUCH DEFINITIONS IS NOT ON ME, AND THAT I AM ENTITLED TO 'IDENTIFY' (NOT DEFINE) THOUGHTS OF MEMBERS WITH THEIR INTENTIONAL OBJECTS, NAMELY, NUMBERS, AND BRAIN STATES WITH SETS OF NEURON FIRINGS. PROFESSOR HARRISON ARGUES THAT WE CAN PRODUCE AN INFINITE NUMBER OF STATES OUT OF A FINITE SET, AND I REPLY THAT TO DO SO WOULD REQUIRE INFINITE TIME.

ABELSON, RAZIEL. REJOINDERS. PHIL STUD 23,315-318 O 72.

MY "REJOINDERS" CONSISTS OF REPLIES TO OBJECTIONS RAISED BY SEVERAL PHILOSOPHERS TO MY EARLIER ARTICLE "A REFUTATION OF MIND-BODY IDENTITY", IN "PHIL. STUDIES", 1970. THE OBJECTIONS OF CLATTERBAUGH AND NATHANSON ARE SHOWN TO RESULT FROM THEIR FAILURE TO NOTE MY DISTINCTION BETWEEN THINKING OF ANY NUMBER AND THINKING OF ALL NUMBERS. TO CRITICISMS BY WADIA AND GRUENBAUM TO THE EFFECT THAT I DID NOT DO JUSTICE TO CONTINUOUS STATE BRAIN MODELS, I OFFER A NEW ARGUMENT WHICH I BELIEVE SHOULD OVERCOME THEIR DOUBTS. IN REPLY TO LOCKWOOD'S OBJECTION THAT MY USE OF "THINKING OF A NUMBER" IS TOO LOOSE, I ARGUE THAT HIS, IN TURN, IS TOO STRONG, AND THAT HE HAS THE BURDEN OF PROOF THAT SO STRONG A SENSE OF "THINKING" IS THE ONLY REASONABLE ONE.

ABIAN, ALEXANDER. RADO'S THEOREM AND SOLVABILITY OF SYSTEMS OF EQUATIONS. NOTRE DAME J FORM LOG 14,145-150 AP 73.

A FINITE OR INFINITE SYSTEM OF EQUATIONS EACH IN FINITELY MANY UNKNOWNS IS CALLED EXPANDING IF FOR EVERY FINITE NUMBER OF UNKNOWNS THERE EXISTS AN EQUATION OF THE SYSTEM IN THESE AND POSSIBLY IN SOME ADDITIONAL UNKNOWNS. A FAMILY, WHICH ASSIGNS TO EACH VARIABLE A

CONSTANT VALUE, WHERE EVERY UNKNOWN APPEARS, IS CALLED A PARTIAL SOLUTION OF THE ABOVE SYSTEM OF EQUATIONS IF CORRESPONDING TO EVERY FINITE SUBFAMILY THERE EXISTS AN EQUATION WHOSE SOLUTION IS AN EXTENSION OF THIS SUBFAMILY. IN THIS PAPER IT IS SHOWN THAT RADO'S THEOREM (CANADIAN JOURNAL OF MATHEMATICS, VOLUME 1, 337-343, 1949) IS EQUIVALENT TO THE FOLLOWING. IF EVERY UNKNOWN OF AN EXPANDING SYSTEM OF EQUATIONS RANGES OVER A FINITE DOMAIN AND IF EVERY EQUATION HAS A SOLUTION THEN THE SYSTEM HAS A PARTIAL SOLUTION. (EDITED).

ABRAHAM, WILLIAM E. THE NATURE OF ZENO'S ARGUMENT AGAINST PLURALITY IN DK 29 B I. PHRONESIS 17,40-52 1972.

THIS PAPER GIVES FOR THE FIRST TIME AN ACCURATE TRANSLATION OF ZENO'S ARGUMENT AGAINST PLURALITY IN SIMPLICIUS. IT CHALLENGES VARIOUS IMPUTATIONS OF FALLACY AGAINST IT FROM ARISTOTLE TO GRUENBAUM. THE CONNECTION WITH THE ATOMIAM OF EPICURUS IS DEMONSTRATED, THE DOXOGRAPHIC TRADITION ILLUMINED, AND THE DEPENDENCE OF THE PARADOXES OF MOTION ON IT ILLUSTRATED.

ACKERMANN, ROBERT. SELLARS AND THE SCIENTIFIC IMAGE. NOUS 7,138-151 MY 73.

ADACHI, YOSHIHIKO. A STRUCTURAL ANALYSIS OF "THE RAVEN" OF E A POE - FROM THE SPECIAL VIEWPOINT OF PHENOMENOLOGICAL MUSIC AESTHETICS (IN JAPANESE). BIGAKU 23,54 D 72.

IN "THE POETIC PRINCIPLE" (1850), EDGAR ALLAN POE DEFINES POETRY OF WORDS AS THE "RHYTHMICAL CREATION OF BEAUTY". IT SEEMS TO ME THAT BY USING THE WORD "RHYTHMICAL" TO MEAN "METRUM", I.E., THE MECHANICAL REPETITION OF "FOOT", HE FAILED TO GRASP THE TRUE SENSE OF IT, WHICH WE WOULD DEFINE IN JAPANESE AS THE "SHIRABE", THAT MEANS IN ENGLISH THE "TUNE" OF A POEM OR MUSIC. FROM SUCH A VIEWPOINT, AND AFTER HIS OWN ANALYSIS OF THE POEM "THE RAVEN" IN "THE PHILOSOPHY OF COMPOSITION" (1846), WE TRIED TO LIND OUT THE "SYSTEME" OF "TUNE" THAT RULES ALL WORDS IN IT. ITS RHYMES CONSIST IN CONTAINING THE SOUNDS WHICH ARE INCLUDED IN THE WORDS NEVERMORE-RAVEN, LENORE-MAIDEN THAT FORM THE SIGNIFICANT CONTENT (KEY-WORDS) OF THE POEM. THE SAME IS TRUE WITH ITS ALLITERATIONS ETC. ACCORDING TO SUCH OBSERVATION, THAT MUTUAL RELATIONS OF TONES MAKE THE "SENSE" OF A POEM OR MUSIC, THE CONCEPT OF "TONALITY" IN EUROPEAN MUSICAL THEORY IS NOT ENOUGH TO EXPLAIN THE "SENSE" OF ALL MUSIC IN THE WORLD. WE MUST INVESTIGATE THE MORE COMPREHENSIVE NOTION OF "SHIRABE", THAT IS RADICALLY AN AESTHETICAL OR PHILOSOPHICAL PROBLEM.

ADAMS, E M. SKINNER ON FREEDOM AND DIGNITY. S J PHIL 11,3-5 SPR-SUM 73.

ADAMS, MARILYN MCCORD. WAS ANSELM A REALIST: THE "MONOLOGIUM". FRAN STUD 32,5-14 1972.

ADAMS, ROBERT MERRIHEW. MIDDLE KNOWLEDGE. J PHIL 70,552-554 11 O 73.

BY 'MIDDLE KNOWLEDGE' IS MEANT ABSOLUTELY CERTAIN KNOWLEDGE THAT SOME HAVE SUPPOSED GOD HAS OF WHAT EVERY POSSIBLE FREE CREATURE WOULD FREELY DO IN ANY POSSIBLE SITUATION. 'FREE' AND 'FREELY' ARE USED IN AN INCOMPATIBILIST SENSE HERE. ABOUT 1600, JESUIT THEOLOGIANS, NOTABLY MOLINA AND SUAREZ, ARGUED, AGAINST DOMINICANS, THAT GOD HAS SUCH KNOWLEDGE. RECENTLY ALVIN PLANTINGA HAS HELD THAT GOD, IF HE EXISTS, HAS SUCH KNOWLEDGE. I ARGUE THAT GOD DOES NOT HAVE MIDDLE KNOWLEDGE BECAUSE THE RELEVANT COUNTERFACTUAL OR SUBJUNCTIVE CONDITIONALS ARE NOT TRUE. I ARGUE FURTHER THAT A HYPOTHESIS WHICH PLANTINGA DISCUSSES, THAT ALL POSSIBLE FREE CREATURES OR THEIR ESSENCES HAVE TRANS-WORLD DEPRAVITY, A MALADY WHICH HE DEFINES, IS VERY IMPLAUSIBLE, EVEN ON THE ASSUMPTION THAT GOD HAS MIDDLE KNOWLEDGE. THE PUBLISHED PAPER IS AN ABSTRACT.

ADDIS, LAIRD. ARISTOTLE AND THE INDEPENDENCE OF SUBSTANCES. PHIL PHENOMENOL RES 33,107-111 S 72.

AN ATTEMPT IS MADE TO EXPLICATE WHAT ARISTOTLE MAY REASONABLY BE TAKEN TO HAVE MEANT IN HOLDING THAT SUBSTANCES ARE 'INDEPENDENT' AND ATTRIBUTES 'DEPENDENT'. THE ACCOUNTS OF BERGMANN, ROSS, AND SELLARS ARE REJECTED EACH ON ITS OWN GROUND AND ALL BECAUSE OF THEIR COMMON FAILURE TO BRING TIME INTO THE EXPLICATION. IT IS SHOWN THAT WHAT IS TAKEN TO BE THE CORRECT EXPLICATION IS CONSISTENT ONLY WITH A REJECTION OF NON-PLATONIC UNIVERSALS.

ADELMANN, F J. ANOTHER NEGATION OF NEGATION. STUD SOVIET THO 12,270-281 S 72.

THE TITLE OF THIS PAPER INDICATES A RESPONSE TO CRITICISM BY CERTAIN SOVIET PHILOSOPHERS TO MY POSITION ON WILL-ANALYSIS. THE RESPONSE ATTEMPTS TO SHOW (1) THAT WILLING IS FUNDAMENTALLY ADHERING TO A COMMITMENT RATHER THAN ITS OTHER ASPECT OF CHOOSING; (2) THAT ALTHOUGH MOTIVES ARE ALWAYS PRESENT, THE CORE OF WILLING RESIDES IN EFFICIENT CAUSALITY; AND (3) THAT THERE ARE INTRINSIC DIFFICULTIES IN THE USUAL MARXIST EXPLANATION OF WILLING, AS FOR INSTANCE, IN PROFESSOR SCHAFF'S TREATMENT OF THE QUESTION IN HIS BOOK: "MARXISM AND THE HUMAN INDIVIDUAL", NEW YORK: MCGRAW-HILL BOOK COMPANY, 1970.

AFRICK, HENRY. A PROOF THEORETIC PROOF OF SCOTT'S GENERAL INTERPOLATION THEOREM. J SYM LOG 37,683-695 D 72.

AN I-FORMULA OF A FIRST ORDER LANGUAGE IS ONE WHOSE PREDICATES ARE INDEXED BY THE SET I. AN F-FORMULA IS A BOOLEAN COMBINATION OF I-FORMULAS. "THEOREM". THERE IS AN F-SENTENCE Z SUCH THAT X IMPLIES Z AND Z IMPLIES Y IFF WHENEVER A AND B ARE F-ISOMORPHIC STRUCTURES AND A SATISFIES X THEN B SATISFIES Y. BOTH A GENTZEN TYPE CONSTRUCTIVE PROOF AND SCOTT'S ORIGINAL MODEL THEORETIC PROOF ARE GIVEN. A RESULT OF SVENONIUS IS OBTAINED AS A COROLLARY. THIS WORK DEMONSTRATES HOW PROOF THEORETIC METHODS CAN BE APPLIED TO MODEL THEORY.

AGARWAL, BIPIN K. LANGER, HILDEBRAND, AND SPACE IN ART. J AES ART CRIT 31,513-516 SUM 73.

THE STATEMENT OF HILDEBRAND, THAT THE PROBLEM OF SCULPTURE IS THE CREATION OF A TWO-DIMENSIONAL PICTURE PLANE BY MEANS OF ACTUAL VOLUME, HAS BEEN DEFENDED AGAINST THE CRITICISM OF LANGER. HILDEBRAND'S STATEMENT HAS BEEN GENERALIZED AS FOLLOWS: WHENEVER THE DIMENSION OF THE WORKING SPACE IS TRANSCENDED, IT BECOMES VISIBLE. THE NATURE OF VISIBILITY DEPENDS UPON WHETHER THE INTRODUCED ELEMENT HAS ONE MORE OR ONE LESS DIMENSION THAN THAT OF THE WORKING SPACE. PAINTING, SCULPTURE AND ARCHITECTURE ARE RELATED AS WELL AS DIFFERENTIATED IN A VIABLE THEORY BASED ON THIS GENERALIZED PRINCIPLE.

AGASSI, JOSEPH. ON EXPLAINING THE TRIAL OF GALILEO. ORGANON 137-164 1971.

ARTHUR KOESTLER ACCEPTED CATHOLIC ARGUMENTS AGAINST GALILEO, RENDERED THEM INTO A COHERENT PICTURE, AND EXPLOITED THE WEAKNESSES OF THE RATIONALISTIC PICTURE OF GALILEO. BUT HE IGNORES THE FACT THAT GALILEO IMPROVED WITH AGE AND THAT THE ESTABLISHMENT FEARED HIM GREATLY. CLEARLY, HE WAS A FAITHFUL CATHOLIC, AND CLEARLY, THE ESTABLISHMENT TRIED TO COME TO TERMS WITH HIM. THE PLAN WAS TO TAKE THE PUBLIC BY SURPRISE BY PRESENTING THEM WITH ACCOMPLISHED FACTS. IT MISFIRED AS GALILEO LOOKED TOO VICTORIOUS AND SO THE CHURCH HAD TO HUMILIATE HIM. HE SAID NOTHING IN THE TRIAL WHICH HE DID NOT BELIEVE.

AGASSI, JOSEPH. CONTINUITY AND DISCONTINUITY IN THE HISTORY OF SCIENCE. J HIST IDEAS 34,609-626 O-D 73.

RADICALISM--BACONIAN IN PARTICULAR--ASSUMES THAT THE SCIENTIFIC (OR ANY OTHER) REVOLUTION ENABLED SCIENCE (OR ANY OTHER PROCESS) TO START AFRESH AND DEVELOP WITH UTTER ASSUREDNESS; THUS LEAVING NO ROOM FOR SUBSEQUENT REVOLUTION. THE CONTINUITY THEORY--OF PIERRE DUHEM--DENIES THAT STARTING AFRESH IS AT ALL POSSIBLE AND DECLARES ALL SCIENTIFIC (OR OTHER) PROGRESS TO BE CONSTITUTED OF SERIES OF MINOR MODIFICATIONS OF THE BODY OF ACCEPTED KNOWLEDGE (OR CUSTOM, OR INDEED ANY OTHER INSTITUTED CULTURAL ENTITY); THUS LEAVING NO ROOM FOR ANY REVOLUTION (EXCEPT PERHAPS A DESTRUCTIVE ONE). THE DIALECTIC VIEW--HEGEL'S OR MARX'S--IS A VARIANT OF CONTINUITY THEORY WHICH ALLOWS FOR MANIFEST REVOLUTIONS WHICH ARE, WHEN OBSERVED IN GREATER DEPTH, THE RESULTS OF GROWING UNDERCURRENTS. POLANYI AND KHUN HOLD VIEWS BETWEEN MARX'S AND DUHEM'S. IN TRUTH THERE HAVE HAPPENED THE REVOLUTIONS, CHANGES WHICH WERE BOTH QUITE FUNDAMENTAL AND FAIRLY ABRUPT, THOUGH NEVER SO FUNDAMENTAL AND ABRUPT AS TO COMPLY WITH RADICALISM. NEITHER THE RADICALIST VIEW NOR THE CONTINUIST VIEW IS TRUE.

AGASSI, JOSEPH. POSITIVE EVIDENCE AS A SOCIAL INSTITUTION. PHILOSOPHIA (ISRAEL) 1,143-157 JL 71.

A COROLLARY FROM POPPER'S PHILOSOPHY OF SCIENCE AS CONJECTURES AND REFUTATIONS IS THAT POSITIVE EVIDENCE (=OUTCOMES OF TESTS WHICH FAILED TO REFUTE) IS NOT ESSENTIAL FOR SCIENCE IN GENERAL, EXCEPT FOR GENERAL (REPEATABLE) FACTS. POSITIVE EVIDENCE IS, HOWEVER A PREREQUISITE FOR TECHNOLOGICAL APPLICATION, IN ACCORD WITH INSTITUTIONALIZED CRITERIA WHICH VARY FROM COUNTRY TO COUNTRY. BEFORE POPPER'S PHILOSOPHY BE ACCEPTED IT WILL HAVE TO BE TESTED AND CORROBORATED. IT SEEMS THAT STEPS TOWARDS THE INSTITUTIONAL ACCEPTANCE OF IT HAVE ALREADY BEEN TAKEN.

AGASSI, JOSEPH. RANDOM VERSUS UNSYSTEMATIC OBSERVATIONS. RATIO 15,111-113 JE 73.

INDUCTIVISTS REQUIRE A COMPLETELY INDISCRIMINATE COLLECTION OF OBSERVATIONS SO AS TO HAVE FACTS TRULY RANDOM AND SO REPRESENTATIVE OF THE NATURE OF THINGS. THIS CANNOT BE DONE, AND SO BOTH RANDOMNESS AND UNSYSTEMATIC OBSERVATION WERE CONDEMNED. BUT THOUGH RANDOM OBSERVATIONS ARE INDEED IMPOSSIBLE, UNSYSTEMATIC ONES ARE MERELY POOR, YET SOMETIMES THE BEST WE HAVE, E.G., WHEN OBSERVING A DYING CULTURE OR WHEN MAKING A SINGLE TRIP TO THE FIELD.

AGASSI, JOSEPH. THE TWISTING OF THE I Q TEST. PHIL FORUM (BOSTON) 3,265-277 WINT 72.

THE IQ TEST NEVER HAD ANY EMPIRICAL BASIS; IT CAME TO SOLVE TECHNICAL PROBLEMS OF EDUCATIONAL SYSTEMS THAT RESULTED FROM FAULTY PRINCIPLES. RATHER THAN DISCUSS THE JENSEN REPORT WE SHOULD RECONSIDER THE PRINCIPLES ON WHICH OUR PUBLIC EDUCATION SYSTEM IS BASED AND REFORM THEM.

AGAZZI, EVANDRO. BILANCIO DELL'EMPIRISMO CONTEMPORANEO NEL CAMPO DELLE SCIENZE ESATTE. RIV FILOSOF NEO-SCOLAS 65,219-247 AP-JE 73.

LA SCIENZA, ALL'INIZIO DEL SECOLO, E STATA CARATTERIZZATA IN FISICA DAL RIFIUTO DI OGNI APRIORI E DALL' OPERAZIONISMO E, IN MATEMATICA, DAL FORMALISMO CONVENZIONALISTICO. IL NEOPOSITIVISMO HA CODIFICATO QUESTI ATTEGGIAMENTI CON PRESCRIZIONI METODOLOGICHE DI EMPIRISMO RADICALE, MA IL FALLIMENTO DI TUTTI GLI SFORZI PER 'RIDURRE' LA COMPONENTE TEORICA DELLA SCIENZA A QUELLA EMPIRICA HA PORTATO A UN SUPERAMENTO DELL' EMPIRISMO E A UN RICONOSCIMENTO DEL VALORE AUTENTICAMENTE CONOSCITIVO DELL' USO TEORICA DELLA RAGIONE.

AGUES, FRANCESC. LO LOGICO Y LO HISTORICO EN LA ECONOMIA POLITICA CLASICA: UN SEUDO-PROBLEMA. TEOREMA 81-92 JE 72.

AIKEN, HENRY DAVID. POLITICS AND THE HIGHER LEARNING. HUMANIST 33,18-22 MR-AP 73.

AIMONETTO, ITALO. L'INDUZIONE MATEMATICA O RAGIONAMENTO RICORSIVO. FILOSOFIA 24,153-176 AP 73.

IL PRINCIPIO D'INDUZIONE NON E UN POSTULATO, MA UNA CONSEGUENZA LOGICA DELLA STRUTTURA DELLE SUCCESSIONI SECONDO UNA LEGGE. IL FONDAMENTO ULTIMO E L'ESSERE IL NUMERO NATURALE UN INDIVIDUO ASTRATTO, CIOE DI RAPPRESENTARE UN ELEMENTO (INSIEME) ED UNA CLASSE (INSIEME DI INSIEMI) NELLO STESSO TEMPO.

AKTCHOURINE, I A. LES APORIES DE ZENON, LA TOPOLOGIE ET LA PHYSIQUE CONTEMPORAINE. REV PHIL INT 25,565-574 1971.

ALBERT, HANS. PROBLEM NEUTRALNOSCI METAETYKI. ETYKA 11,127-138 1973.

MORAL PHILOSOPHY (METAETHICS), SAYS THE AUTHOR, NEITHER IS NOR SHOULD BE NEUTRAL WITH RESPECT TO ETHICAL SYSTEMS. HE ARGUES FOR RATIONALISM AS A DEFINITE ALL-EMBRACING METHODOLOGICAL DIRECTIVE THAT MAY SECURE A CRITICAL, NON-DOGMATIC APPROACH TO ALL VIEWS, INCLUDING MORAL VIEWS.

ALCHOURRON, CARLOS E. THE INTUITIVE BACKGROUND OF NORMATIVE LEGAL DISCOURSE AND ITS FORMALIZATION. J PHIL LOG 1,447-462 AG 72.

ALEKSEEV, P V AND IL'IN, A IA. LENIN'S IDEA OF THE UNION OF MARXIST PHILOSOPHY AND NATURAL SCIENCE. SOVIET STUD PHIL 12,86-97 SUM 73.

ALEXANDER, PETER. NORMALITY. PHILOSOPHY 48,137-151 AP 73.

THE AUTHOR ATTEMPTS TO ELUCIDATE THE MEANING OF 'NORMAL' AS APPLIED TO PERSONS ESPECIALLY IN CONNECTION WITH THE IDEAS OF MENTAL ILLNESS AND OF PSYCHOTHERAPEUTIC CURE. THE CRUDE STATISTICAL CONCEPT OF NORMALITY IS SHOWN TO BE INADEQUATE IN THIS CONTEXT BUT IS CLAIMED TO BE EMBEDDED IN THE CONCEPT USED. IDEAS OF NORMALITY IN PHYSICAL AND PSYCHOLOGICAL MEDICINE ARE COMPARED AND THE PLACE OF EVALUATION IN THESE IDEAS IS EXAMINED. SOME REMARKS ARE MADE ABOUT THE RELATION BETWEEN NORMALITY AND CONFORMITY.

ALLAN, GEORGE. CROCE AND WHITEHEAD ON CONCRESCENCE. PROCESS STUD 2,95-111 SUM 72.

CROCE'S PHILOSOPHY OF SPIRIT IN ITS ACCOUNT OF HUMAN ACTION IS INTERPRETED AS ANALOGOUS TO WHITEHEAD'S THEORY OF CONCRESCENCE. ON THE BASIS OF THIS SIMILARITY, CROCE'S DOCTRINE OF THE HISTORICAL JUDGMENT, HIS CLAIM THAT ALL HISTORY IS CONTEMPORARY HISTORY, IS CLARIFIED BY EXPRESSING IT IN WHITEHEAD'S SYSTEMATIC LANGUAGE; AND CROCE IS SHOWN TO PROVIDE A DIALECTICAL INTERPRETATION OF WHITEHEADIAN BECOMING THAT AVOIDS THE PITFALLS OF UTOPIAN ROMANTICISM.

ALLAN, KEITH. COMPLEMENT NOUN PHRASES AND PREPOSITIONAL PHRASES, ADJECTIVES AND VERBS. FOUND LANG 10,377-397 S 73.

ARGUMENTS OF G LAKOFF AND J LYONS ARE CITED THAT ADJECTIVES FUNCTION, LIKE VERBS, AS PREDICATORS. THE SAME SET OF ARGUMENTS, WITH SOME ADDITIONAL ONES, ARE ADDUCED TO SHOW THAT COMPLEMENT NOUN PHRASES AND PREPOSITIONAL PHRASES ALSO FUNCTION AS PREDICATORS. THESE ARGUMENTS ARE BASED ON LEXICAL AND SEMANTICO-SYNTACTIC SIMILITUDE BETWEEN ESTABLISHED PREDICATORS AND COMPLEMENT NOUN PHRASES AND PREPOSITIONAL PHRASES, AND ON EVIDENCE THAT THE SAME SET OF STRUCTURAL CONSTRAINTS AND CONDITIONS FOR TRANSFORMATIONS APPLY

EQUALLY TO ESTABLISHED PREDICATORS AND COMPLEMENT NOUN PHRASES AND PREPOSITIONAL PHRASES. THE COPULA IS DEFINED AS THE SEMANTICALLY EMPTY MARKER OF PREDICATIVE FUNCTION IN THOSE PREDICATORS WHICH ARE NOT VERBS. HENCE, ALTHOUGH TYPICALLY ADJECTIVES AND VERBS PREDICATE NOUNS, GROUPS HAVING AS THEIR HEADWORD EITHER ADJECTIVE, VERB OR NOUN MAY FUNCTION AS PREDICATORS IF THEY ARE IN PREDICATIVE FORM, OR AS ARGUMENTS IF THEY ARE IN NOMINAL FORM.

ALLEN, DEREK P H. THE UTILITARIANISM OF MARX AND ENGELS. AMER PHIL QUART 10,189-199 JL 73.

A MAJOR OBJECTION TO A UTILITARIAN INTERPRETATION OF MARX AND ENGELS IS CONSIDERED AND REJECTED. IT IS THAT THEY BELIEVED BOURGEOIS INTERESTS SIMPLY AS SUCH TO BE 'DIAMETRICALLY OPPOSED' TO PROLETARIAN AND SO TO DESERVE FRUSTRATION. THEY DID NOT CALCULATE WHETHER THE ABOLITION OF WAGE LABOUR WOULD BE MORE DISUTILE TO THE BOURGEOISIE THAN UTILE TO THE PROLETARIAT BUT CONDEMNED BOURGEOIS EXISTENCE TOUT COURT. THEY DID NOT ACCEPT THE PRINCIPLE OF UTILITY THAT ONE PERSON'S SATISFACTION COUNTS EXACTLY AS MUCH AS ANOTHER'S. SO THEY COULD NOT HAVE BEEN UTILITARIANS. THE REPLY TO THIS OBJECTION RESTS ON AN ANALYSIS OF CLASS INTERESTS. MARX AND ENGELS TRIED TO CHANGE THE PREFERENCES OF WORKERS AND FELLOW SOCIALISTS: DID THEY DO SO ON UTILITARIAN GROUNDS? WERE THEIR ARGUMENTS FOR PROLETARIAN POLITICAL AND REVOLUTIONARY ACTIVITY UTILITARIAN? IS THAT PART OF THE POSITIVE MORALITY OF POST-CAPITALIST SOCIETY CONCERNED WITH WHAT CONSTITUTES A 'GOOD LIFE' UTILITARIAN? CONSIDERATIONS IN FAVOUR OF ANSWERING EACH OF THESE QUESTIONS IN THE AFFIRMATIVE ARE SUGGESTED.

ALLEN, JAMES LOVIC. THE ROAD TO BYZANTIUM: ARCHETYPAL CRITICISM AND YEATS. J AES ART CRIT 32,53-64 FALL 73.

ALLEN, R E. LAW AND JUSTICE IN PLATO'S "CRITO". J PHIL 69,557-567 5 O 72.

ALLISON, HENRY E. BISHOP BERKELEY'S PETITIO. PERSONALIST 54,232-244 SUM 73.

ALLISON, HENRY E. KANT'S CRITIQUE OF BERKELEY. J HIST PHIL 11,43-63 JA 73.

THIS PAPER ANALYZES KANT'S CRITICISMS OF BERKELEY. BY MEANS OF A SYSTEMATIC CONSIDERATION OF ALL OF KANT'S CRITICISMS, IN FRAGMENTS AND CORRESPONDENCE, AS WELL AS IN PUBLISHED WORKS, IT SHOWS 1) THAT KANT DID HAVE SOME FIRST HAND KNOWLEDGE OF BERKELEY'S WORKS; AND 2) THAT HIS CRITICISMS ARE NOT, AS HAS BEEN SUGGESTED, EITHER MISUNDERSTANDINGS OR DELIBERATE FALSIFICATIONS, BUT REPRESENT A LEGITIMATE INTERPRETATION OF THE 'IMPLICATIONS' OF BERKELEY'S THOUGHT AS SEEN FROM KANT'S PERSPECTIVE.

ALMEDER, ROBERT. PEIRCE'S PRAGMATISM AND SCOTISTIC REALISM. TRANS PEIRCE SOC 9,3-23 WINT 73.

IN THIS ESSAY I EXPLAIN THE SENSE IN WHICH PRAGMATISM IS NOT AN EXTENSION OF SCOTISTIC REALISM AS WELL AS THE SENSE IN WHICH IT IS. MOREOVER, IN EXPLAINING THE SENSE IN WHICH PRAGMATISM IS AN INSTANCE OF SCOTISTIC REALISM, I SHOW WHY WE CANNOT UNDERSTAND PEIRCE'S PRAGMATISM WITHOUT UNDERSTANDING THE EXTENT TO WHICH IT IS AN INSTANCE OF SCOTISTIC REALISM.

ALOISI, M. LA RICERCA E IL POTERE. SCIENTIA 107,941-946 1972.

L'INVITO AL DIBATTITO PROPOSTO DA "SCIENTIA" FRA I TANTI PREGI, RIASSUMENTISI IN UNA DENSA CONCENTRAZIONE DI STIMOLI, HA SOLO IL DIFETTO (INEVITABILE, DEL RESTO) DI TENDERE A PORRE DOMANDE URGENTI E AD ESIGERE URGENTI RISPOSTE, MENTRE LA NOSTRA SITUAZIONE UMANA E

SOCIALE, PER LE SUE STORICHE INCROSTAZIONI E IN PARTICOLARE PER LA PORZIONE DI STORIA CHE NOI VIVIAMO, PER LE VARIE VAPORAZIONI IDEOLOGICHE CHE CONDIZIONANO I NOSTRI GIUDIZI E MOVIMENTI NON PERMETTE CHE QUALCHE TENTATIVO DI PAZIENTE RISPOSTA; ESSO NON SARA CERTAMENTE RISOLUTIVO, MA ALMENO SARA UN'OCCASIONE PER FAR ANCORA UNA VOLTA PULIZIA NEL NOSTRO COMUNE TERRENO, SE LO OCCUPIAMO CON RECIPROCO RISPETTO E CON BUONA VOLONTA DI CAPIRCI.

ALPERT, STEPHEN. AESTHETICS AND LOGICAL ATOMISM. RUSSELL 12-13 SUM 73.

ALSTON, WILLIAM P. CAN PSYCHOLOGY DO WITHOUT PRIVATE DATA? BEHAVIORISM 1,71-102 FALL 72.

MUCH PSYCHOLOGICAL RESEARCH, E.G., IN PERCEPTION, SEEMS TO TAKE SUBJECTS' REPORTS OF THEIR PSYCHOLOGICAL STATES TO EMBODY EMPIRICAL DATA. BEHAVIORISTS ATTEMPT TO RECONSTRUE SUCH RESEARCH IN SUCH A WAY AS TO AVOID ANY RELIANCE ON PRIVATE DATA, BY EITHER (1) TAKING THE OVERT VERBAL REPORT ITSELF AS THE EMPIRICAL DATUM, OR (2) CONSTRUING THE VERBAL REPORT AS A MORE OR LESS VALID INDEX OF A HYPOTHETICAL INNER STATE. I ARGUE THAT NEITHER OF THESE MOVES WILL PRESERVE THE SCIENTIFIC IMPORT OF THE RESEARCH, WHILE AT THE SAME TIME AVOIDING PRIVATE DATA. FINALLY, I ARGUE THAT THE BEHAVIORIST'S ANTIPATHY TO PRIVATE DATA STEMS FROM INDEFENSIBLE STANDARDS FOR EMPIRICAL DATA. IN THIS CONNECTION I PRESENT WHAT I TAKE TO BE VALID STANDARDS OF ADMISSIBILITY FOR EMPIRICAL DATA.

ALTHAM, J E J. RAWLS'S DIFFERENCE PRINCIPLE. PHILOSOPHY 48,75-78 JA 73.

RAWLS'S DIFFERENCE PRINCIPLE IS CRITICISED FOR YIELDING CONTRARY PRESCRIPTIONS DEPENDING ON HOW THE WORST-OFF GROUP IS IDENTIFIED. SOCIAL CONTRACT THEORY ITSELF SUGGESTS A CHANGE WHICH AVOIDS THE OBJECTION, NAMELY TO REQUIRE THAT THE EXPECTATIONS OF THE WORST-OFF INDIVIDUAL RATHER THAN GROUP BE MAXIMISED. GIVEN RAWLS'S CONSTRAINTS, FURTHER PRINCIPLES TO LIMIT INEQUALITY ARE UNNECESSARY, OR NEED SUPPORT FROM OUTSIDE CONTRACTARIANISM.

ALTMANN, D R. GEACH ON "KNOW" IN "IF" CLAUSES. ANALYSIS 33,174-175 AP 73.

AMARGIER, P A. DANTE ET L'INTENTION D'AMOUR. REV THOMISTE 73,63-72 JA-MR 73.

AMENGUAL, BARTHELEMY. CINEMA ET ECRITURE. REV ESTH 26,145-157 AP-D 73.

AMES, SANFORD SCRIBNER. STRUCTURALISM, LANGUAGE, AND LITERATURE. J AES ART CRIT 32,89-94 FALL 73.

AMOROS, CELIA. EL CONCEPTO DE RAZON DIALECTICA EN J P SARTRE. TEOREMA 2,103-116 JE 71.

RECHAZANDO LA DIALECTICA DE LA NATURALEZA, SARTRE FUNDAMENTA LA DIALECTICIDAD EN LA OBJETIVACION DE LA PRAXIS COMO MICROTOTALIZADOR CONSTITUYENTE DE LA MACROTOTALIZACION CONSTITUIDA (HISTORIA). EL PROBLEMA LUKACSIANO DE LA ADECUACION DE LA CONCIENCIA DE CLASE A SUS CONDICIONES OBJETIVAS SE TRANSFORMA EN EL DE LA TRANSPARENCIA A LA PRAXIS CONSTITUYENTE DE TODO EL ESPESOR SINCRONICO DE LAS MEDIACIONES EN QUE CRISTALIZA. EXPONEMOS LAS CRITICAS DE LEVI-STRAUSS Y ALTHUSSER, ALTERNATIVA AL MARXISMO HISTORICISTA.

ANDERSEN, W E. DEPERSONALIZATION AND EDUCATION. PROC PHIL EDUC SOC AUSTL 1,10-23 JE 72.

ANDERSON, JOHN. ON EXISTENCE AND THE PERFECT. FOUND LANG 10,333-337 JL 73.

ANDERSON, JOHN. THE GHOST OF TIMES PAST. FOUND LANG 9,481-491 MR 73.

GENERIC SENTENCES LACK TENSE AND OTHER SPECIFIC REFERENCE. APPARENT EXCEPTIONS, E.G., PAST TENSE GENERICS, LIKE "THE DODO WAS A BIRD", DO NOT SHOW THE SYNTACTIC PROPERTIES ONE WOULD NORMALLY ASSOCIATE WITH PAST TENSE PREDICATIONS. IT IS SUGGESTED THAT THE TENSING IN SUCH EXAMPLES ORIGINATES ON THE SUBJECT VARIABLE AND IS EXISTENTIAL; THIS TENSING CAN ALSO BE REALIZED AS 'LATE', AS IN 'THE LATE PRESIDENT'. CONTINGENT PREDICATES ATTRIBUTED TO THE SUBJECT ARE ALSO EXISTENTIALLY TENSED, AND THIS MAY BE REALIZED AS 'FORMER'.

ANDERSON, THOMAS. NEGLECTED SARTREAN ARGUMENTS FOR THE FREEDOM OF CONSCIOUSNESS. PHIL TODAY 17,28-38 SPR 73.

THIS ARTICLE DISCUSSES THE ALMOST COMPLETELY IGNORED SARTREAN ARGUMENTS FOR THE FREEDOM OF CONSCIOUSNESS, ARGUMENTS FOUND IN HIS "TRANSCENDENCE OF THE EGO" AND IN HIS INTRODUCTION TO "BEING AND NOTHINGNESS". BY CAREFUL TEXTUAL ANALYSIS I SHOW THAT ON THE BASIS OF HIS PHENOMENOLOGICAL DESCRIPTION OF CONSCIOUSNESS AS NOTHING BUT SPONTANEOUS INTENTIONAL ACTS WHICH ARE BY NATURE AWARE (OF) THEMSELVES SARTRE ARGUES THAT EACH CONSCIOUS ACT IS CAUSE OF ITSELF, I.E., IS SELF DETERMINING. THE ARTICLE CONCLUDES WITH A CRITIQUE OF THE TWO SARTREAN ARGUMENTS PRESENTED.

ANDERSON, TYSON. RESURRECTION AND RADICAL FAITH. RELIG STUD 9,171-180 JE 73.

ANDIC, MARTIN AND BROWN, MALCOLM. FALSE STATEMENT IN THE 'SOPHIST' AND THEAETETUS' MATHEMATICS. PHOENIX 27,26-34 SPR 73.

ANDREEV, A L. ON ESTHETIC COGNITION. SOVIET STUD PHIL 12,40-54 FALL 73.

ANDREU, ANTONIO JARA. DESILUSION JURIDICA Y LIBERTAD. AN CATED SUAREZ 13,197-206 1973.

ANDRIOPOULOS, D Z. THE STOIC THEORY OF PERCEIVING AND KNOWING. PHILOSOPHIA (ATHENS) 305-325 1972.

THE BASIC TERMS IN STOIC EPISTEMOLOGY, SUCH AS AESTHESIS, PNEUMA, TYPOSIS, HETEROIOSIS, OIKEIOSIS LOGOS, PHANTASIA AND KATALEPSIS, ARE EXAMINED PHILOLOGICALLY AND PHILOSOPHICALLY. SOME OF THE POSITIONS OF THE AUTHOR ARE THE FOLLOWING: (A) IT WILL BE CONSISTENT WITH THE MAIN STOIC PHILOSOPHICAL ASSUMPTIONS TO CONSIDER PNEUMA AND LOGOS AS DISPOSITIONS WHICH HAVE BEEN GRADUALLY ACQUIRED AND DEVELOPED BY THE ORGANISM; THERE IS NO NEED TO SEE AN UNNECESSARY DUALISM (PNEUMA-HYLE) OR A FALLACY OF REIFICATION IN THE STOIC DOCTRINE; (B) PROLEPSEIS CANNOT BE IDENTIFIED WITH INNATE IDEAS; THEY ARE CRYSTALLIZED PAST EXPERIENCES WHICH DECISIVELY SIGNIFY THE INCOMING EXPERIENCES; (C) SYNKATATHESIS IS A BY-PRODUCT OF THE COGNITIVE FUNCTION AND AS SUCH SHOULD NOT BE COUNTED AS A NECESSARY CONDITION IN THE DEFINITION OF THE CRITERION OF TRUTH; (D) SOME OF THE 'LAWS OF ASSOCIATION' USED BY THE BRITISH EMPIRICISTS CAN BE TRACED IN THE STOIC THEORY.

ANDRIOPOULOS, DIMITRI Z. IS MICHELIS A 'PLATONIST'? BRIT J AES 12,395-401 AUTUMN 72.

THIS STUDY HAS ATTEMPTED TO ANSWER THE FOLLOWING QUESTIONS: (1) WHAT IS THE EXTENT AND CHARACTER OF MICHELIS'S PLATONISM? (2) CAN MICHELIS ALSO BE CHARACTERIZED AS NON-PLATONIC; AND IF SO, WHAT IS THE EXTENT AND CHARACTER OF THIS FACET OF HIS THOUGHT? EVIDENCE OF AN EMPIRICIST STRAIN HAS BEEN FOUND IN MICHELIS WRITINGS WHICH IS SUFFICIENT TO ESTABLISH THE THESIS THAT THE THEORY OF ART OF THE

NOTED ARCHITECT-AESTHETICIAN IS BASED TO A LARGE EXTENT UPON AN EMPIRICAL GROUND.

ANDRIOPOULOS, DIMITRI Z. THE PROBLEM OF METHOD IN CONTEMPORARY GREEK AESTHETICS. J AES ART CRIT 31,201-212 WINT 72.

THE INVESTIGATION EXAMINES THREE IDENTIFIABLE METHODOLOGICAL APPROACHES TO AESTHETIC ISSUES BY GREEK AESTHETICIANS: (A) THE CRITICAL APPROACH REPRESENTED BY E. PAPANOUTSOS WHO ADVOCATES A METHODOLOGICAL PLURALISM AND YET OPTS FOR THE PHENOMENOLOGICAL METHOD AND, IN AN AUXILIARY WAY, THE DIALECTICAL METHOD. (B) THE DIALECTICAL APPROACH REPRESENTED BY P. MICHELIS. MICHELIS 'SEES' A DIALECTICS IN WORKS OF ART, ALTHOUGH HIMSELF DOES NOT DEFINE HIS METHOD AS DIALECTICAL. (SEE ALSO MY ESSAYS "IS MICHELIS A PLATONIST", "THE BRITISH JOURNAL OF AESTHETICS", 1972, VOLUME 12, PP. 395-402, AND "THE PROBLEM OF AESTHETIC CATEGORIES IN GREEK AESTHETICS", "NEO-HELLENIKA", 1970, VOLUME I, PP. 141-179). THE PSYCHOLOGICAL APPROACH REPRESENTED BY TH. MOUSTOXIDIS. MOUSTOXIDIS UPHOLDS THE 'OBJECTIVE' OR SCIENTIFIC METHOD. ACCORDING TO HIM AESTHETICS MUST EMPLOY A METHOD IDENTICAL OR COMPARABLE TO THOSE USED IN PSYCHOLOGY AND SOCIOLOGY. IN HIS ANTI-METAPHYSICAL EXTREMISM HE REJECTS THE USE OF HYPOTHESIS AS A PART OF THE METHOD IN AESTHETICS.

ANGUELOV, STEFAN. ETHICS AS A SCIENCE. PHIL PHENOMENOL RES 33,207-215 D 72.

ANNIS, DAVID. KNOWLEDGE AND DEFEASIBILITY. PHIL STUD 24,199-202 MY 73.

K LEHRER AND T PAXSON DEFINED NONBASIC KNOWLEDGE AS UNDEFEATED JUSTIFIED TRUE BELIEF. THEIR ANALYSIS OF DEFEASIBILITY HAS BEEN SHOWN TO BE DEFECTIVE. I OFFER AN ALTERNATIVE ACCOUNT OF DEFEASIBILITY. FIRST, I DEFINE WHEN A SET OF STATEMENTS FULLY JUSTIFIES A PERSON IN BELIEVING SOME STATEMENT, AND THEN I CHARACTERIZE WHEN THIS JUSTIFICATION IS DEFEATED.

ANONYMOUS. PROPOSAL TO ESTABLISH AN INDEPENDENT CENTER FOR ADVANCED STUDY IN RELIGION AND SCIENCE. ZYGON 7,168-184 S 72.

ANONYMOUS. THE MORAL CONSCIENCE OF DANIEL ELLSBERG. HUMANIST 33,20-22 JA-F 73.

ANSBRO, JOHN J. KANT'S LIMITATIONS ON INDIVIDUAL FREEDOM. NEW SCHOLAS 47,88-99 WINT 73.

THE PREVALENT INTERPRETATION IS THAT KANT'S POLITICAL THEORY WAS CONSISTENT WITH THE DEFENSE OF FREEDOM IN HIS MORAL THEORY. IN CHALLENGING THIS INTERPRETATION, THIS PAPER EXAMINES KANT'S DEVELOPMENT OF THE PRINCIPLES OF FREEDOM, EQUALITY, AND INDEPENDENCE, AND ATTEMPTS TO DEMONSTRATE HOW KANT, BY RESTRICTING THE RIGHT TO VOTE TO CERTAIN ECONOMIC CLASSES, THE 'ACTIVE CITIZENS' IN HIS 'RATIONAL STATE', IN EFFECT REJECTED HIS PRINCIPLES OF FREEDOM AND EQUALITY, NULLIFIED HIS CLAIMS THAT SOVEREIGNTY ORIGINATES WITH THE PEOPLE, AND CONTRADICTED HIS ETHICAL PROCLAMATIONS ABOUT THE DIGNITY OF EVERY MAN AS A SELF-LEGISLATOR.

ANSCOMBE, G E M AND FELDMAN, J. ON THE NATURE OF JUSTICE IN A TRIAL. ANALYSIS 33,33-36 D 72.

ANTON, JOHN P. ON ARISTOTLE'S PRINCIPLE OF CONTRADICTION: ITS ONTOLOGICAL FOUNDATIONS AND PLATONIC ANTECEDENTS. PHILOSOPHIA (ATHENS) 266-280 1972.

EXAMINES THE ONTOLOGICAL FOUNDATIONS OF THE PRINCIPLE OF CONTRADICTION, THE LOGIC OF ITS FORMULATION AND THE CLASSICAL DEBATE CONCERNING ITS OBJECTIVE VALIDITY. PLATO AND ARISTOTLE DEFENDED

THIS PRINCIPLE AGAINST ALL FORMS OF EXTREME HERACLITEANISM, ESPECIALLY PROTAGORAS'; BOTH SOUGHT TO SHOW THAT THEORIES WHICH REJECT ELEMENTS OF CONSTANCY AND FORMAL DETERMINANTS MAKE FALSE JUDGMENTS IMPOSSIBLE AND LEAD TO THE DENIAL OF CONTRADICTORIES. IT IS SHOWN THAT ARISTOTLE CONTINUES AND EXTENDS PLATO'S CONCERN AND CRITIQUE OF THE THEORIES THAT REJECTED THE PRINCIPLE. IN EFFECT, ARISTOTLE DEMONSTRATED THAT AN ONTOLOGICAL THEORY WHICH DENIES THE PRINCIPLE OF CONTRADICTION FAILS TO QUALIFY AS AN ONTOLOGY SINCE IT RENDERS UNINTELLIGIBLE THE VERY DOMAIN IT CLAIMS TO STUDY AS WELL AS POSIT.

APEL, KARL-OTTO. THE A PRIORI OF COMMUNICATION AND THE FOUNDATION OF THE HUMANITIES. MAN WORLD 5,3-37 F 72.

THIS PAPER TRIES TO GIVE AN ANSWER TO THE QUESTION WHY THE NEOPOSITIVIST "LOGIC OF SCIENCE" HAS NOT BEEN ABLE TO COPE WITH THE PECULIAR INTERESTS AND PROBLEMS OF THE HUMANITIES (I.E., PHILOLOGIES, HISTORY AND CRITICAL HUMANISTIC SOCIAL SCIENCE), -TO SPEAK MORE PRECISELY: WHY NEOPOSITIVISTS CONCEIVE OF UNDERSTANDING ONLY AS AN HEURISTIC AUXILIARY FUNCTION IN THE SERVICE OF COVERING LAW EXPLANATION AND THUS CANNOT ACCOUNT OF HERMENEUTICS, THAT IS THE METHODOLOGY OF INTERPRETING THE MEANING OF SYMBOLS (TEXTS, WORKS, ACTIONS, INSTITUTIONS ETC.). THE ANSWER GIVEN STARTS FROM THE THESIS THAT METHODOLOGICAL SOLIPSISM--THAT IS THE ASSUMPTION THAT, IN PRINCIPLE, ONE PERSON ALONE CAN PRACTICE SCIENCE BY OBJECTIFYING THE WHOLE WORLD WITHOUT PRESUPPOSING A COMPLEMENTARY HIRMENEUTIC KNOWLEDGE BY COMMUNICATION WITH HUMAN CO-SUBJECTS--BELONGS TO THE SECRET METAPHYSICAL PRESUPPOSITIONS OF LOGICAL POSITIVISM. AS AN ALTERNATIVE A TRANSCENDENTAL FOUNDATION OF HERMENEUTICS (AND OF CRITIQUE OF IDEOLOGY) IS PROPOSED WHICH PRESUPPOSES "THE APRIORI OF COMMUNICATION."

APOSTEL, LEO. LOGIQUE INDUCTIVE, MODALITES EPISTEMIQUES ET LOGIQUE DE LA PREFERENCE. REV INT PHIL 25,78-100 1971.

THE SUBJECTIVE THEORY OF PROBABILITY LEADS US TO BELIEVE THAT ORDINAL PROBABILITY IS TO BE EXPRESSED BY THE FOLLOWING FORMULA 'BXP PBXQ' MEANING 'IT IS PREFERABLE THAT X BELIEVES IN P RATHER THAN Y BELIEVING IN Q'. IN THIS EXPRESSION WE MEET BOTH THE LOGIC OF BELIEF AND THE LOGIC OF PREFERENCE. THE ARTICLE TRIES TO SEE HOW FAR THE PROPERTIES OF ORDINAL SUBJECTIVE PROBABILITY (AS AXIOMATIZED BY KOOPMAN F.I.) ARE DERIVABLE FROM THE PROPERTIES OF BELIEF LOGIC AND PREFERENCE LOGIC.

APOSTEL, LEO. NEGATION: THE TENSION BETWEEN ONTOLOGICAL POSITIVITY (NEGATIONLESS POSITIVITY) AND ANTHROPOLOGICAL NEGATIVITY (POSITIVELY DESCRIBED). LOG ANAL 15,209-315 MR-JE 72 (LLBA).

A DISCUSSION OF NEGATIONLESS LOGICS, STARTING BOTH FROM ONTOLOGICAL AND EPISTEMOLOGICAL PRESUPPOSITIONS. THE NEGATIONLESS LOGICS DEVELOPED UNTIL THE PRESENT NEED TO BE BROUGHT TOGETHER AND TO BE FOUNDED ON ASSERTION LOGIC, STRONG EXISTENCE LOGIC, AND TRUTH MODALITY LOGIC. THE ONTOLOGICAL FRAMEWORK ENGAGES US INTO A SERIOUS UNDERTAKING OF RECONSTRUCTING DEDUCTION RULES. BY TRYING TO ELIMINATE NEGATION, SOME INSIGHT INTO ITS NATURE AND FUNCTION MAY BE GAINED. THE PRAGMATIC FUNCTION OF NEGATION IS STRESSED (INTRODUCING THE D OPERATOR AND THE GENERAL BIOLOGICAL DEFINITION OF THE OPERATOR), AND THERE IS AN ATTEMPT TO UNIFY, GENERALIZE, AND DEVELOP THE ATTEMPT TOWARDS THE STUDY OF LOGIC THAT TAKES INTO ACCOUNT IN THE CLEAREST MANNER THE PRAGMATIC FUNCTIONS, BOTH OPERATIONAL AND DIALOGICAL, OF LOGICAL CONSTANTS (AND THUS ALSO OF NEGATION).

APOSTEL, LEO. THE RELATION BETWEEN NEGATION IN LINGUISTICS, LOGIC AND PSYCHOLOGY, A PROVISIONAL CONCLUSION. LOG ANAL 15,333-400 MR-JE 72 (LLBA).

AN ATTEMPT IS MADE TO DEMONSTRATE THE RELEVANCE OF LINGUISTIC DATA FOR LOGICAL RESEARCH AND TO INDICATE THAT ONLY A PRAGMATIC ANALYSIS OF NEGATION CAN GIVE THE FINAL SOLUTION. THERE IS A PRESENTATION OF THE NEGATIVE SENTENCES MENTIONED BY KLIMA, BUT THE ANALYSIS LEADS TO DIFFERENT CONCLUSIONS. THERE IS, HOWEVER, A CLEAR RELATIONSHIP BETWEEN THE LINGUISTIC ANALYSIS OF NEGATION AND FUNCTIONAL LOGIC. THE SAME RELATIONSHIP IS EXHIBITED WITH THE PSYCHOLOGY OF NEGATION. IT IS POINTED OUT THAT: (1) A SPECIFIC MODEL OF LOGICAL NEGATION GROWS OUT OF PSYCHOLOGICAL STUDY; AND (2) THINKING AND PROBLEM SOLVING ARE IDENTICAL. IF THE FUNCTION OF NEGATION IN PROBLEM SOLVING IS UNDERSTOOD, THEN THE PSYCHO-LOGICAL INQUIRY CAN BE INSERTED INTO THE PROBLEM SOLVING INQUIRY. THUS, IT IS HOPED THAT SOME CONNECTIONS BETWEEN THE THEORY OF NEGATION IN LOGIC, LINGUISTICS, AND PSYCHOLOGY CAN BE DEMONSTRATED.

APOSTOL, PAVEL. AN OPERATIONAL DEMARCATION OF THE DOMAIN OF METHODOLOGY VERSUS EPISTEMOLOGY AND LOGIC. DIALECTICA 26,83-92 1972.

APPLEBAUM, CHARLES H. A STRONGER DEFINITION OF A RECURSIVELY INFINITE SET. NOTRE DAME J FORM LOG 14,411-412 JL 73.

THE PURPOSE OF THIS PAPER IS TO STRENGTHEN THE DEFINITION OF A RECURSIVELY INFINITE SET AS DEFINED BY DEKKER AND MYHILL ("RECURSIVE EQUIVALENCE TYPES", UNIV. CALIFORNIA PUBL. MATH. (N.S.), VOLUME 3 (1960), PAGES 67-214.) "THEOREM 1". LET 'A' BE AN IMMUNE SET AND LET 'F' BE A FUNCTION MAPPING 'A' ONE-TO-ONE, INTO 'A' SUCH THAT 'F' HAS A PARTIAL RECURSIVE EXTENSION, THEN 'F' HAS A ONE-TO-ONE PARTIAL RECURSIVE EXTENSION, AND HENCE 'F' MAPS 'A' ONTO 'A'. "THEOREM 2". A SET 'A' IS RECURSIVELY INFINITE IF AND ONLY IF THERE EXISTS A FUNCTION 'F' MAPPING 'A' ONE-TO-ONE, ONTO A PROPER SUBSET OF 'A' AND 'F' HAS A PARTIAL RECURSIVE EXTENSION.

AQVIST, LENNART. MODAL LOGIC WITH SUBJUNCTIVE CONDITIONALS AND DISPOSITIONAL PREDICATES. J PHIL LOG 2,1-76 JA 73.

ARANDELOVIC, JOVAN. THE CONFLICT BETWEEN PHILOSOPHY AND DOGMATISM IN CONTEMPORARY MARXISM. PRAXIS 298-312 1970.

ARATO, ANDREW. NOTES ON HISTORY AND CLASS CONSCIOUSNESS. PHIL FORUM (BOSTON) 3,386-400 SPR-SUM 72.

REVIEW ARTICLE ON GEORG LUKACS' 1923 BOOK, JUST PUBLISHED IN AN ENGLISH TRANSLATION. I ATTEMPT TO LOCATE THE WORK IN TERMS OF LUKACS' PROJECT OF THE CRITIQUE OF SOCIOLOGY AND THE SELF-CRITIQUE OF MARXISM. AFTER POINTING TO THE PARTIAL FAILURE OF THIS SELF-CRITIQUE, AND THE INADEQUACY OF THE COMMODITY FETISH AS THE ONLY FOUNDATION OF THE CRITICAL THEORY OF SOCIETY. I OUTLINE ONE POSSIBLE DIRECTION THE LUKACSIAN PROJECT COULD BE CONTINUED.

ARENILLA, LOUIS. THE TWILIGHT OF HISTORY: THE STANDPOINT OF COURNOT. DIOGENES 26-58 FALL 72.

THINKING OVER HISTORY, COURNOT SIFTS OUT TWO THEMES: FIRST THE BIPOLARIZATION OF THE CIVILIZING STRENGTH AN EUROPEAN PATTERN, INCLUDING AMERICA AND RUSSIA, AGAINST A CHINESE PATTERN. ON THE OTHER HAND, THE END OF HISTORY IS FORESEEABLE IN THE PRIMACY OF ADMINISTRATION (KNOWING AND APPLYING THE RATIONAL LAWS WHICH RULE SOCIETY) UPON POLITICS, CONSIDERED AS THE DOMAIN OF IRRATIONAL. IS THIS TENDENCY VISIBLE IN THE TWO PATTERNS, OCCIDENTAL AS WELL AS CHINESE, CONSIDERED AS REPRODUCTIBLE PROTOTYPES?

ARGERAMI, OMAR. LA CUESTION "DE AETERNITATE MUNDI": POSICIONES DOCTRINALES. SAPIENTIA 27,313-334 O-D 72.

EN EL DESARROLLO DEL ARISTOTELISMO LATINO SE PUEDEN SENALAR 3 ETAPAS: 1) LA PENETRACION DE ARISTOTELES, EN LOS PRIMEROS 60 ANOS DEL S. XIII; 2) LA ECLOSION Y ENFRENTAMIENTO DE LAS TENDENCIAS, ENTRE 1260 Y 1277; 3) LA FORMACION DE LAS ESCUELAS, ENTRE 1270 Y EL FIN DEL SIGLO. EL PRESENTE TRABAJO ENFOCA EL SEGUNDO. TOMANDO COMO REFERENCIA EL "SYLLABUS" DE 1277, DE ETIENNE TEMPIER, ANALIZA EL PROBLEMA ACERCA DE LA ETERNIDAD DEL MUNDO EN ALGUNOS AUTORES REPRESENTATIVOS DE LAS TRES PRINCIPALES TENDENCIAS: POSICION CONSERVADORA, ARISTOTELISMO MODERADO, Y ARISTOTELISMO RADICAL. DE LA POSICION CONSERVADORA SE PRESENTAN LAS REFERENCIAS DE S BUENAVENTURA EN "DE DECEM PRAECEPTIS", "DE DONIS SPIRITUS SANCTI" Y "COLLATIONES IN HEXAEMERON", Y LAS DE JOHN PECKHAM EN SUS CARTAS. EN LA POSICION MODERADA SE ANALIZA, EN PRIMER TERMINO, EL CONTENIDO DEL "DE AETERNITATE MUNDI" DE STO. TOMAS DE AQUINO, CON REFERENCIA AL CONJUNTO DE SUS OBRAS, PARA LLEGAR A LA CONCLUSION DE QUE EL PROBLEMA DE LA 'CREATIO AB AETERNO' Y SU CORRELATO DEL INFINITO EN ACTO, NO APARECEN CLARAMENTE RESUELTOS EN ELLAS. (LA SEGUNDA Y TERCERA PARTE, EN PROXIMO NUMEROS).

ARIOTTI, PIERO E. THE CONCEPT OF TIME IN LATE ANTIQUITY. INT PHIL QUART 12,526-552 D 72.

THE INTENT OF THE ARTICLE IS TO TRACE THE DEVELOPMENT OF THE CONCEPTIONS OF TIME IN SCIENCE FROM ARISTOTLE TO SIMPLICIUS. IT EXAMINES THE ARISTOTELIAN VIEW OF TIME WHICH IS SHOWN TO BE A CELESTIAL REDUCTIONISM OF TIME. THAT IS, THAT TIME IS REIFIED BY INSTANTIATION IN THE ACTUAL MOTIONS OF THE CELESTIAL BODIES. IT ALSO SHOWS HOW ASTRONOMICAL DEVELOPMENT FROM ARISTOTLE AND EUDOXUS TO PTOLEMY MEANT A RESTRICTION OF THE INSTANTIATION OF TIME TO THE MOTION OF THE FIXED STARS. IT TRACES THE DEVELOPMENT OF SUCH A REDUCTIONISM OF TIME THROUGH ALEXANDER OF APHRODESIA, THEMISTIUS AND SIMPLICIUS. IT SUGGESTS THAT IN EPICURUS ARE FOUND THE REMOTEST ROOTS OF RELATIONAL TIME AND IN STRATO AND PLOTINUS THOSE OF ABSOLUTE TIME. IT ALSO CONSIDERS THE CRITICISM OF SEXTUS EMPIRICUS, AND THE VIEWS OF TIME OF IAMBLICUS, DAMASCIUS AUGUSTINE, AND SIMPLICIUS.

ARIOTTI, PIERO. CELESTIAL REDUCTIONISM OF TIME: ON THE SCHOLASTIC CONCEPTION OF TIME FROM ALBERT THE GREAT AND THOMAS AQUINAS TO THE END OF THE 16TH CENTURY. STUD INT FILOSOF 4,91-120 AUTUMN 72.

ARMELLINI, SERENELLA. LA CONCEZIONE DEL DIRITTO DI NATURA IN CARLANTONIO PILATI. RIV INT FILOSOF DIRITTO 49,471-527 O-D 72.

ILLUMINISMO ITALIANO. REVISIONE DEL COMUNE GIUDIZIO CRITICO SU PILATI. UNITARIETA DEL SUO PENSIERO. CONCEZIONE FILOSOFICA COME FONDAMENTO DI QUELLA GIURIDICA: L'OPPOSIZIONE AL GIUSNATURALISMO SERVE PER LA RIFORMA GIURIDICA. SOLO PRIMO ISTINTO, E NON RAGIONE, PUO ARRIVARE AI POCHI PRINCIPI GENERALISSIMI CUI SONO RIDOTTI I DIRITTI NATURALI: CIO PER NEGARE IDENTIFICAZIONE SOLITA TRA DIRITTO NATURALE E DIRITTO ROMANO. REFLUTO DELLA CONCEZIONE UNIVERSALISTICA ED ASSOLUTA DEL LA CONDIFICAZIONE: POSIZIONE ORIGINALE RISPETTO CONTEMPORANEI ITALIANI, LEGATI VISIONE TRADIZIONALE ILLUMINISTICA. SUO ANTIROMANESIMO GIURIDICO MIRAVA ALLA RIFORMA GIURIDICA SULLA BASE DEL PRINICIPIO RELATIVISTICO MONTESQUIVIANO.

ARMOUR, LESLIE. THE CONCEPT OF CRIME. PHIL CONTEXT 2,23-32 1973.

THE PAPER ATTEMPTS TO SHOW THAT NEITHER THE CONCEPT OF CRIME WHICH MIGHT BE THOUGHT IMPLICIT IN MILL'S 'ON LIBERTY' NOR THE CONCEPT DEVELOPED BY LORD DEVLIN WILL SUFFICE--IN SHORT THAT NO VERSION OF THE 'HARM' THEORY OR THE 'COMMUNITY BONDS' THEORY WILL DO. IN ITS PLACE, AN ATTEMPT IS MADE TO SUBSTITUTE THE NOTION THAT A CRIME,

BASICALLY, IS AN ACT IN WHICH AN INDIVIDUAL ADOPTS RULES OF HIS OWN MAKING IN OPPOSITION TO THE COMMUNITY ON A MATTER ON WHICH, IF THERE ARE TO BE RULES AT ALL, THE COMMUNITY HAS THE RIGHT TO MAKE THEM. IT SUGGESTS WAYS OF DETERMINING WHAT MATTERS BELONG WITHIN THE SPHERE OF THE COMMUNITY'S RIGHT.

ARMOUR, LESLIE. THE CONCEPT OF OWNERSHIP AND THE IDEA OF A NATURAL LAW. PHIL CONTEXT 1,42-47 1972.

I URGE A MODIFIED 'NATURAL LAW' THEORY - NOT NATURAL LAW AS INFERRED FROM A CONCEPT OF HUMAN NATURE OR AS A SET OF DIVINE PRESCRIPTIONS BUT AS SOMETHING WHICH ARISES INEVITABLY THROUGH THE INTERACTION OF PEOPLE AND PROPERTY. IT IS ARGUED THAT PROPERTY IS ONLY POSSIBLE THROUGH THE DETERMINATION OF A COMMUNITY TO ESTABLISH AND ABIDE BY RULES AND THAT, THEREFORE, EVERYONE IS ENTITLED TO A MINIMAL SHARE IN THE AVAILABLE PROPERTY - ENOUGH TO ENSURE THAT HE CAN CARRY OUT HIS DUTIES AS A CITIZEN.

ARMSTRONG, A HILARY. NEOPLATONIC VALUATIONS OF NATURE, BODY AND INTELLECT. AUGUSTIN STUD 3,35-59 1972.

ARMSTRONG, A MAC. ON METHODOLOGICAL MATERIALISM. PHIL PHENOMENOL RES 34,62-72 S 73.

CONTRASTS THE PRINCIPLES OF HISTORIOGRAPHY AND NATURAL SCIENCE, AND CONCLUDES THAT IT IS WAYWARD TO PREDICT THAT THE PHENOMENA OF ALL LIVING ORGANISMS WILL EVENTUALLY BE EXPLAINED SOLELY IN TERMS OF PHYSICS AND CHEMISTRY. FOR THERE WOULD HAVE BEEN NO HISTORY OF NATURAL SCIENCE AND NO SCIENTIFIC PROGRESS, IF THE ASCERTAINMENT OF SCIENTIFIC TRUTH HAD NOT ITSELF BEEN UNDERSTOOD (NOT IN SCIENTIFIC BUT) IN HISTORICAL TERMS.

ARMSTRONG, D M. ACTING AND TRYING. PHIL PAPERS 2,1-15 MY 73.

IT IS ARGUED FIRST THAT "A DOES P INTENTIONALLY" ENTAILS "A TRIES TO DO P." THIS TRYING IS NOT TAKEN TO INVOLVE TRYING MORE OR LESS HARD. SECOND, IT IS ASKED WHAT ARE THE NECESSARY AND SUFFICIENT CONDITIONS FOR "A DOES P INTENTIONALLY." THIRD, AN ANALYSIS IS GIVEN OF "A TRIES HARD TO DO P."

ARNHEIM, RUDOLF. FILM ET REALITE. REV ESTH 26,27-45 AP-D 73.

THE ARTICLE PUBLISHED IN REVUE D'ESTHETIQUE 1973, 2-3-4, IS A TRANSLATION FROM MY BOOK, "FILM AS ART," BERKELEY AND LOS ANGELES: UNIVERSITY OF CALIFORNIA PRESS, PAGES 8-34.

ARNSTINE, DONALD. THE KNOWLEDGE NOBODY WANTS: THE HUMANISTIC FOUNDATIONS IN TEACHER EDUCATION. EDUC THEORY 23,3-14 WINT 73.

THE PHILOSOPHICAL AND SOCIAL FOUNDATIONS OF EDUCATION HAVE RECEIVED LITTLE EMPHASIS IN THE PREPARATION OF TEACHERS BECAUSE OF INSTITUTIONAL MISTRUST OF BOTH "IMPRACTICAL" THEORY AND THE CRITICAL APPROACH IMPLICIT IN THESE STUDIES. YET DESPITE CRITICS OF FOUNDATIONS TEACHING, TEACHERS WHO LACK SUCH A BACKGROUND CAN PRACTICE ONLY HABITS AND ROUTINES.

ARONSON, RONALD. INTERPRETING HUSSERL AND HEIDEGGER: THE ROOT OF SARTRE'S THOUGHT. TELOS 47-67 FALL 72.

AT THE ROOT OF SARTRE'S THOUGHT LIE KEY TERMS, DEVELOPED IN HIS EARLY ENCOUNTER WITH HEIDEGGER AND HUSSERL: CONSCIOUSNESS' SPONTANEITY AND ORIENTATION TOWARDS THE WORLD, THE WORLD'S COMPLETE INDEPENDENCE. EXAMINING HIS EARLY WORKS I SHOW HOW THESE TERMS IMPLY EACH OTHER; HOW THEY STEM FROM SARTRE'S DRIVE TO PLACE ACADEMIC PHILOSOPHY IN THE WORLD WHILE PRESERVING CONSCIOUSNESS' UNIQUENESS; AND HOW THEY DISTORT OUR CONSTITUTIVE ROLE, VERGE ON

POSITIVISM, AND REQUIRE A VISION OF AN OPPRESSIVE WORLD.

ARONSON, RONALD. SARTRE'S INDIVIDUALIST SOCIAL THEORY. TELOS 68-91 SUM 73.

ARRIB, MICHAEL A. CONSCIOUSNESS: THE SECONDARY ROLE OF LANGUAGE. J PHIL 69,579-591 5 O 72.

I HAVE SOUGHT TO ESTABLISH THE FOLLOWING MAIN POINTS: (I) A CRUCIAL ASPECT OF MIND IS CAPTURED IN THE NOTION OF AN 'INTERNAL MODEL,' AND SUCH A MODEL IS NOT ADEQUATELY REPRESENTABLE IN COLLOQUIAL LANGUAGE. (II) 'UTTERANCES' ARE BUT SAMPLES OF THE STATES OF SUCH AN INTERNAL MODEL,' AND THUS SHARE WITH ALL SAMPLES THE RISK OF BEING UNREPRESENTATIVE. (III) THE SLIDE-BOX METAPHOR SUGGESTS THAT THE INTERNAL REPRESENTATION OF AN ACTIVITY WITHIN THE BRAIN IS CORRELATED WITH THE SPATIAL EXTENT OF THE OBJECT IT REPRESENTS, AND THAT THIS CORRELATION DEMOLISHES THE PROBLEM OF THE SECONDARY QUALITIES.

ARROW, KENNETH J. SOME ORDINALIST-UTILITARIAN NOTES ON RAWLS'S THEORY OF JUSTICE. J PHIL 70,245-263 10 MY 73.

THE PAPER IS A REVIEW ARTICLE OF RAWLS'S "A THEORY OF JUSTICE" AND EXAMINES THE STRUCTURE OF RAWLS'S THEORY AND ITS POSTULATES FROM A VIEWPOINT DERIVED FROM BUT NOT IDENTICAL WITH CLASSICAL UTILITARIANISM. (1) THE "DIFFERENCE PRINCIPLE" CANNOT BE DERIVED BY SIMPLY CONSIDERING THE "ORIGINAL POSITION"; THE SAME VIEWPOINT COULD PLAUSIBLY LEAD TO A FORM OF UTILITARIANISM AND INDEED THE DIFFERENCE PRINCIPLE COULD BE TAKEN TO BE A LIMITING FORM OF UTILITARIANISM. (2) THE "PRIORITY OF LIBERTY" IS REALLY DERIVED FROM A "PRIORITY OF LIBERTY" FOR EACH INDIVIDUAL SEPARATELY AND UNDER THESE CONDITIONS WOULD BE IMPLIED BY UTILITARIANISM. (3) THE DIFFICULTIES OF ASCERTAINING INTERPERSONAL COMPARISONS WHICH PLAGUE UTILITARIAN THEORY ALSO OCCUR IN THE THEORY OF JUSTICE, THOUGH IN ATTENUATED FORM. (4) THE MEANING OF THE "ORIGINAL POSITION" AND IN PARTICULAR OF THE KNOWLEDGE THAT INDIVIDUALS ARE SUPPOSED TO POSSESS THERE OFFER MORE DIFFICULTIES TO THE ANALYSIS THAN MIGHT BE SUPPOSED.

ARTAL, A GARCIA. G BUENO: TESIS SOBRE LA DIALECTICA. TEOREMA 1,145-146 MR 71.

SE PRESENTE UNA PEQUENA RESENA DE UNA CONFERENCIA DEL PROF. GUSTAVO BUENO, PREVIA A LA APARICION DE SU LIBRO "EL PAPEL DE LA FILOSOFIA EN EL CONJUNTO DEL SAPER" Y DONDE ADELANTO SU CONCEPCION DE LA DIALECTICA COMO "LOGICA IN ACTU EXERCITA" Y "LOGICA IN ACTU SIGNATO" DE LOS ESCOLASTICOS, PERO QUE SEGUN BUENO, ESTA DISTINCION ES PREVIA A LAS 'ANTITESIS PERTINENTES' DE FORMAL-MATERIAL, SUBJETIVO-OBJETIVO, ETC, Y DE LA QUE ESTAS SERIAN, POR ASI DECIRLO, APARIENCIA.

ARVON, HENRI. FEUREBACH ET LA THEOLOGIE. REV INT PHIL 26,355-363 1972.

ASCHENBRENNER, KARL. WHAT IS PITCH: A NOTE ON THE DISSOCIATION OF LANGUAGE AND NATURE. INQUIRY 15,458-462 WINT 72.

TERMS FOR THE PITCH OF TONES, SUCH AS 'HIGH-LOW', DO NOT DESCRIBE PITCH AND CAN INTERFERE WITH OUR APPREHENDING SUCH DATA FOR WHAT THEY ARE IN THEIR SENSUOUS UNIQUENESS. DIFFERING ALTERNATIVES SUCH AS 'NARROW-BROAD' OR FRENCH 'AIGU-GRAVE' SERVE EQUALLY WELL. IN LISTENING TO MUSIC THE FIRST REQUISITE IS THE APPREHENSION OF 'UNCATEGORIZED' TONES, THE WORDS FOR THEM SERVING ONLY AS A WAY OF MARKING THE FACT OF THEIR DIFFERENCES. THIS MUST LEAD US TO REAFFIRM WHAT WAS SAID BY GORGIAS ABOUT WHAT LANGUAGE CAN AND CANNOT DO IN RESPECT OF SUCH DATA.

ASENJO, F G. SOBRE LA LOGICA DIALECTICA. TEOREMA 133-134 JE 72.

ASHMORE, JEROME. DIVERSE CURRENTS IN WHITEHEAD'S VIEW OF TIME. PROCESS STUD 2,193-200 FALL 72.

AN EXAMINATION OF WHITEHEAD'S VIEW IN TERMS OF ITS COMPONENTS AND OF THE STAGES IN WHICH IT DEVELOPS, TOGETHER WITH SOME CRITICAL COMMENTS. THE COMPONENTS TREATED INCLUDE PASSAGE AND CREATIVITY, CONTINUOUS CHANGE, DURATION, EVENTS, PREHENSIVE UNIFICATION, AND THE ATOMIC OCCASION. AMONG MERITS OF THE VIEW ARE COMPREHENSIVENESS AND DEFINITIONAL THWARTING OF OBJECTIONS. ITS MAIN DRAWBACK IS INSUFFICIENT RECOGNITION OF THE CHARACTER OF THE WHOLE AND PART RELATION.

ASHWORTH, E J. ANDREAS KESLER AND THE LATER THEORY OF CONSEQUENCE. NOTRE DAME J FORM LOG 14,205-214 AP 73.

IN 1623 ANDREAS KESLER PUBLISHED A BOOK, "DE CONSEQUENTIA TRACTATUS LOGICUS", IN WHICH HE SUBSUMED THE WHOLE OF FORMAL LOGIC (AS THEN CONCEIVED) UNDER THE NOTION OF 'CONSEQUENTIA' OR VALID INFERENCE, AND FROM WHICH HE OMITTED ALL DISCUSSION OF SUCH NON-FORMAL MATTERS AS THE CATEGORIES. UNFORTUNATELY HIS UNIQUENESS LIES ONLY IN HIS PRESENTATION OF LOGICAL MATERIAL RATHER THAN IN THE MATERIAL ITSELF, FOR MOST OF WHAT HE SAID WAS DRAWN DIRECTLY FROM THE EARLIER LOGICIANS FONSECA AND REGIUS. MOREOVER, FONSECA AND REGIUS THEMSELVES REPRESENT A SAD FALLING AWAY FROM THE DOCTRINES OF LATE FIFTEENTH AND EARLY SIXTEENTH CENTURY LOGICIANS.

ASHWORTH, E J. ARE THERE REALLY TWO LOGICS? DIALOGUE (CANADA) 12,100-109 MR 73.

IN THIS ARTICLE I EXAMINE CRITICALLY SOME OF THE THINGS WHICH PEOPLE HAVE TO SAY ABOUT THE RELATIONSHIP BETWEEN MATHEMATICAL LOGIC AND SOME OTHER KIND OF LOGIC WHICH IS VARIOUSLY DESCRIBED AS 'INTENTIONAL' AND 'TRADITIONAL'. IN PARTICULAR, I LOOK AT THE THEORY OF MEANING HELD BY JOHN OF ST. THOMAS, AND OTHER SIXTEENTH AND SEVENTEENTH CENTURY LOGICIANS, AND I SHOW HOW SOME KINDS OF PROPOSITION WERE GIVEN AN UNEQUIVOCALLY EXTENSIONALIST INTERPRETATION. I ARGUE THAT JUST AS THERE IS NOT ONE LOGIC IN MODERN TIMES, SO THERE WAS NOT ONE LOGIC IN THE SEVENTEENTH CENTURY.

ASHWORTH, E J. EXISTENTIAL ASSUMPTIONS IN LATE MEDIEVAL LOGIC. AM PHIL QUART 10,141-147 AP 73.

I DISCUSS ATTEMPTS MADE BY LATE MEDIEVAL LOGICIANS TO DEAL WITH NON-DENOTING TERMS WITHIN THEIR SYSTEMS, AND TO DRAW EXPLICIT DISTINCTIONS BETWEEN THOSE INFERENCES WHOSE VALIDITY INVOLVES EXISTENTIAL ASSUMPTIONS, AND THOSE WHOSE VALIDITY DOES NOT INVOLVE EXISTENTIAL ASSUMPTIONS. IT WAS COMMONLY ASSUMED THAT AFFIRMATIVE SENTENCES WITH NON-DENOTING TERMS WERE FALSE, AND THAT NEGATIVE SENTENCES WITH NON-DENOTING TERMS WERE TRUE. THUS "ALL UNICORNS ARE WHITE" IS FALSE, JUST AS "SOME UNICORNS ARE WHITE" IS FALSE, AND THE SECOND CAN BE VALIDLY INFERRED FROM THE FIRST WITHOUT AN EXTRA PREMISS. OTHER INFERENCES WERE SEEN TO REQUIRE AN EXTRA PREMISS, TO THE EFFECT THAT MEMBERS OF A CERTAIN CLASS EXISTED.

ASHWORTH, E J. STRICT AND MATERIAL IMPLICATION IN THE EARLY SIXTEENTH CENTURY. NOTRE DAME J FORM LOG 13,556-560 O 72.

ALTHOUGH THE LIAR PARADOX AND VARIOUS ELABORATIONS OF IT GAVE RISE TO DETAILED DISCUSSIONS DURING THE LATE FIFTEENTH AND EARLY SIXTEENTH CENTURIES, THESE WERE SOON ENTIRELY REPLACED BY BRIEFER COMMENTS WHOSE INSPIRATION WAS WHOLLY CLASSICAL. IN THIS PAPER I SURVEY THE LOGICAL LITERATURE FROM 1400 TO 1700 IN ORDER TO MAKE CLEAR WHERE AND HOW THESE CHANGES IN EMPHASIS AND APPROACH TOOK PLACE. I ALSO DISCUSS THE WAY IN WHICH LOGICAL PARADOXES WERE

CLASSIFIED; AND I EXAMINE IN DETAIL THREE TYPES OF SOLUTION S WHICH WERE OFFERED.

ASHWORTH, E J. THE THEORY OF CONSEQUENCE IN THE LATE FIFTEENTH AND EARLY SIXTEENTH CENTURIES. NOTRE DAME J FORM LOG 14,289-307 JL 73.

THE THEORY OF CONSEQUENCE COVERED A WIDE RANGE OF LOGICAL ISSUES, INCLUDING CRITERIA FOR VALIDITY, PROBLEMS OF SELF-REFERENCE, THE STATUS OF THE PARADOXES OF STRICT IMPLICATION AND THE SYSTEMATIZATION OF VALID INFERENCE FORMS. IN THIS PAPER I FIRST EXAMINE THE SEMANTICAL PROBLEMS WHICH AROSE FROM THE ATTEMPT TO FIND A DEFINITION OF VALIDITY ADEQUATE TO COVER ALL TYPES OF INFERENCE, BOTH FORMAL AND INFORMAL. I THEN EXAMINE THE CLASSIFICATION OF DIFFERENT TYPES OF CONSEQUENCE, AND THE BEARING OF THIS ON THE LEGITIMACY OF THE PARADOXES OF STRICT IMPLICATION. FINALLY, I LIST THE FORMAL RULES OF CONSEQUENCE TO BE FOUND IN THE TEXTS OF THE PERIOD.

ASSAAD-MIKHAIL, F. KIERKEGAARD INTERPRETE DE NIETZSCHE. REV METAPH MORALE 78,45-87 JA-MR 73.

L'AUTEUR EXPERIMENTE, INTERPRETE NIETZSCHE A TRAVERS LES DIFFERENTS LANGAGES DES PSEUDONYMES DE KIERKEGAARD. CAR NIETZSCHE EST PLUSIEURS ET KIERKEGAARD AUSSI ET L'HISTORIEN DE LA PHILOSOPHIE, QUELQUE SOUCIEUX QU'IL SOIT D'OBJECTIVITE, SE RETROUVE A LEUR CONTACT FABRICANT D'ILLUSIONS... L'ON DECOUVRE AINSI UN NIETZSCHE SOCRATIQUE OU UN NIETZSCHE CHRETIEN, AUTEUR DE DISCOURS EDIFIANTS.. OU ESTHETE... OU MORAL... UN NIETZSCHE COUPABLE DE MELANCOLIE...OU IRONISTE ET HUMORISTE, DEVANT LE DEFILE DE SES INNOMBRABLES VISAGES ET DES SES OPINIONS CONTRADICTOIRES SUR LES FEMMES... ET LE FEMININ...

ASSUNTO, ROSARIO. SOCIALIZZARE LA POESIA, POETIZZARE LA VITA. FILOSOFIA 24,115-124 AP 73.

ASSUNTO, ROSARIO. SULLA CULTURA ITALIANA D'OGGI. RIV STUD CROCE 9,413-419 JL-D 72.

ATKINSON, GARY. RATIONALITY AND INDUCTION. SW J PHIL 4,93-100 SPR 73.

THE ARTICLE PROPOSES TO DEFEND P F STRAWSON'S CONTENTION THAT NO JUSTIFICATION FOR EMPLOYING INDUCTION NEED OR CAN BE GIVEN BY PRESENTING AN ANALYSIS OF WHAT IT MEANS TO BEHAVE RATIONALLY AND TO HAVE GOOD REASONS. I CONSIDER THE KINDS OF ACTIONS WE SHOULD CALL RATIONAL, AND CONCLUDE THAT IT IS ANALYTIC TO SAY THAT RATIONAL BEHAVIOR OR GOOD REASONS INVOLVE INDUCTION. EVEN A CHANGE IN OUR CONCEPTUAL SYSTEM WOULD REQUIRE A REASON AND SO WOULD INVOLVE INDUCTION.

ATTFIELD, ROBIN AND DURRANT, MICHAEL. THE IRREDUCIBILITY OF 'MEANING'. NOUS 7,282-298 S 73.

THE PAPER INVESTIGATES THE PLAUSIBILITY OF A 'USE' ANALYSIS OF MEANING IN ALSTON'S SENSE OF 'USE', AND SHOWS WHY ANY SUCH ANALYSIS MUST BE CIRCULAR. THIS CONCLUSION THEN ISSUES IN A RADICAL QUESTIONING OF THE PLACE OF THEORIES OF MEANING IN GENERAL. THIS PROGRAMME HAS BEEN DIVIDED INTO FIVE SECTIONS. I. A CRITICAL DISCUSSION OF ALSTON'S GROUNDS FOR SUPPORTING AN ANALYSIS IN TERMS OF USE. II. AN EXPLANATION OF THE PLAUSIBILITY OF AN ANALYSIS OF 'MEANING' IN TERMS OF ILLOCUTIONARY ACT POTENTIAL. III. A SUBSTANTIATION OF OUR CLAIM THAT THE NOTION OF ILLOCUTIONARY ACT POTENTIAL IS NECESSARILY DEPENDENT ON THAT OF MEANING AND THAT ALSTON'S CLAIM IS ESSENTIALLY CIRCULAR. IV. A DISCUSSION OF SOME CRITERIA OF NON-SYNONYMY PROPOSED BY OURSELVES. V. A REQUIEM FOR THEORIES OF MEANING.

ATTFIELD, ROBIN. BELIEVING IN GOD. SOPHIA 11,1-4 JL 72.

AGAINST MACINTOSH (MIND, JULY 1970) IT IS ARGUED THAT TALK OF "BELIEF IN" THE EXISTENCE OF THINGS DOES NOT CAST DOUBT ON THE POSSIBILITY OF THE CLAIM IMPLICIT IN THE BELIEF BEING UPHELD RATHER THAN MERELY IMPLYING THAT NOT ALL ARE LIKELY TO AGREE THAT THE SAID THING EXISTS. FURTHER MACINTOSH'S ARGUMENT AGAINST GOD'S GOODNESS IS INCONCLUSIVE, AS A BENEVOLENT DEITY'S DESIRE FOR HUMAN WELFARE WOULD INVOLVE COMMITMENT TO A REGULAR NATURAL ORDER. THE REAL QUESTION ABOUT GOD'S GOODNESS IS WHETHER ANY ALTERNATIVE SET OF NATURAL LAWS WOULD BE MORE CONDUCIVE TO HUMAN WELFARE THAN THOSE WHICH IN FACT OBTAIN.

ATTFIELD, ROBIN. HOW THINGS EXIST: A DIFFICULTY. ANALYSIS 33,141-143 MR 73.

ON THE VIEW OF G E L OWEN HERE CRITICIZED, THE SENSE OF 'IS' EXEMPLIFIED IN 'ARROWBY NO LONGER IS' IS TO BE ANALYZED AS 'IS AN X' (IN THIS CASE AS 'IS A MAN'). THE CRITICISM IS THAT THUS ANALYZED, CONTINGENT AFFIRMATIVE EXISTENTIAL PROPOSITIONS ARE REPRESENTED AS TAUTOLOGIES, AND CONTINGENT NEGATIVE ONES AS SELF-CONTRADICTIONS. IT IS ALLOWED THAT THERE IS SOME COMMON FORMULA RELATING THE MANY INSTANCES OF 'AN X EXISTING (IN THIS SENSE)' TO 'BEING WHAT IT IS TO BE AN X' BUT THE NATIVE OF THIS FORMULA REMAINS TO BE DISCOVERED. (EDITED).

ATTFIELD, ROBIN. THE GOD OF RELIGION AND THE GOD OF PHILOSOPHY. RELIG STUD 9,1-9 MR 73.

THE AIM IS TO SCRUTINIZE THE RELATION BETWEEN THE SORT OF CONCEPT OF GOD, BELIEF IN WHOM MAY BE SUPPORTED BY NATURAL THEOLOGY, AND RELIGIOUS CONCEPTS OF GOD. IT IS CLAIMED THAT RELIGIOUS BELIEF IS RATIONALLY SUPPORTABLE ONLY IF THE RELIGIOUS CONCEPT IS COMPATIBLE WITH THAT WHOSE INSTANTIATION IS SUPPORTED BY NATURAL THEOLOGY, ONLY IF THERE ARE GROUNDS FOR HOLDING THAT A CREATOR WOULD REVEAL HIMSELF, AND ONLY IF THERE ARE ACCEPTABLE CRITERIA FOR RECOGNIZING REVELATIONS. IT IS FURTHER ARGUED THAT GROUNDS TO SATISFY THE SECOND REQUIREMENT CAN BE FOUND, BUT THAT THE THIRD REQUIREMENT IS ONLY SATISFIED BY THE PIECEMEAL SCRUTINY OF PURPORTED REVELATIONS IN THE MATTERS OF THEIR MORALITY AND THEIR TRUTH. (EDITED).

ATWELL, JOHN E. SARTRE'S CONCEPTION OF ACTION AND HIS UTILIZATION OF "WESENSSCHAU". MAN WORLD 5,143-157 MY 72.

AUDI, ROBERT. INTENDING. J PHIL 70,387-403 19 JL 73.

THIS PAPER DEVELOPS AN ACCOUNT OF INTENDING. IT IS ARGUED THAT THE ACTION OF A PERSON'S INTENDING TO PERFORM AN ACTION MAY BE UNDERSTOOD IN TERMS OF THE CONCEPTS OF WANTING AND BELIEVING. THE PAPER CONTENDS THAT THERE IS A SENSE OF 'WANT' IN WHICH INTENDING TO DO SOMETHING ENTAILS WANTING TO DO IT; AND INTENTIONS ARE CONCEIVED AS STRUCTURES OF WANTS AND BELIEFS. THE CONCEPTS OF WANTING AND BELIEVING ARE ADMITTEDLY COMPLEX; BUT THEY ARE LESS COMPLEX THAN THE ACTION OF INTENDING AND ARE OF SUCH GENERAL IMPORTANCE THAT PHILOSOPHERS WOULD WANT TO EXPLICATE THEM, AND TO USE THEM IN EXPLICATING OTHER NOTIONS, EVEN IF THEY DID NOT PROVIDE A BASIS FOR EXPLICATING INTENDING. THE PAPER DISTINGUISHES INTENDING FROM HOPING AND FROM EXPECTING; EXPLORES THE RELATION OF INTENDING TO TRYING AND TO PRACTICAL REASONING; GIVES AN ACCOUNT OF THE EXPLANATORY POWER OF INTENTIONS WITH WHICH AN ACTION IS PERFORMED; AND HELPS US ASSESS VARIOUS FORMS OF INFERENCE IN WHICH INTENDING FIGURES.

AUDI, ROBERT. ON THE CONCEPTION AND MEASUREMENT OF ATTITUDES IN CONTEMPORARY ANGLO-AMERICAN PSYCHOLOGY. J THEOR SOC BEHAV 2,179-201 O 72.

THE FIRST PART OF THIS PAPER EXPLORES VARIOUS CONCEPTUAL DEFINITIONS OF 'ATTITUDE' OFFERED IN RECENT PSYCHOLOGICAL LITERATURE. IT IS ARGUED THAT DESPITE GREAT TERMINOLOGICAL DIVERSITY THERE IS CONSIDERABLE AGREEMENT AMONG SOCIAL SCIENTISTS ON THE NATURE OF ATTITUDES. THE MOST WIDELY HELD VIEW IS THAT THEY ARE COMPLEXES OF CONATIVE, COGNITIVE, AND AFFECTIVE ELEMENTS. THE PAPER GOES ON TO SUMMARIZE A PHILOSOPHICAL ACCOUNT OF THE COMMON-SENSE NOTION OF AN ATTITUDE, WHICH IS CONTRASTED WITH THE MOST WIDELY HELD PSYCHOLOGICAL CONCEPT OF AN ATTITUDE. IT IS ARGUED THAT, IF WE REFLECT ON BOTH THE EVERYDAY NOTION OF AN ATTITUDE AND CERTAIN COMMON-SENSE PRINCIPLES GOVERNING ORDINARY EXPLANATIONS OF ACTION, WE CAN SEE WHY PREDICTIONS OF ACTION BASED ON TYPICAL ATTITUDE-MEASURING DEVICES HAVE NOT BEEN SATISFACTORILY ACCURATE. IN THE CONCLUDING PART OF THE PAPER IT IS SUGGESTED THAT ADEQUATE PREDICTIONS OF ACTION CAN BE DRAWN ONLY FROM MORE COMPLEX MEASURES OF MOTIVATION THAN ARE OBTAINED BY THE STANDARD MEASURING DEVICES. (EDITED).

AUDI, ROBERT. THE CONCEPT OF WANTING. PHIL STUD 24,1-21 JA 73.

THIS PAPER DEVELOPS AN ACCOUNT OF THE CONCEPT OF WANTING. BUT IT DOES NOT OFFER AN EXPLICIT DEFINITION OF THE CONCEPT; INDEED, IT IS SUGGESTED THAT THE CONCEPT CANNOT BE DEFINED IN A WAY THAT IS BOTH PHILOSOPHICALLY INTERESTING AND NON-CIRCULAR. THUS, THE PAPER EXPLICATES THE NOTION OF WANTING DIFFERENTLY, VIZ., BY FORMULATING THE MAIN LAWLIKE PROPOSITIONS IN WHICH IT FIGURES. TO UNDERSTAND THE CONCEPT OF WANTING, IT IS ARGUED, IS TO UNDERSTAND THESE PROPOSITIONS; AND TO EMPLOY IT IS TO BE DISPOSED TO MAKE THE INFERENCES THEY WARRANT. IT IS ARGUED THAT THESE PROPOSITIONS ARE NEITHER STRICTLY ANALYTIC NOR MERELY SYNTHETIC. IN ARGUING THIS THE PAPER ATTEMPTS TO CLARIFY SOME DIFFICULTIES WITH THE ANALYTIC-SYNTHETIC DISTINCTION; AND THOUGH THE PAPER ACCOMMODATES THE WIDESPREAD VIEW THAT THE RELATION BETWEEN WANTS AND ACTIONS IS NOT "MERELY CONTINGENT", IT IS ARGUED THAT A GREAT MANY COMMON-SENSE EXPLANATIONS OF ACTION, INCLUDING NEARLY ALL "WANT EXPLANATION", MAY BE PLAUSIBLY CONSTRUED AS HIGHLY ELLIPTICAL INDUCTIVE-NOMOLOGICAL EXPLANATIONS. (EDITED).

AUNE, BRUCE. REMARKS ON ARGUMENT BY CHISHOLM. PHIL STUD 23,327-334 O 72.

AUNE, BRUCE. RORTY ON LANGUAGE AND THE WORLD. J PHIL 69,665-667 26 O 72 (LLBA).

A REPLY TO RORTY'S THESIS THAT THERE CANNOT BE ALTERNATIVE CONCEPTUAL FRAMEWORKS. RORTY CLAIMS THAT MOST OF OUR BELIEFS MUST BE TRUE. IN FACT, THEIR TRUTH DOES NOT CONSIST IN SOME KIND OF AGREEMENT WITH THEMSELVES. THEY ARE TRUE BECAUSE THEY CONFORM WITH WHAT EXISTS, OR BECAUSE OF A RELATION TO WHAT EXISTS. RORTY'S ARGUMENT IS ULTIMATELY UNTENABLE.

AUNE, BRUCE. TWO THEORIES OF SCIENTIFIC KNOWLEDGE. CRITICA 5,3-16 JA 71.

AUSTIN, WILLIAM H. RELIGIOUS COMMITMENT AND THE LOGICAL STATUS OF DOCTRINES. RELIG STUD 9,39-48 MR 73.

IT IS OFTEN HELD THAT THE RELIGIOUS BELIEVER IS UNCONDITIONALLY COMMITTED TO HIS DOCTRINES, AND THAT THEY THEREFORE CANNOT BE REGARDED AS EXPLANATORY HYPOTHESES. A SURVEY OF THE MAIN FEATURES OF RELIGIOUS DOCTRINAL SCHEMES WHICH MIGHT BE THOUGHT TO REQUIRE THIS CONCLUSION SHOWS THAT THEY DO NOT. LIKE SCIENTIFIC THEORIES,

RELIGIOUS DOCTRINAL SCHEMES INCLUDE PERIPHERAL DOCTRINES, HELD TENTATIVELY, AND CENTRAL DOCTRINES, WHOSE RESISTANCE TO FALSIFICATION IS MUCH GREATER BUT NOT ABSOLUTE.

AVGELIS, N G. LA METAPHYSIQUE EN TANT QUE TRANSCENDANCE DE LA PHYSIQUE CHEZ ARISTOTE (IN GREEK). PHILOSOPHIA (ATHENS) 284-302 1972.

LA REFLEXION PHILOSOPHIQUE CHEZ ARISTOTE PART DE LA PHYSIQUE EN TANT QUE CONNAISSANCE PHILOSOPHIQUE DE L'ETRE NATUREL. LA NATURE EST, SELON ARISTOTE, UNE ESPECE DE CAUSE. EN TANT QUE CAUSE DU MOUVEMENT, ELLE EST A LA FOIS MATIERE ET FORME. MAIS SI LA FORME EST CAUSE DE MOUVEMENT, CETTE CAUSE, EN TANT QUE PREMIER PRINCIPE, NE SE SITUE PAS AU NIVEAU DE LA NATURE, LA TRANSCENDE ET ACQUIERT UN STATUT METAPHYSIQUE. LA REFLEXION SUR LA NATURE EN TANT QUE CAUSE CONDUIT ARISTOTE A TRANSCENDER LA NATURE. CETTE TRANSCENDANCE METAPHYSIQUE EST DONC NECESSAIRE POUR FONDER LA PHYSIQUE.

AVRON, DOMINIQUE. REMARQUES SUR LE TRAVAIL DU SON DANS LA PRODUCTION CINEMATOGRAPHIE STANDARDISEE. REV ESTH 26,207-218 AP-D 73.

AXELOS, KOSTAS. SUR LA "REVOLUTION SEXUELLE". PRAXIS 459-467 1970.

LE JEU DE LA PENSEE ET DE L'ACTION DU MONDE PLANETAIRE ENIGE UNE 'RELATIVE' LIBERATION SENSUELLE, TELLE QUE LES HUMAINES PUISSENT LE SUPPORTER. IL S'AGIT DE DEPASSER LES FERMES DE L'AMOUR, DE L'EROTISME ET DE LA SENSUELITE LIEES A LA PROPRIETE PRIVEE.

AYER, A J. ON A SUPPOSED ANTIMONY. MIND 82,125-126 JA 73.

AYER, ALFRED J. LE PROBLEME DE LA CONFIRMATION: READ DE L'ANGLAIS PAR LE DR PAUL GOCHET. REV INT PHIL 25,3-31 1971.

BAATARD, FRANCOIS. LE PROFESSEUR FERDINAND GONSETH ET LA MECANIQUE ALEATOIRE. REV INT PHIL 24,477-480 1970.

LES METEOROLOGISTES FRANCAIS GEORGES DEDEBANT ET PHILIPPE WEHRLE ONT ECRIT UNE "MECANIQUE ALEATOIRE" BASEE SUR LES DEPENDANCES DE PROBABILITE. DANS UNE EXTENSION PHILOSOPHIQUE: L'UNIVERS ALEATOIRE" WEHRLE EXAMINE L'EVOLUTION DE SON SYSTEME A LA LUMIERE D'UNE DECOUVERTE FONDAMENTALE DE GONSETH: 'LA SCIENCE SCHEMATISE LE REEL PAR ABSTRACTION PROGRESSIVE'. LE PROCESSUS DIALECTIQUE PROMOTEUR DE CETTE EVOLUTION N'EST PAS CELUI DE HEGEL, MARX ET ENGELS. LA STRUCTURE DU VERITABLE PROCESSUS DIALECTIQUE COMPREND A) UNE GENERALISATION DU WELTBILD (NEOLOGISME DE PLANCK DESIGNANT LE SCHEMA DE STRUCTURE A LA BASE D'UNE THEORIE) B) UNE REPARTICULARISATION. LA CONTRADICTION N'EST PAS DANS L'ESSENCE DES CHOSES MAIS ENTRE LE REEL ET LE SCHEMA UTILISE, CONFIRMATION REMARQUABLE DE LA PHILOSOPHIE OUVERTE DU PROFESSEUR GONSETH.

BABOLIN, ALBINO. LA "ANALOGY OF RELIGION" DI JOSEPH BUTLER NELLA CRITICA D'OGGI. RIV FILOSOF NEO-SCOLAS 64,683-698 O-D 72.

MUOVENDO DALLA POSITIVA VALUTAZIONE DI NEWMAN, L'ARTICOLO ESPONE I PRINCIPALI GIUDIZI CRITICI CONTEMPORANEI SULL'OPERA TEOLOGICA DI J BUTLER. SECONDO LO STEPHEN, L'ARGOMENTAZIONE DI BUTLER NELL "ANALOGY" PUO ESSERE ROVESCIATA E USATA IN DIFESA DELL'ATEISMO. IL CARRAU SOTTOLINEA LA GENERALE DEBOLEZZA DELLA POSIZIONE METAFISICA DI BUTLER, MENTRE IL BENN NE PONE IN RILIEVO LA INEVITABILE TENDENZA SCETTICA O ATEA, NEL SENSO CHE BUTLER NON OFFRE AL DEISTA UNA SCELTA DI DIFFICOLTA, MA NE AGGIUNGE DELLE NUOVE A QUELLE SPERIMENTATE. IL BROAD, PUR RICONOSCENDO LA SIGNIFICANZA E IL VALORE DEL METODO DI BUTLER, NEGA CHE ESSO POSSA GIUSTIFICARE PIENAMENTE GLI SCOPI PER CUI E INTRODOTTO. IL TRISTRAM, INFINE, NEGA QUALSIASI VALIDITA ATTUALE E PERMANENTE SIGNIFICANZA ALLA TEOLOGIA E APOLOGETICA BUTLERIANA, MENTRE IL MURPHY, DAL PUNTO DI VISTA CATTOLICO, CRITICA LA DIFESA DI BUTLER DEL CRISTIANESIMO IN QUANTO "RAZIONALISTICA."

BACCA, JUAN DAVID GARCIA. ENSAYO DE UNA HISTORIA METAFISICAMENTE NEUTRAL DEL ESPIRITU EN EL MUNDO. DIANOIA 18,129-137 1972.

BACHMEYER, T J. ETHICS AND THE PSYCHOLOGY OF MORAL. ZYGON 8,82-95 JE 73.

PROTESTANT SITUATION ETHICISTS BELIEVE MORAL ADVOCATION INFLUENCES MORAL JUDGMENT. THEY ALSO COUCH THEIR OWN MORAL ADVOCATION IN TERMS OF MORAL THOUGHT WHICH LIE BEYOND THE COMPREHENSION OF MOST AMERICANS. TO COMMUNICATE TO PERSONS AT LOWER STAGES OF MORAL THOUGHT, SITUATIONISTS NEED TO SEE MAN'S CAPACITY FOR FAITH AND FOR MORAL REASON AS DEVELOPING RATHER THAN FINISHED. THIS POSES SPECIAL PROBLEMS FOR AN ETHIC GROUNDED IN THE NOTION OF JUSTIFICATION BY FAITH.

BACON, J. DO GENERIC DESCRIPTIONS DENOTE? MIND 82,331-347 JL 73.

NO, THEY DON'T, AS I CONCLUDE ON THREE GROUNDS. (1) GENERIC 'THE'-PHRASES BEHAVE STRIKINGLY LIKE MASS NOUNS AND PLURAL-NOUN PHRASES, WHICH IT IS LESS TEMPTING TO CONSTRUE AS DENOTING. (2) AS OTHERS (E.G., SELLARS) HAVE POINTED OUT, GENERIC DESCRIPTIONS REQUIRE SCOPE DISTINCTIONS ILL-BEFITTING ('PACE' RUSSELL) GENUINE SINGULAR TERMS. (3) ATTEMPTS (THAT HAVE OCCURRED TO ME) TO REGIMENT GENERIC DESCRIPTIONS INTO DENOTING SERVICE EITHER FAIL OR WRENCH THEM TOO VIOLENTLY OUT OF THEIR EVERYDAY ROLE. (2) I TAKE TO BE SYMPTOMATIC OF THE FACT THAT GENERIC DESCRIPTIONS IN THEIR SEEMING SINGULAR-TERM USE INVOLVE A TACIT 'ALWAYS' AS AN INDICATOR OF UNIVERSAL QUANTIFICATION. NOTWITHSTANDING THE GENERAL UNNATURALNESS OF (3), I SUGGEST THAT RECONSTRUCTION BY MEANS OF ABSTRACTION IN LORENZEN'S SENSE DOES ACCOUNT FOR SOME TECHNICAL USES OF GENERICS AS GENUINE DENOTERS. IN VIEW OF (1), THESE CONCLUSIONS MAY BE EXPECTED TO EXTEND TO MASS NOUNS AND PLURALS TOO.

BACON, JOHN. KRIPKE'S DEONTIC SEMANTICS AGAIN. NOTRE DAME J FORM LOG 14,581-582 O 73.

THE MODEL STRUCTURES PUT FORWARD BY S KRIPKE FOR LEMMON'S D2 ACTUALLY CHARACTERIZE C2, AND NOT E2, AS R ROUTLEY AND H MONTGOMERY HAVE CLAIMED. ANALOGOUS REMARKS APPLY TO D3.

BACON, JOHN. THE SEMANTICS OF GENERIC 'THE'. J PHIL LOG 2,323-339 JL 73.

FAR FROM BEING A QUANTIFIER OR SOME NOVEL KIND OF TERM-FORMING OPERATOR, GENERIC 'THE' IS SIMPLY OUR OLD FRIEND DEFINITELY DESCRIPTIVE 'THE' AS IT OCCURS WITHIN THE SCOPE OF NONSPECIFIC MODAL OPERATORS, PROVIDED THAT THE DESCRIPTION IT FORMS IS NOT A RIGID DESIGNATOR IN KRIPKE'S SENSE. A MODAL OPERATOR IS USED NONSPECIFICALLY IN A SENTENCE IF IT FALLS WITHIN THE SCOPE OF THE FIRST-PERSON BELIEF PRESUPPOSITION ACCOMPANYING THAT USE OF THE SENTENCE. THIS ACCOUNT IS TO SOME EXTENT INDEPENDENT OF ONE'S CHOICE OF A THEORY OF DESCRIPTIONS AND A SEMANTIC FRAMEWORK FOR MODALITIES. MY THEORY OF DESCRIPTIONS IS A VARIANT OF R H THOMASON'S IN WHICH VACUOUS DESCRIPTIONS DENOTE NONEXISTENTS IN AN OUTER DOMAIN. VARIOUS THREE-VALUED SEMANTIC FRAMEWORKS ARE SKETCHED, FROM A SIMPLE TEMPORAL ONE TO A GENERAL ONE INVOLVING ARBITRARY N-TUPLES AS POINTS OF REFERENCE.

BACSICH, PAUL D. DEFINING ALGEBRAIC ELEMENTS. J SYM LOG 38,93-101 MR 73.

THE PAPER SURVEYS DIFFERENT DEFINITIONS OF ALGEBRAIC ELEMENTS IN MODEL THEORY (INTRODUCED BY ROBINSON, JONSSON, MORLEY, AND OTHERS), AND PROVES THAT IN A CERTAIN PRECISE SENSE THEY HAVE THE SAME EFFECT. THUS THE CONCEPT IS REMARKABLY STABLE. ITS RELATIONSHIP TO EPIMORPHISMS IN CATEGORY THEORY IS ALSO DISCUSSED.

BAHM, ARCHIE J. DEFICIENCIES IN WHITEHEAD'S PHILOSOPHY. PROCESS STUD 2,301-305 WINT 72.

COMPARATIVE STUDY OF TWO PROCESS PHILOSOPHIES, A N WHITEHEAD'S PHILOSOPHY OF ORGANISM AND ORGANICISM. NINE SIMILARITIES. SEVEN DIFFERENCES: WHITEHEAD WAS ONLY A SEMI-PROCESS PHILOSOPHER, BIFURCATED ACTUAL ENTITIES AND ETERNAL OBJECTS, CONSTRUCTED AN ORGANIC METAPHYSICS WITH A NON-ORGANIC LOGIC, MISTAKENLY ABANDONED SUBSTANCE, DENIES ACTUALITY TO MOST OF TIME, IGNORED DIALECTIC, AND NEGLECTED THE DEATH OF MAN AND GOD. ORGANICISM REJECTS ETERNAL OBJECTS AND THE PRIMORDIAL NATURE OF GOD.

BAHM, ARCHIE J. EDUCATIONAL EXPLOSION. J THOUGHT 7,234-241 N 72.

EXPLOSION OF LIVING COMPLEXITIES IN A WORLD WHERE SURVIVAL THROUGH MAGALOPOLITAN INTERDEPENDENCIES REQUIRES RECOGNITION OF A PHILOSOPHY OF INTERDEPENDENCE WHICH WE ARE PRACTICING, RECOGNITION THAT SELVES ARE PRODUCTS OF AND PRODUCERS OF MULTILEVELED CHANGES WITH SPEEDS REQUIRING NEW RELIABLE UNIFORMITIES, AND RECOGNITION OF NEED FOR AN EDUCATIONAL 'NEO-ESSENTIALISM' BASED ON 'QUANTUM LEAPS' IN INSIGHTS REGARDING MORAL RESPONSIBILITIES FOR ADAPTATION IN INCREASINGLY EXPLODING CONDITIONS.

BAHM, ARCHIE J. RELATIONS. PROC N MEX W TEX PHIL SOC 49-57 AP 72.

FORTY EIGHT THEORIES OF RELATIONS, DIVIDED INTO FOUR GROUPS OF TWELVE EACH, PERTAINING TO THE NATURE OF (1) THINGS (TERMS), (2) RELATIONS BETWEEN THINGS AND RELATIONS, (3) RELATIONS THEMSELVES, (4) EXISTENCE. EACH GROUP SERVES AS A CONSTITUENT BASIS FOR AN ORGANICIST THEORY, WHICH VIEWS ALL THINGS AS BOTH INTERNALLY AND EXTERNALLY RELATED, THINGS AND RELATIONS AS BOTH INTERNALLY AND EXTERNALLY RELATED, EACH RELATION AS BOTH PARTLY INTERNAL AND PARTLY EXTERNAL, AND EXISTENCE AS CONSTITUTED BY RELATIONS WHICH ARE BOTH INTERNAL AND EXTERNAL.

BAIER, KURT. ETHICAL EGOISM AND INTERPERSONAL COMPATIBILITY. PHIL STUD 24,357-367 N 73.

I ATTEMPT TO SHOW (I) THAT KALIN'S REFUTATION OF MY ARGUMENT AGAINST ETHICAL EGOISM FAILS BECAUSE HIS EXAMPLES DO NOT REFUTE PREMISS (4) OF MY ARGUMENT WHICH HE THINKS THEY REFUTE; (II) THAT THIS PREMISS (4) CAN BE REFORMULATED IN VARIOUS WAYS WHICH STRENGTHEN MY ARGUMENT AND (III) THAT THIS PREMISS SEEMS TO FOLLOW FROM THE REQUIREMENT OF 'INTERPERSONAL COMPATIBILITY' WHICH IS A FEATURE OF SPECIFICALLY ETHICAL, AS OPPOSED TO PRACTICAL THEORY IN GENERAL.

BAIER, KURT. REASON AND EXPERIENCE. NOUS 7,57-67 MR 73.

MY TWO MAJOR THESES ARE THAT (I) PRESCRIPTIVISM OBSCURES CERTAIN PARALLELS BETWEEN PRACTICAL AND THEORETICAL REASONING, LENDS PLAUSIBILITY TO THE FALSE VIEW THAT PRACTICAL REASONING IS NOT EMPIRICALLY BASED, AND MISUNDERSTANDS ORDINARY USAGE; (II) THE MAIN DIFFERENCE BETWEEN CLAIMS OF THEORETICAL AND PRACTICAL REASONING LIES IN THE LOGICAL RELATION BETWEEN THE CONCLUSIONS OF SUCH CLAIMS AND WHAT THEY LICENSE: BELIEFS AND INTUITIONS, RESPECTIVELY.

BAIER, KURT. THE JUSTIFICATION OF GOVERNMENTAL AUTHORITY. J PHIL 69,700-716 9 N 72.

LEGITIMATE GOVERNMENTAL AUTHORITY OBLIGATES SUBJECTS TO OBEY. THIS SEEMS TO CONFLICT WITH SUBJECTS' FREEDOM AND AUTONOMY, FOR IT IMPLIES THE IMPOSSIBLE: THAT ONE CAN BY ONE'S WORD MAKE SOME ACTIONS WRONG. I ARGUE THAT BY DECLARING ONE'S INTENTION TO DO A, ONE CAN INDIRECTLY, AND BY PROMISING, DIRECTLY MAKE IT WRONG FOR ONESELF NOT TO DO A. SIMILARLY, BY OUTLAWING A, GOVERNMENTS CAN MAKE IT (PRIMA FACIE) WRONG, INDIRECTLY OR DIRECTLY FOR SUBJECTS TO DO A.

BAILLIE, PATRICIA A. FALSIFIABILITY AND PROBABILITY. AUSTL J PHIL 50,61 MY 72.

ALL FALSE STATEMENTS OF LOGICAL PROBABILITY ARE, CONTRA POPPER AND STOVE, FALSIFIABLE. THIS BECAUSE THEY ARE ALL NECESSARY STATEMENTS.*

BAKER, JOHN A. HYPOTHETICALS: CONDITIONALS AND THETICALS. PHIL QUART 23,335-345 O 73.

BAKER, JOHN ROBERT. OMNISCIENCE AND DIVINE SYNCHRONIZATION. PROCESS STUD 2,201-208 FALL 72.

THE HARTSHORNIAN CLAIM THAT EACH SUCCESSIVE EXPERIENCE OF GOD RESULTS IN AN INCREASE IN DIVINE KNOWLEDGE IS CHALLENGED ON THE BASIS OF HARTSHORNE'S OWN SYSTEM. IT IS ARGUED THAT DIVINE OCCASIONS MUST BE SO RAPID TO INSURE GOD'S OMNISCIENCE AND CREATIVE INTERACTION WITH THE WORLD THAT MANY DIVINE EXPERIENCES OCCUR WITHOUT AN INCREASE IN DIVINE KNOWLEDGE.

BAKER, JOHN ROBERT. THE CHRISTOLOGY OF GEORGE SANTAYANA. S J PHIL 10,263-275 SUM 72.

THE PRIMARY TASK OF THE ARTICLE IS DESCRIPTIVE--TO FORMULATE SANTAYANA'S CHRISTOLOGICAL POSITION. AGAINST THE BACKGROUND OF HIS VIEW OF RELIGIOUS SYMBOLS, SANTAYANA'S SCATTERED AND SUGGESTIVE REMARKS ON CHRIST'S LIFE AND TEACHING ARE RELATED UNDER COMMON THEOLOGICAL RUBRICS. SANTAYANA SEES IN THE IDEA OF CHRIST RELIGIOUS SYMBOLS THAT BEAR WITNESS TO REALITIES TO WHICH HIS OWN NATURALISTIC METAPHYSICS HAS BEEN ATTENTIVE. TWO CONCEPTIONS OF GOD WHICH ARE INFORMED BY SANTAYANA'S CHRISTOLOGY ARE BRIEFLY SKETCHED.

BALADI, NAGUIB. PLOTIN ET BERKELEY: LE TEMIOGNANGE DE LA "SIRIS". REV INT PHIL 24,338-347 1970.

BALAZS, BELA. LE PREMIER ET LE SEUL ART BOURGEOIS. REV ESTH 26,11-15 AP-D 73.

BALDASSARRI, MARIANO. INTORNO ALL'UTOPIA DI GIAMBULO. RIV FILOSOF NEO-SCOLAS 65,303-333 AP-JE 73.

L'AUTORE PRESENTA UNA TRADUZIONE ITALIANA DELLA RELAZIONE DIODOREA (BIBLIOTECA STORICA II 55-60) DEL MERAVIGLIOSO VIAGGIO COMPIUTO DA GIAMBULO NELL'ISOLA DEL SOLE E DA LUI STESSO SUCCESSIVAMENTE NARRATO; SOTTOPONE IL TESTO DI DIODORO AD UNA ACCURATA ANALISI LESSICALE; CHIARISCE I NESSI DEL ROMANZO DI GIAMBULO COL PENSIERO SCIENTIFICO, FILOSOFICO E POLITICO DELL'ETA ELLENISTICA. LE CONCLUSIONI DELLA RICERCA SARANNO OFFERTE IN UN SUCCESIVO ARTICOLO.

BALDWIN, JOHN T. ALMOST STRONGLY MINIMAL THEORIES. J SYM LOG 37,487-493 S 72.

T IS A COUNTABLE COMPLETE ALEPH-ONE CATEGORICAL THEORY. THE NOTION OF TRANSCENDENCE DEGREE IS DUE TO MORLEY ('CATEGORICITY IN POWER' TRANS. AMER. MATH. SOC. 114 (1965), 514), AND THOSE OF CLOSURE AND STRONGLY MINIMAL ARE EXPLORED IN MARSH (PH. D. DISSERTATION, DARTMOUTH, HANOVER, N.H., 1966). A PRINCIPAL EXTENSION OF T IS AN INESSENTIAL EXTENSION BY A FINITE NUMBER OF CONSTANTS SATISFYING A PRINCIPAL TYPE. THE FOLLOWING ARE EQUIVALENT: (I) THERE IS A PRINCIPAL EXTENSION T' OF T WITH A STRONGLY MINIMAL FORMULA D SUCH THAT IN EVERY MODEL A OF T, THE UNIVERSE OF A IS THE ALGEBRAIC CLOSURE OF D(A). (II) FOR SOME MODEL A OF T AND EVERY FINITE N, IF P IS FIRST REALIZED IN A-N (AN N-TH MINIMAL PRIME EXTENSION OF A), THEN P' IS IN TR-N(A). (III) FOR EVERY MODEL A OF T AND EVERY FINITE N, P IS IN T-N(A) IFF P IS FIRST REALIZED IN A-N. THAT A-SUB-T IS FINITE, CAN BE PROVED EITHER WITH A SHORT ARGUMENT FROM (I) OR IMMEDIATELY FROM (III). THE METHODS ARE SIMILAR TO THOSE IN LACHLAN

AND BALDWIN. (JSL 36 (1971) 79-96). (EDITED).

BALDWIN, JOHN T. ALMOST STRONGLY MINIMAL THEORIES: II. J SYM LOG 37,657-660 D 72.

ALMOST STRONGLY MINIMAL THEORIES ARE CHARACTERIZED IN TERMS OF CLOSURE CONDITIONS ON THE INTERSECTION OF ELEMENTARY SUBMODELS.

BALES, R EUGENE. CZEGO NALEZY OCZEKIWAC OD UTYLITARYZMU CZYNOW? ETYKA 11,87-109 1973.

IN RECENT YEARS, ACT-UTILITARIANISM HAS BEEN DISTINGUISHED FROM RULE-UTILITARIANISM. THE PRESENT PAPER CONCERNS ONE TYPE OF ARGUMENT SOMETIMES USED AS AN ATTEMPT TO SHOW THAT ACT-UTILITARIANISM CANNOT BE AN ADEQUATE ETHICAL THEORY. ARGUMENTS OF THIS TYPE ARE CHARACTERIZED BY AN EMPHASIS ON PRACTICAL DIFFICULTIES INVOLVED IN, OR PARADOXES ARISING OUT OF, THE ATTEMPT TO APPLY ACT-UTILITARIANISM THEORY TO CONCRETE MORAL SITUATIONS. THREE FORMS OF THIS TYPE OF ARGUMENT MAY BE DISTINGUISHED: 'WEAK', 'STRONG', AND 'GENERALIZED'. SEVERAL LOGICALLY INDEPENDENT PROCEDURES, ALL OF WHICH CAN AND DO FIND THEIR WAY INTO ETHICS, ARE DISTINGUISHED. THE AUTHOR ARGUES THAT, BECAUSE THE PROCEDURES ARE LOGICALLY INDEPENDENT; A PROPOSED ETHICAL THEORY COULD PROVIDE, FOR EXAMPLE, A TRUE ACCOUNT OF RIGHT-MAKING CHARACTERISTICS WITHOUT PROVIDING, FOR EXAMPLE, A DECISION-MAKING PROCEDURE. (EDITED).

BALESTRO, PIETRO. LA "NOVITA" NELLA CONCEZIONE MORALE DI J BAPTIST VON HIRSCHER. RIV FILOSOF NEO-SCOLAS 63,28-49 JA-AP 71.

SCOPO: INDAGARE SUI RECIPROCI APPORTI TRA IDEALISMO TEDESCO E PENSIERO CATTOLICO, TRAMITE ANALISI DELLA PRIMA PRODUZIONE DI HIRSCHER NEL CONTESTO DELLA SCUOLA CATTOLICO DI TUBINGA. RISULTATI: HIRSCHER E COLLEGHI IMMETTONO LA TEMATICA DEL TEMPO NELLA VISIONE CATTOLICA (CONCEZIONE ORGANOLOGICA, SVILUPPO DIALETTICO, MOLTEPLICITA NELL'UNITA ECC.) COSTITUENDO UNA "NOVITA" SOLO PER IL CATTOLICESINO. PERCHE QUESTA "NOVITA" SOLTANTO PARZIALE? UNA IPOTESI INTERPRETATIVA, SI TROVA IN SUCCESSIVA MIA OPERA: "DIALOGO O IDEOLOGIA"? ED. BORLA-TORINO, 1971.

BALESTRO, PIETRO. LA "NOVITA" NELLA CONCEZIONE MORALE DI J BAPTIST VON HIRSCHER. RIV FILOSOF NEO-SCOLAS 62,634-667 S-O 70.

SCOPO: INDAGARE SUI RECIPROCI APPORTI TRA IDEALISMO TEDESCO E PENSIERO CATTOLICO, TRAMITE ANALISI DELLA PRIMA PRODUZIONE DI HIRSCHER NEL CONTESTO DELLA SCUOLA CATTOLICO DI TUBINGA. RISULTATI: HIRSCHER E COLLEGHI IMMETTONO LA TEMATICA DEL TEMPO NELLA VISIONE CATTOLICA (CONCEZIONE ORGANOLOGICA, SVILUPPO DIALETTICO, MOLTEPLICITA NELL'UNITA ECC.) COSTITUENDO UNA "NOVITA" SOLO PER IL CATTOLICESINO. PERCHE QUESTA "NOVITA" SOLTANTO PARZIALE? UNA IPOTESI INTERPRETATIVA, SI TROVA IN SUCCESSIVA MIA OPERA: "DIALOGO O IDEOLOGIA"? ED. BORLA-TORINO, 1971.

BALESTRO, PIETRO. LA CONCEZIONE MORALE DI J BAPTIST VON HIRSCHER. RIV FILOSOF NEO-SCOLAS 62,291-320 MY-JE 70.

SCOPO: INDAGARE SUI RECIPROCI APPORTI TRA IDEALISMO TEDESCO E PENSIERO CATTOLICO, TRAMITE ANALISI DELLA PRIMA PRODUZIONE DI HIRSCHER NEL CONTESTO DELLA SCUOLA CATTOLICO DI TUBINGA. RISULTATI: HIRSCHER E COLLEGHI IMMETTONO LA TEMATICA DEL TEMPO NELLA VISIONE CATTOLICA (CONCEZIONE ORGANOLOGICA, SVILUPPO DIALETTICO, MOLTEPLICITA NELL'UNITA ECC.) COSTITUENDO UNA "NOVITA" SOLO PER IL CATTOLICESINO. PERCHE QUESTA "NOVITA" SOLTANTO PARZIALE? UNA IPOTESI INTERPRETATIVA, SI TROVA IN SUCCESSIVA MIA OPERA: "DIALOGO O IDEOLOGIA"? ED. BORLA-TORINO, 1971.

BALL, TERENCE. ON 'HISTORICAL' EXPLANATION. PHIL SOC SCI 2,181-192 S 72.

PROPONENTS OF THE COVERING-LAW MODEL OF EXPLANATION HOLD THAT, IN BRODBECK'S WORDS, "THERE IS NO SUCH THING AS 'HISTORICAL' EXPLANATION, ONLY THE EXPLANATION OF HISTORICAL EVENTS." PERHAPS SURPRISINGLY, CRITICS OF THE COVERING-LAW MODEL ALSO APPEAR TO BE MORE INTERESTED IN 'THE EXPLANATION OF HISTORICAL EVENTS' THAN IN 'HISTORICAL' EXPLANATION. I ARGUE THAT THERE ARE AT LEAST TWO SENSES IN WHICH EXPLANATIONS MAY BE SPECIFICALLY 'HISTORICAL': SENSE I EXPLANATIONS ARE HISTORICAL BECAUSE THEY CONTAIN IN THEIR 'EXPLANANS' AT LEAST ONE TEMPORALLY RESTRICTED WARRANTING GENERALIZATION; AND SENSE II EXPLANATIONS ARE HISTORICAL INASMUCH AS THEY POINT TO HISTORICAL CHANGES IN CRITERIA OF EXPLANATORY ADEQUACY.

BALLARD, EDWARD G. UNMASKING THE PERSON. S J PHIL 11,7-13 SPR-SUM 73.

BALLESTAR, JORGE PEREZ. NUEVOS PLANTEAMIENTOS PARA LA EXPLICACION DE LO HISTORICO. ANU FILOSOF 6,221-237 1973.

PRECISA EL CONCEPTO DE "MENTALIDAD" EN PRAGMATICA LOGICA. CADA MENTALIDAD IMPONE UN "CRITERIO DE OBJETIVACION" DISTINTO A LOS DATOS OBJETIVABLES RECIBIDOS DE LA REALIDAD, CON LO CUAL SE CONSTITUYE UN OBJETO DISTINTO EN CADA CASO. LA MENTALIDAD PERSONALISTA OBJETIVA POR REFERENCIA A CONJUNTOS DE INDIVIDUOS, LA MENTALIDAD ABSTRACTA POR REFERENCIA A ESQUEMAS MENTALES "UNIVERSALES", LA MENTALIDAD "REISTA" POR REFERENCIA A TODOS REALES. SENALA EL TIPO DE CONCEPCION DE LA HISTORIA CORRESPONDIENTE A DICHAS MENTALIDADES. ANALIZA LAS RAZONES DE LA EXPLICACION ABSTRACTA DE LA HISTORIA. PROPUGNA LA APLICACION A LA HISTORIA DE LOS PRINCIPIOS DE LA CIBERNETICA O TEORIA, DE LOS SISTEMAS RELATIVAMENTE AUTONOMOS (CITA 9 PRINCIPIOS) Y DE LA SISTEMICA O TEORIA DE LAS RELACIONES ENTRE SISTEMAS REALES (CITA OTROS 9). FINALMENTE ENUMERA 22 POSTULADOS PARA EL ESTABLECIMIENTO DE EXPLICACIONES CIBERNETICO-SISTEMICAS DE LO HISTORICO. APELA A COMTE Y HEGEL, CITA TRATADISTAS ACTUALES Y DA BIBLIOGRAFIA BASICA.

BALLESTEROS, ALBERTO MONTORO. NOTAS SOBRE LA FUNCION METODICA DE LA SOCIOLOGIA DEL DERECHO. AM CATED SUAREZ 13,77-110 1973.

BALLESTEROS, ALBERTO MONTORO. TRABAJO Y DERECHO NATURAL. AN CATED SUAREZ 12,191-223 1972.

BALLESTEROS, MANUEL-A. EL PENSAMIENTO JURIDICO DE JOAQUIN COSTA. AN CATED SUAREZ 11,81-107 1971.

BALLESTEROSM, JESUS. NOTAS SOBRE LA ALTERIDAD DEL DERECHO EN LA FILOSOFIA JURIDICA ITALANA ACTUAL. AN CATED SUAREZ 13,181-195 1973.

BALMORI, ROBERTO. MITO Y TRASCENDENCIA. REV FILOSOF (MEXICO) 6,237-245 MY-AG 73.

BAMBROUGH, RENFORD. THE DISUNITY OF PLATO'S THOUGHT. PHILOSOPHY 47,295-307 O 72.

THE PICTURE OF PLATO'S DEVELOPMENT PAINTED BY SHOREY IN "THE UNITY OF PLATO'S THOUGHT" AND "WHAT PLATO SAID" IS STILL LARGELY ACCEPTABLE TO THOSE PLATONIC COMMENTATORS WHOSE INTERESTS AND TRAINING ARE HISTORICAL RATHER THAN PHILOSOPHICAL. THE ACCOUNT OFFERED BY RYLE IN PLATO'S "PARMENIDES" AND "PLATO'S PROGRESS" FINDS FAVOUR WITH THOSE WHO WISH TO PROMOTE THE MANUFACTURE IF NOT THE GRINDING OF PHILOSOPHICAL AXES. THE CONFLICT ILLUSTRATES METHODS AND MUDDLES WHICH HAVE A WIDER IMPORTANCE FOR PHILOSOPHY AND THE HISTORY OF PHILOSOPHY. IF WE TAKE EVERY PLATONIC DIALOGUE TO MEAN WHAT IT SAYS WE CAN PRODUCE A CONSISTENT AND INTELLIGIBLE STORY OF THE GROWTH OF PLATO'S PHILOSOPHY. THE STORY IS CLOSER TO RYLE'S

THAN TO SHOREY'S. IN PARTICULAR, IT INVOLVES REJECTING THE IDEA, TO WHICH MANY CLASSICAL SCHOLARS AND SOME PHILOSOPHERS HAVE BEEN ATTACHED, THAT PLATO'S THEORY OF IDEAS IS THE LOGICAL CONCLUSION OF THE QUEST OF SOCRATES FOR UNIVERSAL DEFINITIONS.

BANDMAN, BERTRAM. RIGHTS AND CLAIMS. J VALUE INQ 7,204-213 FALL 73.

IN A SYMPATHETIC CRITIQUE OF FEINBERG'S WORK ON RIGHTS, I ARGUE IN A TWO PART PAPER THAT HIS ACCOUNT DOES NOT EXPLAIN THE NATURE AND FUNCTION OF RIGHTS AND CLAIMS, AND THAT HIS SUBSEQUENT DISTINCTION BETWEEN PERFORMATIVE AND PROPOSITIONAL CLAIMING, WHILE ILLUMINATING, DOES NOT WORK. ACCORDING TO FEINBERG, RIGHTS MAKE CLAIMING POSSIBLE; RIGHTS ARE PRIMARY. I ARGUE THAT CLAIMS ARE PRIMARY AND THAT RIGHTS ARE DERIVATIVE. THERE ARE NO RIGHTS WITHOUT CLAIMS. I PROPOSE TO EXPLAIN THE RELATION OF CLAIMS TO RIGHTS IN TWO STAGES: (I) WE MAKE CLAIMS, INCLUDING CLAIMS TO RIGHTS. (II) A LEGAL SYSTEM GENERATES RIGHTS AND RULES FOR SUSTAINING (OR REJECTING) CLAIMS. CONTRARY TO FEINBERG, 'HAVING A CLAIM' IS NOT 'BEING IN A POSITION TO ENGAGE IN PERFORMATIVE AND PROPOSITIONAL CLAIMING'. 'HAVING A CLAIM' MEANS HAVING A RIGHT TO MAKE A STRONG CLAIM; AND TO HAVE SUCH A RIGHT MEANS ONE IS AT (II) RATHER THAN (I). THE UPSHOT IS THAT, ALTHOUGH RIGHTS ARE NOT IDENTIFIED AS CLAIMS, RIGHTS ARE USED IN THE SUPPORT AND APPRAISAL OF CLAIMS.

BANERJEE, SHRI SUMITROSONKAR. THE DEVELOPMENT OF THE BUDDHIST AND ADVAITA ETHICS (A STUDY IN COMPARISON). INDIAN PHIL QULT 17,116-124 JE 72.

BANERJEE, SUMITRO SANKER. THE IDEA OF GOD AND ETHICS IN THE GITA. INDIAN PHIL QULT 17,72-77 MR 72.

BANFIELD, ANN. NARRATIVE STYLE AND THE GRAMMAR OF DIRECT AND INDIRECT SPEECH. FOUND LANG 10,1-39 MY 73.

BAR-HILLEL, MAYA AND MARGALIT, AVISHAI. NEWCOMB'S PARADOX REVISITED. BRIT J PHIL SCI 23,295-304 N 72.

NEWCOMB'S PROBLEM IS A 2-PERSON GAME IN WHICH TWO PRINCIPLES OF RATIONAL CHOICE, MAXIMIZING EXPECTED UTILITY AND CHOOSING THE DOMINANT STRATEGY, SEEM TO CALL FOR DIFFERENT MOVES. UPON ANALYSIS, THE PROBLEM IS RESTATED AS A CONFLICT BETWEEN THE ATTRACTIVE MOVE (ON SUBJECTIVE AND GAME THEORETICAL GROUNDS) AND THE TANTALIZING FEELING THAT ITS CHOICE IS TANTAMOUNT TO MAGICAL THINKING. HOWEVER, THE FOCUS OF THE PARADOX IS SHOWN TO LIE IN THE PRIOR ASSUMPTIONS REGARDING THE NATURE OF THE GAME RATHER THAN IN THE STRATEGIES INVOLVED, AND CAN BE DEALT WITH FROM A PSYCHOLOGICAL, RATHER THAN LOGICAL, POINT OF VIEW.

BAR-ON, ZVI A. ON THAT WHICH EXISTS NECESSARILY (IN HEBREW). IYYUN 22,13-53 JA-JL 71.

THE ESSAY EXAMINES THE CONFLICTING POSITIONS OF ST. ANSELM AND KANT REGARDING THE POSSIBILITY OF PROVIDING GOD'S EXISTENCE BY THE ONTOLOGICAL ARGUMENT (OA) TECHNIQUE. A LINE-TO-LINE ANALYSIS OF ST. ANSELM'S TEXT IS FOLLOWED BY AN EXAMINATION OF THE MATERIAL AS WELL AS FORMAL ASPECTS OF THE OA, IN WHICH ITS DEFECTS ARE BROUGHT TO LIGHT. THE OA IS SHOWN, HOWEVER, TO BE IMMUNE TO KANT'S SPECIFIC OBJECTIONS. THE ESSAY CONCLUDES WITH AN ATTEMPT TO MAKE SENSE OF THE ANSELMIAN KEY-CONCEPT OF THAT-THAN-WHICH-NOTHING-GREATER-CAN-BE-THOUGHT AND THUS TO DEFEND WHAT IS OF PHILOSOPHICAL VALUE IN THE OA.

BARAK, JIM A. KARL MANNHEIM: THE QUEST FOR OBJECTIVITY. KINESIS 4,79-87 SPR 72.

BARBACK, J AND JACKSON, W D AND PARNES, M. ANALOGOUS CHARACTERIZATIONS OF FINITE AND ISOLATED SETS. NOTRE DAME J FORM LOG 13,551-555 O 72.

BARDEN, GARRETT. REFLECTIONS OF TIME. HUMAN CONTEXT 5,330-343 SUM 73.

BARENDRECT, H. A CHARACTERIZATION OF TERMS OF THE LAMBDI-I-CALCULUS HAVING A NORMAL FORM. J SYM LOG 38,441-445 S 73.

BARKER, DONALD R. HYPOTHETICAL PROMISING AND JOHN R SEARLE. SW J PHIL 3,21-34 WINT 72.

THE PARADIGMATIC TYPE OF PROMISING IS HYPOTHETICAL AND NOT, AS SEARLE ASSUMES, CATEGORICAL. HYPOTHETICAL PROMISING NECESSARILY INVOLVES AT LEAST THE PROMISOR'S INTENTION OF PRODUCING PERLOCUTIONARY EFFECT: TRUST IN THE PROMISEE. GIVEN THE ABOVE, A NATURALISTIC ETHICS MAY DERIVE, AND AN INTUITIONIST ETHICS MAY SEE THE TRUTH OF THE BRUTE VALUE-JUDGMENT: 'BREAKING PROMISES IS WRONG.'

BARKER, JOHN A. KNOWLEDGE AND CAUSATION. S J PHIL 10,313-321 FALL 72.

THIS ARTICLE EXPLORES SEVERAL CAUSAL THEORIES OF KNOWING, DISCUSSING SOME DIFFICULTIES AFFECTING THE THEORIES AND OUTLINING POSSIBLE WAYS OUT OF THE DIFFICULTIES. AN ATTEMPT IS MADE TO REFORMULATE THE THEORIES IN TERMS OF NECESSARY CONDITIONS AND SUFFICIENT CONDITIONS, AND TO DISCUSS VARIOUS COUNTEREXAMPLES TO SUCH REFORMULATIONS. A THEORY WHICH APPARENTLY ESCAPES THE COUNTEREXAMPLES IS DEVISED AND DEVELOPED IN SOME DETAIL. AN APPENDIX PROVIDES A FORMAL DEVELOPMENT OF THE THEORY AS AN AXIOMATIC SYSTEM.

BARLOW, RICHARD G. INFINITE WORLDS: ROBERT BURTON'S COSMIC VOYAGE. J HIST IDEAS 34,291-302 AP-JE 73.

ROBERT BURTON'S DISCUSSION OF COSMOGRAPHY CONTAINED IN THE "DIGRESSION OF AIR" IN THE ANATOMY OF MELANCHOLY COMMENTS ON VIRTUALLY ALL OF THE GEOGRAPHICAL, METEOROLOGICAL, AND ASTRONOMICAL HYPOTHESES EXTANT IN THE SEVENTEENTH CENTURY. IN THIS SURVEY OF THE VARIOUS CONTENDING WORLD SYSTEMS, BURTON IMPOSES NOT ONLY AN ORDERLY AND LOGICAL RHETORICAL STRUCTURE ON THE CHAPTER BASED ON THE LUCIANIC IMAGINATIVE AERIAL JOURNEY, BUT HE ALSO CLEARLY SUBSCRIBES TO ONE OF THE PREVAILING COSMOLOGICAL THEORIES, THE THEORY THAT THERE ARE INFINITE WORLDS. THE ARTICLE RECAPITULATES THE STRUCTURE OF THE "DIGRESSION OF AIR" AND SHOWS, IN BURTON'S OWN WORDS, THE ARGUMENTS WHICH CONTROVERT THE CRITICALLY ACCEPTED NOTION THAT THIS CHAPTER IS A CONFUSED AND DISORGANIZED SURVEY OF THE STATE OF ASTRONOMY IN ENGLAND TO 1638 AND THAT "IT IS IMPOSSIBLE TO STATE HIS COSMOLOGICAL OPINIONS".

BARNARD, G A. TWO POINTS IN THE THEORY OF STATISTICAL INFERENCE. BRIT J PHIL SCI 23,329-331 N 72.

BARNES, GERALD W. UNGER'S DEFENSE OF SKEPTICISM. PHIL STUD 24,119-124 MR 73.

I ARGUE THAT PETER UNGER'S DEFENSE OF SKEPTICISM (PHILOSOPHICAL REVIEW, APRIL 1971) RELIES UPON A PREMISE WHICH IS IMPLAUSIBLE AND WHICH UNGER GIVES US NO REASON TO BELIEVE. THE PREMISE IS THAT "DOUBTFUL" DENOTES A PROPERTY WHICH WE CAN VIRTUALLY NEVER REASONABLY SUPPOSE TO BE COMPLETELY ABSENT WITH RESPECT TO ANY PROPOSITION A PERSON MAY ENTERTAIN. I ARGUE THAT "DOUBTFUL" DOES NOT SEEM ALWAYS TO BE USED WITH THIS DENOTATION, AND THAT UNGER'S ATTEMPTS TO SUBVERT THE PRESUMPTION CREATED BY ORDINARY USAGE DO NOT SUCCEED.

BARNES, JONATHAN AND ROBINSON, RICHARD. UNTRUISMS. METAPHILOSOPHY 3,189-197 JL 72.

AN UNTRUISM IS AN AMBIGUOUS SENTENCE WHICH TAKEN IN ONE WAY STARES A DULL TRUISM AND TAKEN IN ANOTHER SAYS SOMETHING INTERESTING BUT EITHER FALSE OR AT LEAST OF DUBIOUS TRUTH-VALUE. UNTRUISMS APPEAR TO BE ENDEMIC TO MOST BRANCHES OF PHILOSOPHY.

BARNES, KENNETH T. HINTIKKA'S ARGUMENT FOR THE NEED FOR QUANTIFYING INTO OPAQUE CONTEXTS. PHIL STUD 23,385-392 D 72.

JAAKKO HINTIKKA HAS SUGGESTED THAT QUANTIFICATION INTO REFERENTIALLY OPAQUE CONTEXTS IS SOMETIMES NECESSARY. THE INITIAL OBJECTIVE OF THE PAPER IS TO ASCERTAIN THE CONDITIONS UNDER WHICH THIS NECESSITY IS THOUGHT TO EXIST. THIS HAVING BEEN DONE, IT IS THEN SHOWN THAT HINTIKKA HAS FAILED TO PROVE THE NECESSITY IN QUESTION. FOR THE ARGUMENT IS THAT SOME TREATMENTS OF EPISTEMIC CONTEXTS ALLOWING ONLY QUANTIFICATION INTO REFERENTIALLY TRANSPARENT CONTEXTS (NOTABLY, QUINE'S) IMPLY THE ADMISSIBILITY OF INTUITIVELY INVALID INFERENCES. BUT THE SOURCE OF THE SUPPOSED DIFFICULTY IN THE ALTERNATIVE TREATMENT IS SEEN TO BE ONE OF INADEQUATE FORMULATION, AT WORST, AND FORMULATIONS ARE PROPOSED WHICH ELIMINATE THE PARADOX.

BARNETTE, R L. COMMENTS ON NEUROPHYSIOLOGICAL REDUCTION. THEORIA 38,143-144 1972.

MICHAEL MARTIN ARGUES THAT REDUCTION OF PSYCHOLOGICAL LAWS TO THOSE OF NEUROPHYSIOLOGY IS NEUTRAL VIS-A-VIS VARIOUS ANSWERS TO THE BODY-MIND PROBLEM. I DO NOT TAKE UP HIS CLAIM FOR ALLEGED NEUTRALITY, BUT I DO FOCUS CRITICALLY ON HIS ARGUMENT FOR REDUCTION. I ARGUE THAT HIS CASE FOR REDUCTION IS INADEQUATE, AND THAT THE HEMPELIAN CONDITIONS FOR SUCCESSFUL REDUCTION HE ATTEMPTS TO SATISFY ARE NOT MET. I CONCLUDE WITH A BRIEF SUGGESTION OF WHAT NECESSARY CONDITION FOR REDUCTION HAS BEEN OMITTED.

BARNHART, J E AND BARNHART, MARY ANN. MARITAL FAITHFULNESS AND UNFAITHFULNESS. J SOC PHIL 4,10-15 AP 73.

UNFAITHFULNESS IS FAILURE TO ENDEAVOR TO CARRY OUT AGREED UPON EXPECTATIONS. THE UNIVERSAL RULE AGAINST ADULTERY PRESUPPOSES THAT ALL MARITAL COUPLES IMPLY AGREEMENT TO NO EXTRAMARITAL SEXUALITY. BUT EMPIRICALLY SOME MARRIED COUPLES AGREE TO EXTRAMARITAL SECONDARY INTIMACY (SEXUAL AND/OR NON-SEXUAL) WITHOUT DECEIT, "CHEATING", OR UNFAITHFULNESS. PERFECT COMMUNICATION BETWEEN SPOUSES IS AN IDEAL FOR SOME MARRIAGES. COMMUNICATION AT ONE LEVEL MAY BE DISASTEROUS TO THE MARRIAGE UNTIL PRIOR LEVELS ARE ESTABLISHED. MARRIAGE STYLES DEVIATING FROM THIS OR THAT NORM ARE NOT NECESSARILY 'EVIL' OR 'SICK'.

BARNHART, MARY ANN AND BARNHART, J E. MARITAL FAITHFULNESS AND UNFAITHFULNESS. J SOC PHIL 4,10-15 AP 73.

UNFAITHFULNESS IS FAILURE TO ENDEAVOR TO CARRY OUT AGREED UPON EXPECTATIONS. THE UNIVERSAL RULE AGAINST ADULTERY PRESUPPOSES THAT ALL MARITAL COUPLES IMPLY AGREEMENT TO NO EXTRAMARITAL SEXUALITY. BUT EMPIRICALLY SOME MARRIED COUPLES AGREE TO EXTRAMARITAL SECONDARY INTIMACY (SEXUAL AND/OR NON-SEXUAL) WITHOUT DECEIT, "CHEATING", OR UNFAITHFULNESS. PERFECT COMMUNICATION BETWEEN SPOUSES IS AN IDEAL FOR SOME MARRIAGES. COMMUNICATION AT ONE LEVEL MAY BE DISASTEROUS TO THE MARRIAGE UNTIL PRIOR LEVELS ARE ESTABLISHED. MARRIAGE STYLES DEVIATING FROM THIS OR THAT NORM ARE NOT NECESSARILY 'EVIL' OR 'SICK'.

BARON, JOHN H. A W SCHLEGEL'S MYSTIC PRINCIPLE AND THE MUSIC OF BEETHOVEN. J AES ART CRIT 31,531-537 SUM 73.

A W SCHLEGEL GAVE HIS THEORY OF ORGANIC UNITY IN A SERIES OF LECTURES IN BERLIN IN 1801. THIS ARTICLE SHOWS HOW THE SAME THEORY IS IMPLICIT IN MANY MUSICAL COMPOSITIONS BY HIS CONTEMPORARY BEETHOVEN.

BARON, R S AND MILLER, N. ON MEASURING COUNTERARGUING. J THEOR SOC BEHAV 3,101-118 AP 73.

A SUBSTANTIAL SEGMENT OF CURRENT THEORIZING ABOUT ATTITUDE CHANGE EMPLOYS COUNTERARGUING AS A THEORETICAL CONSTRUCT. WE DISCUSS THE PROBLEMS OF MEASURING AND DEFINING COUNTERARGUING AND ESTABLISHING ITS CAUSAL ROLE IN THE PERSUASION PROCESS. WE ARGUE THAT MANY OF THESE PROBLEMS CAN BE ELIMINATED BY IMPOSING SEVERE TIME LIMITS AND THAT AS A CONSEQUENCE OF POOR MEASURES OR FAILURE TO MEASURE AT ALL, THEORISTS MAY HAVE EXAGGERATED THE ROLE OF RATIONAL PROCESSES IN ATTITUDE MAINTENANCE OR CHANGE. ADDITIONALLY, WE PROPOSE SEVERAL NEW MEASUREMENT SUGGESTIONS.

BARRY, BRIAN. JOHN RAWLS AND THE PRIORITY OF LIBERTY. PHIL PUB AFFAIRS 2,274-290 SPR 73.

THE OBJECTIVE OF THE ARTICLE IS TO ASK WHAT IS MEANT BY THE CLAIM MADE IN JOHN RAWLS' BOOK "A THEORY OF JUSTICE" THAT UNDER CERTAIN CONDITIONS OF SOCIAL AND ECONOMIC DEVELOPMENT LIBERTY SHOULD HAVE ABSOLUTE PRIORITY OVER OTHER PRIMARY GOODS. TWO ALTERNATIVE INTERPRETATIONS OF THIS CLAIM ARE OFFERED AND CRITICISED.

BARTHES, ROLAND. DIDEROT, BRECHT, EISENSTEIN. REV ESTH 26,185-191 AP-D 73.

BARTON JR, W B. AN INTRODUCTION TO HEIDEGGER'S WHAT IS A THING? S J PHIL 11,15-25 SPR-SUM 73.

A COMPARISON DRAWN BETWEEN "WHAT IS A THING?" AND THE TWO OTHER KANT STUDIES, "KANT AND THE PROBLEM OF METAPHYSICS" AND "KANT'S THESIS ON BEING", SHOWS IT TO BE TRANSITIONAL IN METHOD, NEITHER PHENOMENOLOGICAL NOR THE LATER 'FOUNDATIONAL THINKING'. A CONTENTUAL ANALYSIS OF THE FIRST PART IS FOLLOWED BY A SELECTIVE DISCUSSION OF CERTAIN KEY NOTIONS IN THE SECOND, ESPECIALLY HEIDEGGER'S UNIQUE TREATMENT OF THE 'MATHEMATICAL' AND PROBLEMS FACING THE TRANSLATOR IN RENDERING HIS INTERPRETATION OF KANT'S USAGE OF 'REALITY' AND 'ACTUALITY'.

BARWISE, K JON. THE HANF NUMBER OF SECOND ORDER LOGIC. J SYM LOG 37,588-593 S 72.

BASAVE, AGUSTIN. ESTRUCTURA Y SENTIDO DE LA FILOSOFIA DE LA RELIGION. SAPIENZA 28,15-30 JA-MR 73.

BASTOMSKY, S J. THE TALMUDIC VIEW OF EPICUREANISM. APEIRON 7,17-18 MY 73.

CICERO DISLIKED BOTH JEWS AND EPICUREANS. BUT THE JEWS HAD ONE ELEMENT IN COMMON WITH HIM. FOR THEY, TOO, AS CAN BE SEEN FROM TALMUDIC SOURCES, DISLIKED EPICUREANS; THOUGH THEY NEITHER REALLY UNDERSTOOD EPICUREANISM NOR ANY OTHER SYSTEM OF GREEK PHILOSOPHY. EPICUREANS OF JEWISH DESCENT WERE PARTICULARLY REVILED INASMUCH AS RELIGIOUS STRICTURES HAD NO EFFECT ON THEM.

BATENS, DIDERIK. THE PARADOXES OF CONFIRMATION. REV INT PHIL 25,101-117 1971.

A DISTINCTION IS MADE BETWEEN THE INTERNAL PARADOX (INCONSISTENCY OF OUR INTUITIONS) AND THE EXTERNAL ONE (NO EXPLICATUM CAPTURES ALL OUR INTUITIONS). SEEMINGLY COUNTERINTUITIVE ASPECTS OF CARNAP'S INDUCTIVE LOGIC (EXTERNAL PARADOX) ARE SHOWN TO BE SOUND. CONSIDERING THE PURPOSE OF FORMULATING AN HYPOTHESIS, AND ITS INTENDED COMPETITORS, IT IS EXPLAINED WHY NICOD'S CRITERION SEEMS PLAUSIBLE (INTERNAL PARADOX). INCIDENTLY BAUMER'S THEORY (BJPS, 15) IS PROVED TO VIOLATE THE EQUIVALENCE CONDITION.

BATES, STANLEY. G E MOORE AND INTRINSIC VALUE. PERSONALIST 54,163-170 SPR 73.

THIS ARTICLE ASSUMES THAT ETHICAL NON-NATURALISM IS A RELATIVELY IMPLAUSIBLE MORAL THEORY. IT ATTEMPTS TO SHOW HOW G E MOORE'S THEORY IN PRINCIPIA ETHICA MAY HAVE GAINED PLAUSIBILITY FROM HIS LIST OF THOSE THINGS WHICH POSSESS THE NON-NATURAL QUALITY OF GOOD "IN A HIGH DEGREE". THE NATURE OF THESE "THINGS" IS DISCUSSED, AS IS THE CONCEPT OF INTRINSIC VALUE.

BATES, STANLEY. LAWS, HABITS OF OBEDIENCE AND OBLIGATION. PHIL QUART 23,41-51 JA 73.

IN THE FIRST PART OF THIS ARTICLE, SOME OF H.L.A. HART'S OBJECTIONS TO THE THEORY OF 'LAWS AS COERCIVE ORDERS' ARE EXAMINED, AND IT IS ARGUED THAT THEY ARE NOT DECISIVE AGAINST THAT THEORY. IN THE SECOND PART OF THE ARTICLE, IT IS ARGUED THAT HART'S OWN ACCOUNT OF OBLIGATION IN THE CONCEPT OF LAW HAS NOT BEEN SHOWN BY HIM TO BE SUPERIOR TO THE ACCOUNT OF OBLIGATION AVAILABLE TO 'LAWS AS COERCIVE ORDERS'.

BATRA, RAVEENDRA N AND PATTANAIK, PRASANTA K. ON SOME SUGGESTIONS FOR HAVING NON-BINARY SOCIAL CHOICE FUNCTIONS. THEOR DECIS 3,1-11 O 72.

THE VARIOUS PARADOXES OF SOCIAL CHOICE UNCOVERED BY ARROW, SEN AND OTHERS HAVE LED SOME WRITERS TO QUESTION THE BASIC ASSUMPTION OF A BINARY SOCIAL CHOICE FUNCTION UNDERLYING MOST OF THESE PARADOXES. THE PURPOSE OF THIS PAPER IS TO SHOW THAT EVEN A CONSIDERABLE WEAKENING OF THE ASSUMPTION OF A BINARY SOCIAL CHOICE FUNCTION DOES NOT GO VERY FAR TOWARDS SOLVING SOME OF THE PARADOXES UNDER CONSIDERATION, AND THAT IF REPLACING THE REQUIREMENT OF A BINARY SOCIAL CHOICE FUNCTION BY A SCHWARTZ TYPE SOCIAL CHOICE FUNCTION SOLVES THESE PARADOXES, IT DOES SO ONLY BY VIOLATING THE UNIVERSALLY ACCEPTABLE VALUE JUDGMENT THAT IN CHOOSING FROM A SET OF ALTERNATIVES, SOCIETY SHOULD NEVER CHOOSE AN ALTERNATIVE WHICH IS PARETO INOPTIMAL IN THAT SET. THIS ARGUMENT IS SUBSTANTIATED WITH THE HELP OF AN EXTENDED VERSION OF SEN'S PARADOX OF A PARETIAN LIBERAL, AND THUS A BY-PRODUCT OF OUR ANALYSIS IS A GENERALIZATION OF THE THEOREM OF SEN. THE ARGUMENT ITSELF, HOWEVER, IS MORE GENERAL AND APPLIES ALSO TO THE IMPOSSIBILITY RESULT PROVED BY SCHWARTZ. (EDITED).

BAUSOLA, ADRIANO. HORKHEIMER: FUTURO DELLA DOCIETA E RELIGIONE. RIV FILOSOF NEO-SCOLAS 65,151-157 JA-MR 73.

PRESENTAZIONE E DISCUSSIONE DELLE PIU RECENTI PRESE DI POSIZIONE DI MAX HORKHEIMER SULLA POSSIBILITA DELLA RELIGIONE, E SULLA SUA FUNZIONE NELLA SOCIETA CONTEMPORANEA, SEMPRE PIU TECNICIZZATA E ORGANIZZATA. VENGONO IN PARTICOLARE SOTTOPOSTE AD ESAME LA PRESENTAZIONE DELLA RELIGIONE COME NOSTALGIA DEL "TOTALMENTE ALTRO", E LA DELINEAZIONE DEL RAPPORTO TRA LIBERTA E GIUSTIZIA NELLE SOCIETA ALTAMENTE INDUSTRIALI.

BAXANDALL, LEE. GEORG LUKACS AND THE DANGLING MAN. PHIL FORUM (BOSTON) 3,498-510 SPR-SUM 72.

BAXTER, R J. ON SOME MODELS OF MODAL LOGICS. NOTRE DAME J FORM LOG 14,121-122 JA 73.

F R DRAKE, FOLLOWING J C C MCKINSEY, DEFINED SEMANTICS FOR MODEL LOGICS, USING A CONSTRUCTION INVOLVING A BOOLEAN ALGEBRA AND CERTAIN OPERATIONS ON IT. S KRIPKE DEFINED SEMANTICS FOR MODEL LOGICS USING A SET OF "POSSIBLE WORLDS" AND A RELATION ON THAT SET. THE ARTICLE SHOWS HOW MODELS OF THIS FIRST TYPE MAY BE CONSIDERED AS MODELS OF THE SECOND TYPE BY DEFINING A NOTION OF "RELATEDNESS" FOR THE OPERATIONS ON THE BOOLEAN ALGEBRA.

BAYLES, MICHAEL D. COMPENSATORY REVERSE DISCRIMINATION IN HIRING. SOCIAL THEOR PRACT 2,301-312 SPR 73.

THIS PAPER ARGUES THAT IT MAY BE JUSTIFIABLE TO PREFER MINORITY GROUP CANDIDATES FOR JOBS. A MODIFIED PRINCIPLE OF COMPENSATORY JUSTICE FOR GROUPS IS DEVELOPED, NAMELY, IF AN ORGANIZATION HAS WRONGED A MINORITY GROUP, THEN IT HAS AN IMPERFECT OBLIGATION TO COMPENSATE THAT GROUP. THE APPLICATION OF THIS PRINCIPLE TO PREFERRING MEMBERS OF WRONGED MINORITY GROUPS IN HIRING IS THEN EXPLAINED.

BAYLES, MICHAEL D. REPARATIONS TO WRONGED GROUPS. ANALYSIS 33,182-184 JE 73.

I ARGUE, CONTRARY TO J W NICKEL AND J L COWAN, THAT A CHARACTERISTIC WHICH IS NORMALLY MORALLY IRRELEVANT, E.G., BEING BLACK, CAN BE DERIVATIVELY MORALLY RELEVANT FOR DISCRIMINATING IN FAVOR OF PERSONS AS REPARATIONS.

BAZAN, BERNARDO C. L'AUTHENTICITE DU "DE INTELLECTU" ATTRIBUE A ALEXANDRE D'APHRODISE. REV PHIL LOUVAIN 71,468-487 AG 73.

EN CONFRONTANT LE "DE ANIMA" D'ALEXANDRE D'APHRODISE ET LE "DE INTELLECTU" QUE LA TRADITION SCOLASTIQUE LUI A ATTRIBUE, M PAUL MORAUX A CRU POUVOIR METTRE EN EVIDENCE DE TELLES DIVERGENCES DOCTRINALES ENTRE CES DEUX TRAITES QU'ELLES LAISSERAIENT SUPPOSER DEUX AUTEURS DIFFERENTS. LA PRESENTE ETUDE, REPRENANT LA COMPARAISON DE PRES, REMARQUE NON UNE OPPOSITION MAIS UNE EVOLUTION QUI, LOIN D'EXCLURE L'IDENTITE D'AUTEUR, LA SUGGERE AU CONTRAIRE FORTEMENT.

BEARDSMORE, R W. TWO TRENDS IN CONTEMPORARY AESTHETICS. BRIT J AES 13,346-365 AUTUMN 73.

BEARSLEY, PATRICK J. ANOTHER LOOK AT THE FIRST PRINCIPLES OF KNOWLEDGE. THOMIST 36,566-598 O 72.

THIS IS A PSYCHOLOGICAL STUDY OF THE PRINCIPLES OF REASON, NOT A LOGICAL ONE. IT ARGUES THAT THEY MUST NOT BE SEEN AS FORMULAE OR PROPOSITIONS LODGED IN THE MIND BUT AS DYNAMIC FORCES DRIVING THE MIND TO THINK IN THE WAY THAT IT DOES. THEY ARE STRUCTURAL PRINCIPLES OF KNOWLEDGE. THE STUDY TAKES INTO ACCOUNT ARISTOTLE'S AND AQUINAS'S TEACHING ON THE PRINCIPLES IN GENERAL AND DEVELOPS IN GREATER DETAIL THE PSYCHOLOGICAL NATURE OF THE PRINCIPLE OF NON-CONTRADICTION AND THE PRINCIPLE OF SUFFICIENT REASON.

BEATRICE, EMILIO. LIMITI DELLE SCIENZE NATURALI E SOCIALI. RIV STUD CROCE 10,192-201 AP-JE 73.

BEATTY, HARRY. ON EVALUATING DEONTIC LOGICS: COMMENTS ON VAN FRAASSEN'S PAPER. J PHIL LOG 1,439-444 AG 72.

IT IS ARGUED THAT SYSTEMS OF DEONTIC LOGIC, LIKE VAN FRAASSEN'S, ARE DIFFICULT TO EVALUATE USING APPEALS TO NATURAL LANGUAGE, SINCE SUCH APPEALS PRESUPPOSE ANSWERS TO LARGE NUMBERS OF OTHER SEMANTIC PROBLEMS IN NATURAL LANGUAGE. CONTENT-SENTENCES IN OBLIGATION SENTENCES HAVE A DUAL ROLE TO PLAY - THEY ARE BEARERS OF TRUTH VALUES AND DESCRIBERS OF ACTIONS. THIS DUAL ROLE MAKES THEIR PROPER FORMALIZATION EVEN MORE DIFFICULT.

BEAUCHAMP, TOM L AND WITKOWSKI, KEN. A CRITIQUE OF PURE ANARCHISM. CAN J PHIL 2,533-539 JE 73.

R P WOLFF'S ARGUMENTS CONCERNING LEGITIMACY AND ANARCHISM ARE CRITICIZED. WOLFF GIVES TWO INCONSISTENT CHARACTERIZATIONS OF LEGITIMACY, WHICH SPAWN TWO INCONSISTENT DEFENSES OF ANARCHISM. WOLFF IS ALSO SHOWN TO HAVE ECCENTRIC ACCOUNTS OF AUTONOMY AND AUTHORITY, WHICH ARE NOT SUPPORTED BY MORE THAN DEFINITIONAL APPEALS AND WHICH CAN BE UNDERMINED BY MORE PLAUSIBLE DEFINITIONS. NON-ANARCHISTIC ALTERNATIVES TO HIS ACCOUNTS OF AUTONOMY AND AUTHORITY ARE BRIEFLY SKETCHED.

BEAUCHAMP, TOM L. COSMIC EPOCHS AND THE SCOPE OF SCIENTIFIC LAWS. PROCESS STUD 2,296-299 WINT 72.

FOR WHITEHEAD SCIENTIFIC LAWS ARE SPATIALLY AND TEMPORALLY RESTRICTED AND ONLY SUPPORT COUNTERFACTUALS WHOSE CONDITIONS ARE WITHIN THE SCOPE OF THE LAW. KNEALE AND OTHERS (E.G., POPPER, PAP, CARNAP) BELIEVE THIS ACCOUNT MISTAKEN, BECAUSE THEY THINK NOMOLOGICAL GENERALIZATIONS ARE UNIVERSALLY QUANTIFIED STATEMENTS WHICH ARE OMNITEMPORALLY AND OMNISPATIALLY UNRESTRICTED IN SCOPE. BUT WHITEHEAD'S SCEPTICISM ABOUT THE EPISTEMIC GROUNDING OF SUCH CLAIMS IS MORE PLAUSIBLE THAN THESE PHILOSOPHERS HAVE BELIEVED. THEIR OMNITEMPORAL AND OMNISPATIAL REQUIREMENTS ARE GRATUITOUS AND UNJUSTIFIED.

BEAUCHAMP, TOM L. NO 'FACT-VALUE GAP' FOR HUME: A REPLY TO KONRAD. J VALUE INQ 7,52-59 SPR 73.

VALUES ARE EXPLAINED BUT NOT JUSTIFIED IN TERMS OF FACTS FOR HUME; BUT KONRAD'S INTERPRETATION LEADS TO A NON-HUMEAN CONFLATION OF JUSTIFICATION GAPS AND EXPLANATION GAPS. KONRAD FALSELY THINKS AN ETHICAL PRINCIPLE IS JUSTIFIED FOR HUME WHEN MANKIND HAS A UNIVERSAL PROPENSITY TO APPROVE IT. HUME'S ACTUAL PURPOSE IN THE PASSAGES CITED BY KONRAD IS TO PROVIDE CAUSAL EXPLANATIONS BY REFERENCE TO MOTIVES. HUME IS NOT REFERRING TO JUSTIFYING REASONS.

BECK, A. THE RULE OF LAW AND LEGAL RULES. MIND 82,104-105 JA 73.

BECKER, LAWRENCE C. ANALOGY IN LEGAL REASONING. ETHICS 83,248-255 AP 73.

IN ANALYSES OF LEGAL REASONING, ANALOGICAL ARGUMENT IS STANDARDLY ASSUMED TO BE THE FINDING OF SIMILARITIES AND DIFFERENCES BETWEEN THE PROPOSED ANALOGS SO AS TO DECIDE THE CLAIM THAT THE ANALOGS FALL UNDER THE SAME RULE OF LAW. ANALOGIES ARE THUS SAID TO BE "CLOSER" OR "MORE PERFECT" THE MORE SIMILARITIES CAN BE FOUND. HERE IT IS ARGUED THAT ANALOGICAL ARGUMENTS ARE NOT ADEQUATELY CHARACTERIZED IN THE STANDARD WAY, BUT RATHER AS THE IDENTIFICATION OF PROPERTIES IN THE ANALOGS WHICH (FOR A GIVEN PURPOSE, OR IN GIVEN CIRCUMSTANCES) YIELD THE SAME, OR "INTERTRANSLATABLE" RESULTS. CONSEQUENCES ARE THUS AT THE HEART OF ANALOGICAL ARGUMENT, AND JUDICIAL REJECTIONS OF ANALOGIES, WHEN BASED ON A CONSIDERATION OF CONSEQUENCES, ARE NOT "EXTRA-LOGICAL" OR MANIPULATIONS OF THE RATIO DECIDENDI OF PREVIOUS CASES. THEY ARE THEMSELVES STRAIGHTFORWARD ANALOGICAL

ARGUMENTS--AND ARGUMENTS OF A SORT WHICH LEAVE NO CONFUSION AS TO THE CONSIDERATIONS RELEVANT TO DECIDING THEIR VALIDITY.

BECKER, LAWRENCE C. THE FINALITY OF MORAL JUDGMENTS: A REPLY TO MRS FOOT. PHIL REV 82,364-370 JL 73.

IT IS ARGUED HERE THAT THE DIFFICULTY OF EXPLAINING THE OVERRIDINGNESS OF MORAL JUDGMENTS AS ANYTHING MORE THAN A CONTINGENT FEATURE OF OUR MORAL EDUCATION IS DUE TO THE CONCEPTION OF MORAL JUDGMENTS AS SIMPLY ONE AMONG SEVERAL SORTS OF ACTION-GUIDING JUDGMENTS OF COORDINATE STATUS. THE PLAUSIBILITY OF AN ALTERNATIVE CONCEPTION IS ARGUED FOR, IN WHICH IT CAN BE SEEN THAT THE FINALITY OF MORAL JUDGMENTS LIES NOT IN THE PSYCHOLOGICAL STRENGTH OF THE HOLD THEY HAVE ON US, BUT IN THE FACT THAT THEIR JUSTIFICATION IS ENTERED INTO NO-HOLDS-BARRED.

BEEHLER, RODGER. MORALS AND REASONS. ANALYSIS 33,19-21 O 72.

BEEHLER, RODGER. PACIFISM: A NOTE. DIALOGUE (CANADA) 11,584-587 D 72.

BEEHLER, RODGER. REASONS FOR BEING MORAL. ANALYSIS 33,12-16 O 72.

BEIERWALTES, W. HEGEL UND PLOTIN. REV INT PHIL 24,348-357 1970.

AFFINITAET UND DIFFERENZ HEGELS ZU PLOTIN WIRD VON SACHPROBLEMEN HER DEUTLICH GEMACHT, DIE BEIDE PHILOSOPHER ZENTRAL BETREFFEN: IDENTITAET VON DENKEN UND SEIN, SELBSTREFLEXION DES ABSOLUTEN GEISTES (NUS). DER BEGRIFF DES "KONKRETEN" IST DIE HEGELSCHE FORMULIERUNG DER PLOTINISCHEN "EINHEIT IN DER VERSCHIEDENHEIT". DER KONTEXT DER THEMATIK IST INZWISCHEN AUSFUEHRLICHER DARGELEGT IN: PLATONISMUS UND IDEALISMUS, FRANKFURT (KLOSTERMANN) 1972.

BEIKOS, THEOPHILOS. HERACLITUS' FR 52. PHILOSOPHIA (ATHENS) 1,155-175 1971.

THE AUTHOR PRESENTS THE ENIGMATIC AND NOT EASILY INTELLIGIBLE HERACLITEAN FRAGMENT 52 UNDER A WIDE ANALYSIS AND DISCUSSION IN ORDER TO ATTAIN AN APPROACH TO ITS MEANING. HE PAYS SPECIAL ATTENTION TO THE FOLLOWING POINTS: (1) AION IS AN ETERNALLY ALIVE CHILD PLAYING THE GAME OF THE WORLD; (2) THIS DIVINE CHILD REPRESENTS THE WAY OF LIFE AND ACTION -NAMELY PLAYING (PAIZON); (3) THE CHILD-GOD PLAYS THE PESSI (A GAME LIKE CHESS), WHICH REPRESENTS ALL THE THINGS IN A REGULATED WORLD GAME; (4) THIS AION-CHILD WHO PLAYS THE 'PESSI' IS THE KING, NAMELY THE OMNIPOTENT FACTOR OF THE WORLD GAME. THIS IMAGE DOES NOT SIMPLY SERVE THE CONCEPT OF ONE AND ONLY PRINCIPLE THAT RULES OVER EVERYTHING IN THE WORLD BUT ALSO ENRICHES THE PROCESS OF THE WORLD WITH AN AESTHETICAL VALUE, WITH A GREAT VIVIALNESS AND INNOCENCE AS WELL AS WITH CHARM AND ATTRACTION.

BEK, R. K POPISU FYZIKALNICH PROCESU POMOCI KLASIFIKACNICH, TOPOLOGICKYCH A METRICKYCH TERMINU. TEOR METOD 4,87-109 1972.

STAT JEDNA O VYSTAVBE FYZIKALNIHO JAZYKA OBSAHUJICIHO KLASIFIKACNI, TOPOLOGICKE A METRICKE PREDIKATY. TYTO PREDIKATY OBSAHUJI CASOVOU PROMENNOU A UMOZNUJI TIM POPIS CASOVYCH ZMEN PRISLUSNYCH VLASTNOSTI. TRIDY, DENOTOVANE TEMITO PREDIKATY, LZE BEZ OMEZENI DELIT. TIM JE ZPRESNOVAN TOPOLOGICKY A METRICKY POPIS FYZIKALNICH PROCESU. JE TEZ PRIPUSTENA NENUMERICKA KVAZIMETRIZACE VELIKOSTI. NAVRHOVANY FYZIKALNI JAZYK UMOZNUJE VYSVETLIT RELATIVNOST ODLISENI KLASIFIKATORICKYCH, TOPOLOGICKYCH A METRICKYCH PREDIKATU A MUZE SLOUZIT K POPISU PROCESU ZPRESNOVANI FYZIKALNICH POZNATKU.

BELAVAL, M YVON. OU VA LA PHILOSOPHIE DANS SON HISTOIRE? BULL SOC FR PHIL 67,3-36 JA-MR 73.

LES PHILOSOPHIES ONTOLOGIQUES DU SALUT PERSONNEL SEMBLENT DEVOIR LE CEDER AUX PHILOSOPHIES EPISTEMOLOGIQUES DU SALUT IMPERSONNEL. A L'AGE OU LE TEMPS DES ORDINATEURS DEVIENT LE TEMPS HISTORIQUE, C'EST, A VUE PLANETAIRE, LA PHILOSOPHIE EPISTEMOLOGIQUE QUI L'EMPORTE. MAIS N'EST-ELLE PAS MENACEE A SON TOUR? S'IL NE NOUS RESTE QUE LE MONDE, ENCORE FAUDRAIT-IL, POUR LE PENSER, QUE L'EPISTEMOLOGUE FUT CAPABLE DE SUIVRE LA SCIENCE EN MARCHE. ON PEUT EN DOUTER. DES LORS, ON NE VOIT PLUS POURQUOI LA PHILOSOPHIE ECHAPPERAIT A SA PROPRE HISTOIRE.

BELDING, W RUSSELL AND POSS, RICHARD L. A NOTE ON "TRANSITIVITY, SUPERTRANSITIVITY AND INDUCTION". NOTRE DAME J FORM LOG 14,565-566 O 73.

THIS IS AN ADDITION TO THE PAPER "TRANSITIVITY, SUPERTRANSITIVITY AND INDUCTION," THE NOTRE DAME JOURNAL OF FORMAL LOGIC, VOLUME XIII (1972), BY BELDING, POSS, AND PAUL J WELSH, JR. FIRST, THERE IS A MORE COMPLETE PROOF OF LEMMA 9 OF THAT PAPER; FINALLY, IT IS NOTED THAT PART (II) OF THEOREM 19 OF THAT PAPER IS VACUOUSLY TRUE.

BELDING, W RUSSELL. INCIDENCE RINGS OF PRE-ORDERED SETS. NOTRE DAME J FORM LOG 14,481-508 O 73.

RINGS OF FUNCTIONS F FROM X CROSS X TO R WHERE F(X,Y) IS NOT 0 ONLY IF X < Y AND (X,<) IS A PARTIALLY ORDERED SYSTEM, HAVE BEEN INVESTIGATED IN G C ROTA, "ON THE FOUNDATIONS OF COMBINATORIAL THEORY," "ZEITSCHRIFT FUER WAHRSCHEINLICHKEITSTHEORIE," VOLUME 2, 1964, 340-368. THIS PAPER INVESTIGATES THESE STRUCTURES I(X,<,R) WHEN THE ANTISYMMETRIC CONDITION ON < IS DROPPED AND R IS A COMMUTATIVE RING. THE UNITS OF SUCH RINGS ARE COMPLETELY DETERMINED. A PARTIAL SOLUTION IS GIVEN TO THE PROBLEM, IF I(X,<,R) AND I(X',<',R) ARE ISOMORPHIC, ARE (X,<) AND (X',<') ISOMORPHIC? (EDITED).

BELFORD, JULES. A NOTE ON HAMPSHIRE'S ANALOGY. MIND 81,600 O 72.

THE AUTHOR IS CONCERNED TO REBUT PROFESSOR STUART HAMPSHIRE'S VERSION OF THE ARGUMENT FROM ANALOGY FOR KNOWLEDGE OF OTHER MINDS. HAMPSHIRE ARGUES THAT THE HETEROBIOGRAPHICAL (OTHER-ASCRIBING-MENTAL-STATE-) STATEMENTS HE MAKES ARE AUTOBIOGRAPHICAL (SELF-ASCRIBING-MENTAL-STATE-) STATEMENTS FOR THE PERSON WHO IS THEIR DESIGNATED SUBJECT. HENCE, IT IS ALLEGED THAT HETEROBIOGRAPHICAL STATEMENTS HAVE SOME VERIFICATION, AND, ON THIS ACCOUNT, 'SOLIPSISM' IS A 'LINGUISTICALLY ABSURD' THESIS. HAMPSHIRE CANNOT CLAIM THAT HE CAN VERIFY THE HETEROBIOGRAPHICAL STATEMENTS WHICH OTHER PEOPLE MAKE ABOUT HIS MENTAL STATES. ALL THIS SHOWS IS THAT HAMPSHIRE CAN VERIFY WHAT FOR HIM ARE AUTOBIOGRAPHICAL SELF-ASCRIBING MENTAL-STATE-STATEMENTS. THE PROBLEM WHICH HAMPSHIRE FAILS TO SOLVE IS THAT OF VERIFYING WHAT FOR HIM ARE HETEROBIOGRAPHICAL OTHER-ASCRIBING-MENTAL-STATE-STATEMENTS. IT IS THIS PROBLEM WHICH MAKES MEANINGFUL THE SOLIPSIST'S QUESTION 'ARE OTHER PEOPLE AUTOMATA?".

BELKIN, GARY S. THE TEACHER AS HERO. EDUC THEORY 22,411-419 FALL 72.

BELL, J M. WHAT IS REFERENTIAL OPACITY? J PHIL LOG 2,155-179 JA 73.

BELLOUR, RAYMOND. L'EVIDENCE ET LE CODE. REV ESTH 26,219-226 AP-D 73.

BELLOWS, THOMAS J. POLITICAL DEVELOPMENT, AUTHORITARIANISM, AND SYMBIOSIS. J THOUGHT 8,123-130 AP 73.

THE AUTHOR CHALLENGES THE ASSUMPTION THAT AUTHORITARIAN AND INTERVENTIONIST GOVERNMENTS ARE THE BEST MEANS TO PROMOTE POLITICAL DEVELOPMENT AND ACHIEVE MODERNITY. TWO APPROACHES TO POLITICAL DEVELOPMENT ARE ANALYZED: 1) AUTHORITARIAN AND 2) SYMBIOTIC. DURKHEIM'S CONCEPT OF ORGANIC SOLIDARITY IS A KEY ASPECT OF THE SYMBIOTIC APPROACH. THE ARTICLE CONCLUDES THAT POLITICAL DEVELOPMENT IS BEST ACHIEVED BY MAXIMUM ACCOMMODATION OF DIVERSE CLAIMS AND THAT MUCH OF THE IMPETUS FOR CHANGE MUST BE EXTRA-GOVERNMENTAL.

BELNAP, NUEL D. S-P INTERROGATIVES. J PHIL LOG 1,331-346 AG 72.

BY AN 'S-P INTERROGATIVE' IS MEANT AN ENGLISH INTERROGATIVE SOMETHING LIKE ONE OF THE FOLLOWING FOUR: (1) WHICH S IS A P?; (2) WHICH S'S ARE P'S?; (3) WHAT'S (AN EXAMPLE OF) AN S WHICH IS A P?; (4) WHAT ARE SOME (EXAMPLES OF) S'S WHICH ARE P'S? BUILDING ON PREVIOUS WORK IN THE LOGIC OF INTERROGATIVES, THREE DIFFERENT FORMAL RECONSTRUCTIONS OF THESE INTERROGATIVES ARE PROPOSED, EACH OF WHICH ACCOUNTS FOR THE SIMILARITIES AND DIFFERENCES AMONG (1)-(4). THE PRIMARY AIM IS TO GIVE AN ACCOUNT OF THESE INTERROGATIVES IN TERMS OF THEIR POSSIBLE ANSWERS, AND PARTICULAR ATTENTION IS GIVEN TO THE WAY IN WHICH S-TERMS AND P-TERMS ENTER DIFFERENTLY INTO THE LOGIC OF THE SITUATION. AN EFFORT IS MADE TO BEGIN EVALUATION OF THE THREE PROPOSED RECONSTRUCTIONS.

BELOHRADSKY, VACLAV. FENOMENOLOGIA COME FILOSOFIA DELLA CULTURA. G METAF 27,417-441 S-D 72.

BELOK, MICHAEL V. ALIENATED: THE COLLEGE PROFESSOR. J THOUGHT 7,280-287 N 72.

THE PURPOSE OF THIS STUDY IS TO EXAMINE THE ATTITUDES EVINCED IN LITERATURE REGARDING THE COLLEGE PROFESSOR. NOVELS FROM 1940 TO 1972 WERE EXAMINED AND THE CONCLUSION BASED ON A CONTENT ANALYSIS WAS THAT COLLEGE PROFESSORS ARE DEPICTED AS ALIENATED INDIVIDUALS AND ARE LIKELY TO BE SO DEPICTED IN THE FUTURE.

BEN-SHLOMO, JOSEPH. SHMUEL HUGO BERGMAN'S "THE HISTORY OF PHILOSOPHY FROM NICHOLAUS CUSANUS TO THE AGE OF ENLIGHTMENT" (IN HEBREW). IYYUN 22,54-66 JA-JL 71.

IN S.H. BERGMAN'S CONCEPTION OF THE HISTORY OF MODERN PHILOSOPHY REVEALS SOME SYSTEMATIC AND THEORETICAL PRESUPPOSITIONS, WHICH, I BELIEVE, UNDERLIE THE HISTORICAL ACCOUNT. THESE PRESUPPOSITIONS, I MAINTAIN, ARE BOTH KANTIAN AND HEGELIAN. I EXPLAIN WHY DOES BERGMAN CHOSE NICHOLAS CAUSANUS AS HIS STARTING POINT AND HOW HE PRESENTS MODERN PHILOSOPHY AS DEVELOPING TOWARD KANT'S COPERNICAN REVOLUTION. MY MAIN CRITICISM IS DIRECTED AGAINST BERGMAN'S VIEW OF SPINOZA. ALSO DISCUSSED IS BERGMAN'S VIEW OF THE PLACE OF JEWISH PHILOSOPHY IN THE HISTORY OF PHILOSOPHY.

BEN-SHLOMO, JOSEPH. THE TEACHING OF PHILOSOPHY IN SECONDARY SCHOOLS AND UNIVERSITIES (IN HEBREW). IYYUN 23,1-55 JA 72.

BENAKIS, LINOS G. DIE ENTSTEHUNG DER VERNUNFTSEELE NACH ARISTOTELES UND DER CHRISLICHEN LEHRE: ANLASSLICH EINES NEUEN TESTES VON ARETHAS (IN GREEK). PHILOSOPHIA (IN GREEK) 327-336 1972.

NACH ARETHAS VON KAISAREIA WIRD DIE VERNUNFTSEELE VOM GOTT ALS VOLLKOMMENE SCHON DURCH DIE EMPFAENGNIS DEM LEIB VERLIEHEN. DAMIT WIRD AUSDRUECKLICH DIE VON ARISTOTELES IN DE GEN. ANIM. B 3 DARGELEGTE LEHRE VON DER BESEELUNG DES KOERPERLICHEN PRODUKTS IN ENTFALTUNGSETAPPEN VERWORFEN. ANDERERSEITS STEHT ARETHAS MIT SEINER

THESE NICHT AUF DEM BODEN DER OFFIZIELLEN LEHRE DER KIRCHE UND DER PATRISTISCHEN TRADITION, SONDERN STELLT SICH HINTER GREGOR VON NYSSA, DER DIE GLEICHZEITIGE ENTSTEHUNG DER SEELE UND DES LEIBES LEHRTE. DER AUFSATZ ENTHAELT EINE UEBERSICHT DER ANGESCHNITTENEN PROBLEMATIK BIS ZUM AUSKLANG VON BYZANZ.

BENAVENTE, JAIME WILLIAMS. IL PROBLEMA DELLA LEGGE GIURIDICA NATURALE IN PASCAL. AN DATED SUAREZ 12,107-145 1972.

BENDER, FREDERIC L. MARXISM EAST AND WEST: LENIN'S REVISIONS OF ORTHODOX MARXISM AND THEIR SIGNIFICANCE FOR NON-WESTERN REVOLUTION. PHIL EAST WEST 23,299-313 JL 73.

TO THE QUESTION: 'WHAT IS THE RELATION FOR MARX BETWEEN PHILOSOPHY AND REVOLUTION?' IT IS REPLIED THAT, ONCE HE COLLAPSED THE YOUNG-HEGELIAN DISTINCTION BETWEEN CRITICAL AND SPECULATIVE PHILOSOPHY, PHILOSOPHY PER SE HAS NO INTRINSIC RELATION TO REVOLUTION EXCEPT INSOFAR AS IT TRANSFORMS ITSELF INTO A REVOLUTIONARY INTERPRETATION OF HISTORY AND SOCIETY. THERE THEN FOLLOWS AN ACCOUNT OF THE EVOLUTION OF MARXIST THOUGHT, INCLUDING MARX'S CONCEPT OF ALIENATED LABOR AND THE MATERIALIST INTERPRETATION OF HISTORY; ENGELS' ONTOLOGICAL MATERIALISM AND REFORMISM IN POLITICS; LENIN'S REVISIONS OF DIALECTICAL MATERIALISM, CONCEPTION OF THE COMMUNIST PARTY AS THE 'VANGUARD' OF THE PROLETARIAT, IDEA OF THE ROLE OF THE PEASANTRY IN COMMUNIST REVOLUTION IN UNDERDEVELOPED COUNTRIES; STALIN'S AND MAO'S DEVELOPMENTS OF LENIN'S POSITIONS; AND A BRIEF NOTE ON THE CONCEPTUAL ASPECTS OF THE SINO-SOVIET RIFT.

BENDICK, JOHANNES. GOD AND WORLD IN JOHN OF THE CROSS. PHIL TODAY 16,281-291 WINT 72.

BENDITT, THEODORE M. THE PUBLIC INTEREST. PHIL PUB AFFAIRS 2,291-311 SPR 73.

THERE ARE INTERESTS WHICH ARE SHARED BY ALL OF THE MEMBERS OF THE PUBLIC, AND SUCH INTERESTS ARE PUBLIC INTERESTS. AN ACT OR POLICY IS IN THE PUBLIC INTEREST IF AND ONLY IF IT PROMOTES OR PROTECTS ONE OF THESE INTERESTS, EVEN THOUGH IT MAY NOT BE IN THE INTEREST OF SOME MEMBERS OF THE PUBLIC. THIS INVOLVES A COLLECTIVE CONCEPTION OF THE PUBLIC INTEREST, WHICH IS TO BE DISTINGUISHED FROM A DISTRIBUTIVE CONCEPTION. I ARGUE THAT THE LATTER PRODUCES DIFFICULTIES NOT PRODUCED BY THE FORMER.

BENEYTO, R. MODELO DEDUCTIVO DE EXPLICACION DE LEYES. TEOREMA 113-118 JE 72.

BENHAMIDA, KHEMAIS. SARTRE'S EXISTENTIALISM AND EDUCATION: THE MISSING FOUNDATIONS OF HUMAN RELATIONSHIPS. EDUC THEORY 23,230-238 SUM 73.

BENINCASA, CARMINE. FELDWEG E HOLZWEGE HEIDEGGERIANI. SAPIENZA 24,163-174 AP-JE 71.

HEIDEGGER FONDA L'IMPORTANZA DELL'ESISTENTE, COME EVENTO DI UNA PRESENZA ORIENTATA ED APERTA: DI QUI VIENE LA CENTRALITA DELL'ESSERE, E QUINDI DI UNA NUOVA ONTOLOGIA. L'UOMO SI PONE NELL'APERTURA DELL'ESSERE. IL DASEIN NON E QUI O LA. ESSO E LA SUA APERTURA, LA SUA IMMEDIATEZZA. NON VI SARA DA CERCARE PIU ALCUNA MEDIAZIONE, AL DI FUORI DEL DASEIN STESSO. POICHE VI E IMMEDIATEZZA, V'E PENSIERO, CONSCIENZA E QUINDI DOMANDA DI VERITA, DI UNA VERITA CHE NON PUO ESSERE ETERNA. LA VERITA PUO ESSERE CONOSCIUTA SOLO DA CHI PUO ARTICOLARE L'INTERROGATIVO E DARVI UNA RISPOSTA. IL DASEIN E IL LUOGO DELLA VERITA DA FARE. LA NOSTRA CONDIZIONE E IL COMPITO DELL'ESISTERE NELLE SITUAZIONI DELLA MORTE. LA PRECARIETA DELL'UOMO STA NEL FATTO CHE NON SPETTA ALL'UOMO IL DECIDERE E LO SCEGLIERE DI ESISTERE INTERROGATIVAMENTE. IN QUESTO SENSO LA NOSTRA ESISTENZA E IDENTITA/DIFFERENZA. NOI SIAMO LA

NOSTRA STESSA APERTURA NELL'ASCOLTO E NELL'INTERROGAZIONE. QUESTO E IL VERO VERSTEHEN DELL'ESISTENTE. (EDITED).

BENJAMIN, MARTIN. PACIFISM FOR PRAGMATISTS. ETHICS 83,196-213 AP 73.

PACIFISM, IN ITS PRINCIPLED OR ABSOLUTE VERSIONS, IS OFTEN REGARDED AS A HOPELESSLY SOFT-HEADED DOCTRINE. BUT THESE ARE NOT THE ONLY FORMS THAT PACIFISM CAN TAKE. IN CERTAIN CIRCUMSTANCES WE MAY REFUSE TO INFLICT BODILY HARM ON PRAGMATIC RATHER THAN PURELY PRINCIPLED GROUNDS. IN THIS PAPER I ARGUE THAT PRACTICAL AS WELL AS MORAL FACTORS RENDER A CERTAIN VERSION OF PACIFISM WORTHY OF SERIOUS CONSIDERATION.

BENNETT, DAVID W. AN ELEMENTARY COMPLETENESS PROOF FOR A SYSTEM OF NATURAL DEDUCTION. NOTRE DAME J FORM LOG 14,430-432 JL 73.

A SYSTEM OF NATURAL DEDUCTION FOR THE PREDICATE CALCULUS IS DESCRIBED, BASED ON THE OPERATIONS OF NEGATION, CONJUNCTION, AND UNIVERSAL QUANTIFICATION, WITH SIMPLIFICATION, CONJUNCTION, UNIVERSAL INSTANTIATION, UNIVERSAL GENERALISATION, AND INDIRECT PROOF AS RULES OF DEDUCTION. THEN A SIMPLE MECHANICAL ROUTINE FOR CONSTRUCTING DEDUCTIONS IS DESCRIBED, BASED ON THESE RULES, THUS DEFINING THE NOTION OF CANONICAL DEDUCTION. NOW LET SOME ARBITRARY FORMULA F BE GIVEN WHICH IS TO BE PROVED. CONSIDER THE CLASS C CONSISTING OF ALL FORMULAS WHICH CAN BE REACHED BUT NOT DISCHARGED BY ROUTINE STEPS OF CANONICAL DEDUCTION, BEGINNING WITH THE NEGATION OF F AS INITIAL FORMULA. WE DEFINE AN INTERPRETATION IN THE NATURAL NUMBERS BY TAKING AS TRUE ALL ATOMIC FORMULAS IN C. A STRAIGHTFORWARD INDUCTIVE PROOF BY CASES THEN SUFFICES TO SHOW THAT THE NON-ATOMIC FORMULAS IN C ARE TRUE AS WELL. IF OUR INITIAL ASSUMPTION LEADS TO A CONTRADICTION, F IS PROVED; IF NOT, THE NEGATION OF F IS IN C AND THEREFORE TRUE IN OUR INTERPRETATION, SO THAT F IS NOT UNIVERSALLY VALID. THIS ESTABLISHES COMPLETENESS OF THE SYSTEM.

BENNETT, JOHN B. A SUGGESTION ON 'CONSCIOUSNESS' IN "PROCESS AND REALITY". PROCESS STUD 3,41-42 SPR 73.

BENNETT, JOHN B. UNMEDIATED PREHENSIONS: SOME OBSERVATIONS. PROCESS STUD 2,222-225 FALL 72.

WHITEHEAD IS AMBIGUOUS ABOUT THE ACCESS OF THE PRESENT TO THE PAST. I ISOLATE TWO CONFLICTING EXPLANATIONS HE PROVIDES IN "PROCESS AND REALITY" AND PROPOSE A THIRD AS AUTHORITATIVE.

BENNETT, JOHN B. WHITEHEAD AND PERSONAL IDENTITY. THOMIST 37,510-521 JL 73.

IN "A CHRISTIAN NATURAL THEOLOGY," JOHN B COBB PRESENTS A WHITEHEADIAN THEORY OF PERSONAL IDENTITY WHICH HE ARGUES IS ADEQUATE TO HUMAN EXPERIENCE. I SUGGEST THAT COBB'S ARGUMENT, WHILE IMPORTANT, INCORRECTLY RELATES THE RESOURCES IT IDENTIFIES. I THEN ATTEMPT TO SKETCH THE INTERPLAY OF MEMORY, DISPOSITION, AND INTENTIONAL ACTION AS GROUNDS FOR ASCRIPTIONS OF IDENTITY WITHIN THE CONTEXT PROVIDED BY WHITEHEAD'S PHILOSOPHY.

BENNETT, JOHN G. INTERNATIONAL ACADEMY FOR CONTINUOUS EDUCATION. SYSTEMATICS 10,227-236 MR 73.

THE ARTICLE, THE OPENING LECTURE OF THE 1972-73 COURSE AT THE INTERNATIONAL ACADEMY FOR CONTINUOUS EDUCATION, POSES TWO QUESTIONS. WHAT KIND OF PERSON DO WE WANT TO BE? WHAT KIND OF WORLD DO WE WANT OURSELVES AND OUR DESCENDENTS TO LIVE IN? ON AN EARTH WITH INCREASING POPULATION AND DIMINISHING RESOURCES, MEN MUST LEARN TO DISCIPLINE THEMSELVES TO TAKE NO MORE THAN NECESSARY. THE COURSE OFFERS TECHNIQUES AND OPPORTUNITIES TO ATTAIN FREEDOM FROM THE

CONTRADICTORY FORCES WITHIN MAN WHICH BLIND HIM TO THIS REALITY. THE WORK IS ONLY POSSIBLE THROUGH THE DECISION OF EACH INDIVIDUAL.

BENNETT, JONATHAN. SHOOTING, KILLING AND DYING. CAN J PHIL 2,315-323 MR 73.

IN THIS ARTICLE IT IS ARGUED THAT AN ACTION WHICH AT THE TIME IT IS OCCURS IS A SHOOTING BUT NOT A KILLING MAY LATER BECOME A KILLING THROUGH THE DEATH OF THE VICTIM. THIS IS COMPARED WITH THE POSTHUMOUS ACQUISITION OF FAME BY A PERSON, ETC.

BENNETT, JONATHAN. THE MEANING-NOMINALIST STRATEGY. FOUND LANG 10,141-168 MY 73.

SOME PROBLEMS ABOUT THE RELATIONSHIPS BETWEEN MEANING AND CONVENTION ARE DISCUSSED, WITH THE AID OF WORK BY H P GRICE AND DAVID LEWIS. A SIGNIFICANT MODIFICATION OF LEWIS'S ANALYSIS OF THE CONCEPT OF CONVENTION IS OFFERED.

BENNETT, PHILIP W. EVIL, GOD AND THE FREE WILL DEFENSE. AUSTL J PHIL 51,39-50 MY 73.

THE AUTHOR CRITICALLY EXAMINES AND REJECTS ALVIN PLANTINGA'S DEFENSE OF THE FREE WILL THEODICY, AS PRESENTED IN CHAPTER SIX OF PLANTINGA'S "GOD AND OTHER MINDS". IF THE AUTHOR'S ARGUMENTS ARE CORRECT, THEN ANY ATTEMPT ON THE PART OF THE RATIONAL APOLOGIST TO EXPLAIN EVIL BY REFERENCE TO MAN'S FREE WILL MUST BE CONSIDERED FUTILE. SINCE THE ARGUMENTS PRESENTED WILL BE SEEN AS SUPPORTING NATURAL ATHEOLOGY (WHICH, FOR PLANTINGA, IS "THE ATTEMPT...TO SHOW THAT, GIVEN WHAT WE KNOW, IT IS IMPOSSIBLE OR UNLIKELY THAT GOD EXISTS"), THE ARTICLE ENDS WITH THE CLAIM THAT BOTH RATIONAL APOLOGETICS AND NATURAL ATHEOLOGY ARE CONCEPTUALLY CONFUSED, AND THAT THIS CONFUSION CAN BE TRACED TO THEIR FAILURE TO UNDERSTAND THE NATURE OF RELIGIOUS BELIEF.

BENSE, MAX. BREVE ESTETICA ABSTRACTA. CONVIVIUM 30,85-102 1969.

BERALDI, PIERO. EDUCAZIONE ESTETICA ED UMANESIMO INTEGRALE. G CRIT FILOSOF ITAL 51,457-464 JL-S 72.

BERAN, H. OUGHT, OBLIGATION AND DUTY. AUSTL J PHIL 50,207-221 D 72.

I ARGUE FOR THE CLAIMS THAT (1) OUGHT-OBLIGATION-AND DUTY-STATEMENTS ARE NOT LOGICALLY EQUIVALENT. (2) ROSS'S NOTION OF A PRIMA FACIE DUTY (OBLIGATION) IS UNNECESSARY AND CONFUSED. I THEN SUGGEST THAT ONCE CLAIMS (1) AND (2) ARE ACCEPTED THE COMMITMENT ACCOUNT OF OBLIGATION, THE ROLE ACCOUNT OF DUTY AND THE CONCLUSIVE-REASON ACCOUNT OF OUGHT BECOME PLAUSIBLE. I ANSWER SOME OBJECTIONS TO THESE ACCOUNTS OF OBLIGATION, DUTY AND OUGHT AND SUGGEST SOME REASONS WHY OBLIGATION-DUTY-AND OUGHT-STATEMENTS SHOULD FOR SO LONG HAVE BEEN CONSIDERED LOGICALLY EQUIVALENT ALTHOUGH THEY ARE NOT.

BERENDA, C W. ARE NATURAL LAWS SIMPLIFIED EMPIRICALLY USEFUL TAUTOLOGIES? SW J PHIL 4,93-99 SUM 73.

SOME IDEAS OF JOHN F MILLER ARE EXTENDED TO ALL NATURAL LAWS. KARL POPPER'S RELEVANT IDEAS ARE ALSO EXAMINED. THE FINAL PROPOSAL IS THAT THE ENTIRE BODY OF SCIENTIFIC LAWS MAY BE REGARDED AS EMPIRICALLY USEFUL TAUTOLOGIES UNDER THE GUIDANCE OF SYSTEMIC SIMPLICITY--NO AD HOC HYPOTHESES: THESE ARE TO BE AVOIDED IF POSSIBLE.

BERENDA, CARLTON W. DE BROGLIE AND BOHR YET ONCE MORE. SW J PHIL 3,137-139 FALL 72.

AN ADVERSE COMMENTARY ON SILVA AND LOCHAK'S 'QUANTA' (1969), WITH A FOREWORD BY DE BROGLIE. FREEDOM ('A' 'LA' BOHR) OF ABSTRACT QUANTUM MECHANICAL EQUATIONS FROM CLASSICAL PICTURES IS HERE ADVOCATED.

BERENT, PAUL. DISCONFIRMATION BY POSITIVE INSTANCES. PHIL SCI 39,522 D 72.

THE PROBABILITY OF SOME GENERALIZATIONS CAN BE LOWERED BY SOME OF THEIR POSITIVE INSTANCES. MORE IMPORTANTLY, IT IS SHOWN THAT BOTH THE DEGREE AND DIRECTION OF CHANGE IN PROBABILITY BROUGHT ABOUT BY NEW EVIDENCE DEPEND ON THE SPECIFIC CHARACTER OF THE OLD EVIDENCE RATHER THAN MERELY DEPENDING ON THE PROBABILITY OF THE GENERALIZATION GIVEN THE OLD EVIDENCE.

BERENT, PAUL. THEORETICAL TERMS IN INFINITE THEORIES. PHIL SCI 40,129 MR 73.

BERG, WILLIAM. A NOTE ON IMAGERY AS IDEOLOGY IN ZOLA'S 'GERMINAL'. CLIO 2,43-45 O 72.

BERGEL, LIENHARD. A CONVERSATION WITH FRANCESCO FLORA. RIV STUD CROCE 9,304-305 JL-D 72.

FLORA'S INDIVIDUALITY: A MAN OF GREAT LEARNING, BUT UN-PROFESSORIAL IN MANNERS. HIS ACHIEVEMENTS: A WIDE ACQUAINTANCE WITH THE PAST COMBINED WITH A SYMPATHETIC CURIOSITY FOR THE PRESENT; A CRITIC OF THE AVANT-GARDE WHO WAS AHEAD OF HIS TIME. A LITTLE-KNOWN DETAIL OF HIS LIFE, ABOUT WHICH HE INFORMED ME: THE ADMINISTRATION OF COLUMBIA UNIVERSITY CANCELLED AN INVITATION FOR A GUEST PROFESSORSHIP WHEN IT LEARNED THAT ON A LECTURE TOUR ON LEONARDO DA VINCI HE HAD INCLUDED THE SOVIET UNION, READING THERE THE SAME PAPER HE HAD READ ELSEWHERE.

BERGEN JR, TIMOTHY J. THE SOCIOLOGICAL MIND OF THORSTEIN VEBLEN. J THOUGHT 8,224-231 JL 73.

THOUGH VEBLEN IS REGARDED AS ONE OF THE MOST CONSIDERABLE THINKERS IN THE FIELD OF ECONOMICS YET PRODUCED IN AMERICA, HE IS PERHAPS BETTER UNDERSTOOD AS A SOCIOLOGIST, AND ONE, AT THAT, WHO WAS AS SEVERELY CRITICAL OF LIFE AS HE WAS OF ITS ACCEPTED STANDARDS. VEBLEN WOULD NOT BE CONFINED TO ONE FIELD AMONG THE SOCIAL SCIENCES. HIS SUPERIOR INTELLECTUAL ABILITIES MADE IT POSSIBLE FOR HIM TO ROAM FREELY AMONG THE VARIOUS SCIENCES. HE PICTURED THE SOCIAL SCIENCES AS INTERRELATED TO A DEGREE WHICH MADE DIVISION IMPOSSIBLE. SHORTLY BEFORE VEBLEN'S DEATH, SOCIOLOGISTS BEGAN TO TAKE NOTE OF VEBLEN'S CONTRIBUTION TO THEIR FIELD. THEY FOUND HE HAD MADE A DISTINCT CONTRIBUTION AS A CRITIC OF THE PECUNIARY CULTURE OF AMERICA. THEY FOUND POLITICAL IMPLICATIONS CLOSELY TIED TO SOCIAL CONDITIONS BY VEBLEN. VEBLEN'S CONTRIBUTION TO SOCIOLOGY HAS INCLUDED HIS CRITICISM OF THE PECUNIARY CULTURE, HIS POLITICAL ANALYSIS, AND HIS CRITICISMS AND SUGGESTIONS AS TO 'HIGHER LEARNING.' IMPRESSIONS OF HIS CONTEMPORARIES IN THIS FIELD HAVE BEEN RECORDED IN THIS PAPER.

BERGER JR, HARRY. OUTLINE OF A GENERAL THEORY OF CULTURAL CHANGE. CLIO 2,49-63 C 72.

BERGER, GEORGE. TEMPORALLY SYMMETRIC CAUSAL RELATIONS IN MINKOWSKI SPACE-TIME. SYNTHESE 24,58-71 JL-AG 72.

I PROVIDE A MATHEMATICAL FRAMEWORK FOR TREATMENT OF A CERTAIN CAUSAL RELATION IN SPECIAL RELATIVITY. THIS RELATION HOLDS BETWEEN TWO EVENTS IFF THEY ARE SEPARATED BY A TIMELIKE OR NULL INTERVAL. I DEMONSTRATE THE ADEQUACY OF THIS RELATION FOR THE DESCRIPTION (IN A PRECISE SENSE) OF SPECIAL RELATIVISTIC SPACETIME.

BERGER, M I. PHILOSOPHIC METHOD AND EDUCATIONAL CONCEPTS. PROC PHIL EDUC 28,298-306 1972.

BERGERON, MARIE-INA. LA LANCE ET LE BOUCLIER. ETUDES 334,515-536 N 71.

L'ARTICLE "LANCE ET BOUCLIER" CHERCHE A ETABLIR LE RAPPORT ENTRE LA DIALECTIQUE MATERIALISTE DE MARX ET LA DIALECTIQUE FONDAMENTALE DE LA PENSEE CHINOISE. D'UNE PART, CHINE ANCIENNE ET MARXISME VOIENT DANS LA DIALECTIQUE "L'ESSENCE MEME DES CHOSES", D'AUTRE PART LA DIALECTIQUE DE LA CHINE ANCIENNE OU YIN/YANG, NE SE CONCOIT PAS SANS REFERENE A UN 3EME ELEMENT 'L'INVISIBLE TAO' QUE MAO REFUSE APRES MARX. CE REFUS BOULVERSE LA DIALECTIQUE ANCIENNE. L'HARMONIE YIN/YANG DEVIENT LUTTE. AUSSI POUR EXPRIMER CETTE NOUVELLE RELATION MAO A-T-IL CHOISI L'EXPRESSION MAO-TOUEN "LANCE ETBOUCLIER". DE NOMBREUX TEXTES ANCIENS ET MODERNES APPUIENT LA THESE SOUTENUE DANS CET ARTICLE.

BERGERON, MARIE-INA. MAN: HINGE OF THE UNIVERSE. MAIN CURRENTS 29,138-145 MR-AP 73.

THE ARTICLE "MAN, HINGE OF THE UNIVERSE", INTENDS TO GIVE AN INSIGHT INTO THE PARTICULAR VISION OF CHINA BASED ON THE I CHING, THE YUE LING, HUNG FAN AND SO ON. CHINA HAS NEVER ACCEPTED OUR WESTERN SPIRIT MATTER DICHOTOMY. FROM THE VERY BEGINNING OF HER AWAKENING SHE HAS PERCEIVED THE HUMANO-COSMIC PHENOMENON AS A HARMONY BETWEEN TWO POLARITIES, AND HAS SEEN MAN AS THE MOST PERFECT UNITY OF THESE TWO POLES. SUCH AN OUTSTANDING POSITION ENABLES HIM TO UNDERSTAND AND TO EXPRESS THE FATHOMLESS MEANING OF THE '10.000 THINGS'.

BERGMAN, SHMUEL HUGO. THE STRUCTURE OF SCIENTIFIC REVOLUTIONS (ON THOMAS S KUHN'S BOOK OF THE SAME TITLE) (IN HEBREW). IYYUN 22,225-244 O 71.

BERGSTROM, LARS. ON THE COHERENCE OF ACT-UTILITARIANISM. ANALYSIS 33,98-102 JA 73.

THE ARTICLE IS A REPLY TO PROFESSOR CASTANEDA'S CRITICISM OF A RECURSIVE FORMULATION OF ACT-UTILITARIANISM WHICH I HAVE SUGGESTED IN AN EARLIER PAPER (ANALYSIS 29.2) AND WHICH WAS INTENDED TO SATISFY THE DEONTIC PRINCIPLE THAT 'OUGHT' IS DISTRIBUTABLE OVER CONJUNCTIONS. I ARGUE THAT CASTANEDA'S ARGUMENTS AGAINST MY FORMULATION ARE INCONCLUSIVE.

BERGSTROM, LARS. REPLY TO BRONAUGH. THEORIA 38,148-149 1972.

IN THIS SHORT NOTE IT IS ARGUED THAT THE CONSEQUENCES OF A COMPOUND ACTION DOES NOT ALWAYS CONSIST OF THE CONSEQUENCES OF ITS COMPONENTS. AN EXAMPLE IS GIVEN TO SHOW THIS.

BERKA, K. HOELDER'S AND HUNTINGTON'S AXIOMATIZATIONS OF ABSOLUTE MAGNITUDES. TEOR METOD 4,15-24 1972.

THE PAPER IS CONCERNED WITH AN ANALYSIS OF HOELDER'S (1901) AND HUNTINGTON'S (1902) AXIOMATIZATIONS OF EXTENSIVE MAGNITUDES. SPECIAL ATTENTION IS DEVOTED TO THEIR INTENDED INTERPRETATIONS IN CONNECTION WITH AN EXAMINATION OF THE TERMS 'QUANTITY' AND 'MAGNITUDE'. THE RESULTS ARE USED FOR EVALUATING THE SCOPE AND MERITS OF THE AXIOMATIC METHOD IN CONTEMPORARY MEASUREMENT THEORY.

BERKI, R N AND PARÉKH, BHIKHU. THE HISTORY OF POLITICAL IDEAS: A CRITIQUE OF Q SKINNER'S METHODOLOGY. J HIST IDEAS 34,163-184 AP-JE 73.

QUENTIN SKINNER'S ARGUMENTS AGAINST SOME OF THE METHODOLOGICAL TOOLS OF THE HISTORIAN OF IDEAS ARE CONSIDERED AND REJECTED. WHILE SKINNER IS RIGHT TO CONTEND THAT WE SHOULD EXAMINE EACH WRITER IN HIS HISTORICAL CONTEXT AND ELUCIDATE HIS INTENTIONS BEFORE ASCRIBING

VIEWS TO HIM, HE IS WRONG NOT TO SEE THAT MANY OF THE PROBLEMS WITH WHICH POLITICAL WRITERS ARE CONCERNED ARE UNIVERSAL IN SCOPE AND OF PERENNIAL INTEREST. HISTORIANS OF IDEAS ARE FULLY JUSTIFIED IN ORGANIZING THEIR SUBJECT MATTER IN TERMS OF TRADITIONS, PERIOD AND PARADIGMS. THIS IS THE ONLY WAY INTELLECTUAL HISTORY CAN BE MADE STIMULATING AND GIVEN A SENSE OF PERSPECTIVE.

BERLEANT, ARNOLD. THE VERBAL PRESENCE: AN AESTHETICS OF LITERARY PERFORMANCE. J AES ART CRIT 31,339-345 SPR 73.

APPEARANCES TO THE CONTRARY, THE LITERARY ARTS ARE THE MOST DIFFICULT TO ILLUMINATE, SINCE THEY ENCOURAGE AN EQUIVOCATION BETWEEN LANGUAGE IN LITERATURE AND LANGUAGE ABOUT LITERATURE. THIS ESSAY EXAMINES THE DIFFERENCE BETWEEN LANGUAGE AND SPEECH, BETWEEN THE ANALYTIC AND PERCEPTUAL FUNCTIONS OF LANGUAGE, AND THE NATURE OF LITERARY PERFORMANCE. HAVING DRAWN THESE DISTINCTIONS AND ARGUED FOR THE UBIQUITY OF PERFORMANCE IN LITERATURE, THE ESSAY SKETCHES A PHENOMENOLOGY OF THE SPOKEN WORD AS A UNIFIER OF WORD WITH AWARENESS, SPEECH WITH THE SPEAKER, THOUGHT WITH THE THINKER, AND MAN AND HIS DIRECT EXPERIENCE.

BERLINSKI, DAVID. PHILOSOPHICAL ASPECTS OF MOLECULAR BIOLOGY. J PHIL 69,319-335 15 JE 72.

RECENT WORK IN MOLECULAR BIOLOGY HAS CONVERGED ON A 'CENTRAL DOGMA' OR PARADIGM THAT TAKES IN THE BACTERIAL CELL'S ABILITY TO 'STORE', 'REPLICATE', 'EXPRESS' AND 'CHANGE' BIOLOGICAL INFORMATION. THE FACTS HAVE A CERTAIN RIPENESS FOR FORMAL MODELLING, BUT IT IS NO EASY MATTER TO HIT ON ABSTRACT THEORIES THAT PROVIDE FAITHFUL MODELS. 'AUTOMATA' THEORY COMES NATURALLY TO MIND IN VIEW OF THE BACTERIAL CELL'S MANY COMPUTATIONAL OR MECHANICAL ACTIVITIES, BUT THERE IS SOME CONCEPTUAL AWKWARDNESS INVOLVED IN MATCHING MACHINES TO CELLS. THE TROUBLE LIES WITH THE DOCTRINE THAT BIOLOGICAL CHANGE IS RANDOM: MACHINES WITH ARBITRARILY FIDDLED-WITH PROGRAMS SIMPLY JAM. THE SAME POINT CAN BE MADE MORE DIRECTLY BY APPEALING TO THE SIMILARITIES AVAILABLE FOR INSPECTION IN THE STOCK OF EXISTING PROTEINS. ALL THIS SUGGESTS THAT THE NUCLEIC ACIDS--THE INFORMATIONAL MACROMOLECULES THAT RUN THE CELL--ARE UNDER CONSTRAINTS OF A FAIRLY SEVERE SORT. SYMMETRIES MAY BE INVOLVED, POSSIBLY TRANSFORMATIONS OF AN ABSTRACT KIND. BUT THERE IS NO REASON TO SUPPOSE THAT SUCH CONSTRAINTS WILL HAVE A READY CHEMICAL OR PHYSICAL EXPLANATION.

BERLOWITZ, MARVIN J. THE DIALECTICS OF YOUTH CULTURE: OLD WINE IN NEW BOTTLES? SOCIAL THEOR PRACT 2,243-252 FALL 72.

DIALECTICAL AND HISTORICAL MATERIALISM IS EMPLOYED AS A THEORETICAL MODEL TO INVESTIGATE THE HYPOTHESIS THAT THE RECENT CULTURAL UPHEAVAL AMONG YOUTH IN THIS COUNTRY, VARIOUSLY REFERRED TO AS 'WOODSTOCKNATION', 'YOUTH CULTURE,' 'CULTURAL REVOLUTION' ETC. WILL PLAY A DECISIVE ROLE IN BRINGING ABOUT A SOCIALIST REVOLUTION IN AMERICA. IN ANALYZING THE SIGNIFICANCE OF WOODSTOCKNATION'S MUSIC, ART, DRUGS, POLITICS, 'ALTERNATE INSTITUTIONS' AND ITS RELATIONSHIP TO THE PROLETARIAT THE CASE IS MADE THAT, IN FACT, YOUTH CULTURE HAS SERVED AS A SAFETY VALVE AND A MEANS OF PACIFICATION SERVING THE INTERESTS OF THE CAPITALIST CLASS, AND HAVING VERY LITTLE IF ANY EFFECT ON THE POLITICAL ECONOMY OF THIS SOCIETY. ALTHOUGH THE TONE OF THE ANALYSIS IS SEVERELY CRITICAL IT ENDS ON AN OPTIMISTIC NOTE OUTLINING THE POSSIBILITIES FOR WOODSTOCKNATION TO ASSUME A SIGNIFICANT ROLE IN REVOLUTIONARY SOCIAL CHANGE.

BERMAN, DAVID. ON MISSING THE WRONG TARGET: A CRITICISM OF SOME CHAPTERS IN JONATHAN BENNETT'S "LOCKE, BERKELEY, HUME: CENTRAL THEMES". HERMATHENA 113,54-67 SUM 72.

AGAINST BENNETT'S CLAIMS THAT BERKELEY MISREPRESENTED AND MISTAKENLY ATTACKED LOCKE ON THE SUBJECT OF MATERIAL SUBSTANCE AND THE PRIMARY-SECONDARY QUALITY DISTINCTION, I QUESTION WHETHER LOCKE WAS, INDEED, BERKELEY'S TARGET ON THESE TOPICS.

BEROFSKY, BERNARD. THE COUNTERFACTUAL ANALYSIS OF CAUSATION. J PHIL 70,568-569 11 O 73.

THIS IS AN ABSTRACT OF A PAPER PRESENTED IN AN APA SYMPOSIUM ON CAUSATION, DECEMBER 28, 1973, COMMENTING ON DAVID LEWIS, "CAUSATION." THE MATERIAL ADEQUACY OF LEWIS'S ANALYSIS IS CALLED INTO QUESTION BY EXAMPLES OF CAUSES THAT DO NOT TURN OUT TO BE SUCH ON HIS ANALYSIS AND EVENTS THAT ERRONEOUSLY BECOME CAUSES ON THAT SAME ANALYSIS. THE DOCTRINE IS CRITICIZED FURTHER FOR ITS USE OF A VAGUE NOTION IN A CONTEXT IN WHICH NO PRE-ANALYTIC VAGUENESS OF THE APPROPRIATE SORT EXISTS. THE COUNTERFACTUAL ANALYSIS IS OFFERED AS AN ALTERNATIVE TO THE REGULARITY THEORY IN LARGE MEASURE BECAUSE IT PRESUMABLY ENABLES DISTINCTIONS THAT ARE TROUBLESOME FOR THE REGULARITY THEORIST, LIKE THE DISTINCTION BETWEEN CAUSE AND TRACE, TO BE MADE. THE MOST SERIOUS CRITICISM OF THE COUNTERFACTUAL ANALYSIS, THEREFORE, IS ITS FAILURE TO CAPTURE THESE DISTINCTIONS ADEQUATELY. THE PROBLEMS CONFRONTING THE COUNTERFACTUAL ANALYSIS ARE SHOWN TO BE INAPPLICABLE TO OR RESOLVABLE BY THE REGULARITY THEORY. A PROPOSAL IS MADE AS TO THE WAY IN WHICH A REGULARITY THEORIST CAN DISTINGUISH CAUSATION FROM OTHER RELATIONS.

BERQUE, JACQUES. THE PLURAL LOGICS OF PROGRESS. DIOGENES 1-25 FALL 72.

SUR LA BASE D'ETUDES MONOGRAPHIQUES POURSUIVIES DANS LE MONDE ISLAMO-MEDITERRANEEN, ON A TENTE D'ETABLIR LA CAUSE MAJEURE DES DISTORSIONS SUBIES PAR CES SOCIETES, ET PAR SUITE A QUOI DEVRAIT REPONDRE UNE DEFINITION NATURALISTE DU PROGRES. TOUTE VIE COLLECTIVE REPOSE SUR LE DEPLOIEMENT DE PLUSIEURS DIMENSIONS DE LA VIE: NON SEULEMENT TECHNOLOGIQUE, MAIS SACRALE, LUDIQUE ETC. CE DEPLOIEMENT OBEIT D'AUTRE PART A DES PHASES DANS LE TEMPS. UN DEVELOPPEMENT HARMONIEUX COMPORTE LE DEPLOIEMENT DE TOUTES LES DIMENSIONS AU MEME RYTHME TEMPOREL. CEPENDANT, CHAQUE PROGRES DIMENSIONNEL NE PEUT QUE SUIVRE QUE SA PROPRE LOGIQUE. S'IL EST EXACT QU'A NOTRE EPOQUE LE DEVELOPPEMENT TECHOLOGIQUE EXERCE UN EFFET D'ENTRAINEMENT SUR TOUTES LES AUTRES DIMENSIONS, CELLES-CI N'ONT NULLEMENT A SE CONFORMER, COMME LE POSTULAIT LE POSITIVISME, AUX ARTICULATIONS ET ENCORE MOINS AUX ANALOGIES DE LA SERIE TECHNOLOGIQUE. LA RECHERCHE DE CES LOGIQUES PLURALES, ET DE LEURS HOMOLOGATIONS OU DESHOMOLOGATIONS, CONSTITUE L'UN DES OBJECTIFS DES SCIENCES HUMAINES.

BERTI, ENRICO. LE ORIGINI DEL MATEMATISMO MODERNO. G CRIT FILOSOF ITAL 51,337-365 JL-S 72.

LO SCOPO DELL'ARTICOLO E DI VEDERE SE IL MATEMATISMO MODERNO, INTESO COME ASSUNZIONE DELL'ANALISI E DELLA SINTESI A METODO DELLA FILOSOFIA, RIVELI QUALCHE LEGAME DI CONTINUITA FRA LA FILOSOFIA MODERNA E QUELLA PRECEDENTE. A QUESTO PROBLEMA SI PUO DARE UNA RISPOSTA AFFERMATIVA, MOSTRANDO LA STRETTA CONNESSIONE ESISTENTE FRA LE "REGULAE" DI DESCARTES E IL COMMENTO DI PROCLO A EUCLIDE. ATTRAVERSO QUESTO TRAMITE INOLTRE E POSSIBILE MOSTRARE CHE IL MATEMATISMO MODERNO SI RICONNETTE CON CONTINUITA AL MATEMATISMO DELL'ACCADEMIA ANTICA.

BERTMAN, MARTIN A. KIERKEGAARD: A SOLE POSSIBILITY FOR INDIVIDUAL UNITY. PHIL TODAY 16,306-311 WINT 72.

AN EXAMINATION OF "PURITY OF HEART", THIS ARTICLE TRACES THE THEMES OF THE ETERNAL, THE INDIVIDUAL, AND A VOCATION IN THIS AND IN OTHER OF KIERKEGAARD'S WORKS. IT IS SHOWN THAT THESE THEMES ARE INTERCONNECTED AND WORK OFF KIERKEGAARD'S REJECTION OF PHILOSOPHICAL TRADITION, E.G., HEGEL, IN FAVOR OF SEEING THE REAL AS MORE THAN RATIONAL. REASON DISTORTS THROUGH ABSTRACTION THE CONDITION OF LIFE. FURTHER, FROM THIS PREMISE KIERKEGAARD FINDS IT PLAUSIBLE THAT IS, NECESSARY, TO SUGGEST CHRISTIANITY. EVEN IF ONE ACCEPTS THE CRITIQUE OF PHILOSOPHY THE ACCEPTANCE OF THE LAST HAS ONLY A PERSONAL NECESSITY; THE NECESSITY OF FEELING NOT OF ARGUMENT.

BERTMAN, MARTIN A. LA VERITE COMME COULISSE MYTHIQUE CHEZ NIETZSCHE. REV PHIL LOUVAIN 71,62-71 F 73.

THE THESIS OF THIS PAPER IS THAT TRUTH IN ITS MOST SIGNIFICANT SENSE FOR NIETZSCHE IS THE MANIFESTATION OF THE THINKER'S PERSONALITY. PERSONALITY UNIFIES AND MAKES 'EXISTENTIALLY' IMPORTANT A MORE MUNDANE LEVEL, THAT IS, TRUTH AS AN HISTORICAL AND CONVENTIONALLY IMPOSED ACCIDENT. TRUTH AS PERSONALITY PRODUCES A LIBERATING THEORETICAL PESSIMISM, THE "SCHEIN DES SEINS", WHEREAS THE CONCEPTION OF TRUTH MERELY AS ACCIDENT MAKES FOR A LIFE-DENYING PESSIMISM, THE "SCHEIN DES SCHEINS". COMPARISONS AND CONTRASTS TO HEIDEGGER ARE MADE THROUGHOUT THE PAPER.

BERTMAN, MARTIN A. NIETZSCHE ON THE STATE: PAIDEIA AND WAR. SYSTEMATICS 11,54-59 JE 73.

DEALING PRIMARILY WITH THE EARLY ESSAY "THE GREEK STATE" I EXPLORE THE EARLY NIETZSCHE'S ATTITUDES TO CULTURE, WAR, AND THE RELATIONSHIP BETWEEN THE TWO. MOST INTERESTING, AND DANGEROUS IN ITS IMPLICATIONS, IS HIS STRONG NATIONALISM AT THIS PERIOD. HE PRESENTS ROMANTIC INTERPRETATIONS OF ARISTOCRATIC GREEK ATTITUDES, MERGING THEM INTO AN AMALGRAM OBVIOUSLY USEFUL TO ANTI-SEMETIC, AND NATIONALISTIC IDEOLOGIES. THAT AND TO WHAT EXTENT THE LATER WORK GETS AWAY FROM THIS IS A PROVOCATIVE QUESTION.

BERTMAN, MARTIN A. PLEASURE AND THE TWO HAPPINESSES IN ARISTOTLE. APEIRON 6,30-36 S 72.

FROM A FUNCTIONAL POINT OF VIEW THE RELATIONSHIP BETWEEN ARISTOTLE'S EXAMINATION OF THE 'BIOS THEORETICOS' AND THE PRACTICALLY GOOD LIFE IS DISCUSSED. THE TOPIC IS EXTENDED INTO THE IMPORT OF POTENTIALITY FOR PHYSICAL PLEASURE AND FOR THAT HAPPINESS WHICH RESULTS FROM THE CONTEMPLATION OF ETERNAL OBJECTS.

BERTOCCI, PETER A. HARTSHORNE ON PERSONAL IDENTITY: A PERSONALISTIC CRITIQUE. PROCESS STUD 2,216-221 FALL 72.

AGREEING THAT BEING IS BECOMING, THAT PERSONAL IDENTITY IS NONINSTANTANEOUS, THE TEMPORALISTIC PERSONALIST ARGUES THAT THE IDENTITY OF THE PERSON IS NOT, AS HARTSHORNE HOLDS, LINEAR, OR A CUMULATIVE ROUTE OF UNIT-OCCASIONS IN WHICH THE PAST COMES INTO THE PRESENT. THERE CANNOT BE A SUCCESSION OF EXPERIENCES WITHOUT A SELF-IDENTIFYING ACTIVE PERSON ABLE TO MAINTAIN HIMSELF THROUGH CHANGE AND INTERACTION WITH HIS AMBIENT, NATURAL OR DIVINE.

BERTOLA, ERMENEGILDO. IL PROBLEMA DELL'IMMORTALITA DELL'ANIMA UMANA NELLE OPERE DI TOMMASO D'AQUINO. RIV FILOSOF NEO-SCOLAS 65,248-302 AP-JE 73.

L'AUTORE INDAGA SUL PROBLEMA DELL'IMMORTALITA DELL'ANIMA E SULL'INTELLETTO UMANO ATTRAVERSO LE VARIE OPERE DI TOMMASO D'AQUINO, CERCANDO DI COGLIERE LE VARIAZIONI DELLE SUE POSIZIONI E DELLE SUE

ARGOMENTAZIONI, CHIARENDO, DI VOLTA IN VOLTA I MOTIVI DI ESSE. LA CONCLUSIONE E CHE QUESTI MOTIVI FURONO DI DUE ORDINI INTERNO ED ESTERNO. QUELLI DI ORDINE INTERNO FURONO I FRUTTI DI UNA NATURALE MATURAZIONE E PER INFLUSSO DELL'ALLARGARSI DELLA SUA CULTURA DOTTRINALE SU QUESTI TEMI. I MOTIVI DI ORDINE ESTERNO, CHE AGIRONO SPECIALMENTE PER LA DOTTRINA DELL'INTELLETTO, FURONO L'EFFETTO DELLA PENETRAZIONE DELLE DOTTRINE GRECHE ED ARABE ED I VARI ATTEGGIAMENTI CHE IL MONDO CRISTIANO TENNE RISPETTO AD ESSE. (EDITED).

BERTRAN, MIGUEL ANGEL. WITTGENSTEIN O LA NATURALEZA COLECTIVA DEL LENGUAJE. TEOREMA 101-112 JE 72.

BESSE, G. LE SAGE ET LE CITOYEN SELON J J ROUSSEAU. REV METAPH MORALE 78,18-31 JA-MR 73.

BETTETINI, GIANFRANCO AND CASETTI, FRANCESCO. LA SEMIOLOGIE DES MOYENS DE COMMUNICATION AUDIO-VISUELS ET LE PROBLEME DE L'ANALOGIE. REV ESTH 26,87-96 AP-D 73.

BEYER, WILHELM R. DIE GRENZEN DES PHILOSOPHISCHEN RECHTS BEI HEGEL. AN CATED SUAREZ 9&10,123-133 1969-70.

BHADAURIA, R S. THE GITA--A MANUAL OF YOGA PHILOSOPHY. INDIAN PHIL CULT 17,149-157 JE 72.

BHATT, S R. THEORIES OF KNOWLEDGE AND EDUCATION. INDIAN PHIL CULT 17,304-311 D 72.

BHATT, S R. THEORIES OF KNOWLEDGE AND EDUCATION. INDIAN PHIL CULT 17,165-172 S 72.

BHATTACHARYA, MANJULEKHA. ERNST MACH: NEUTRAL MONISM. STUD INT FILOSOF 4,145-182 AUTUMN 72.

BIALOBRZESKI, CZ. PODSTAWY POZNAWCZE FIZYKI SWIATA ATOMOWEGO (ZAKONCZENIE). STUD PHIL CHRIST 8,5-23 1972.

C BIALOBRZESKI POSE COMME PRINCIPE L'EXISTENCE DE LA POTENTIALITE QUI UNIT LE MONDE MATERIEL. LA POTENTIALITE EXPRIME LE DYNAMISME DE LA MATIERE, COMPOSEE DE QUELQUES ELEMENTS PREMIERS, MAIS ORGANISEE EN DE NOMBREAUX ETATS. LE SAVANT BIALOBRZESKI ETEND LE CONCEPT DE LA POTENTIALITE SUR LE MONDE NONORGANIQUE, SUR LES ORGANISMES VIVANTS ET MEME SUR L'HOMME. DANS LE CHAPITRE 28 BIALOBRZESKI DISCUTE LE PROBLEME DES COUCHES DANS L'IMAGE DE LA NATURE.

BIANCO, BRUNO. APPUNTI SULLA FORTUNA DI J F FRIES. RIV FILOSOF NEO-SCOLAS 64,708-728 C-D 72.

L'ARTICOLO DELINEA UN PROFILO STORICO DEGLI STUDI INTORNO A JAKOB FRIEDRICH FRIES (1773-1843), CONSIDERANDO ANCHE L'INFLUSSO DI QUESTO POSTKANTIANO SUL PENSIERO FILOSOFICO SUCCESSIVO. L'AUTORE, DOPO AVER INDICATO NEL PREDOMINIO DELLO HEGELISMO E DELLA STORIOGRAFIA IDEALISTICA LE RAGIONI DELL'INSUCCESSO DEL PENSIERO DI FRIES, SEGUE LE POLEMICHE TRA NEOKANTIANI E NEOFRIESIANI FINO AL "RISVEGLIO" FRIESIANO GUIDATO NEL '900 A GOETTINGEN DA L NELSON. CON AMPIEZZA E ESAMINATO L'INFLUSSO DEL FRIES NEGLI STUDI DI FILOSOFIA DELLA RELIGIONE. L'AUTORE CONCLUDE ACCENNANDO ALLA RIPRESA D'INTERESSE PER FRIES, ENTRO L'ATTUALE RINNOVAMENTO STORIOGRAFICO.

BIEN, JOSEPH. MONTESQUIEU ON FUNDAMENTAL LAW AND CUSTOM. SW J PHIL 3,149-154 WINT 72.

MONTESQUIEU DIFFERED FROM HIS PREDECESSORS NOT IN THE COMMON PROJECT OF LAW FRAMING BUT RATHER IN HIS BELIEF AS TO THE PROPER BASIS OF ANALYSIS FOR THE ENTERPRISE. I ATTEMPT TO SHOW THAT IN ADDITION TO MONTESQUIEU'S EXPLICIT TREATMENT OF THREE KINDS OF LAW THERE IS IN

HIS SCHEME OF THINGS A FOURTH TYPE OF LAW, WHICH IS BEST CALLED FUNDAMENTAL LAW; THIS FURTHER TYPE OF LAW IS PRESUPPOSED IN HIS DISCUSSION OF POLITICAL SOCIETIES, BUT, AT LEAST IN HIS DISCUSSION OF THE DESPOTIC RULER, IT CANNOT BE SHOWN TO BE A BASIS FOR THIS TYPE OF SOCIETY, AND MAY EVEN BE QUESTIONED AS THE BASIS FOR ANY SOCIETY HE PROPOSES TO SHOW US.

BIGGER, CHARLES P. OBJECTS AND EVENTS. S J PHIL 11,27-53 SPR-SUM 73.

TRANSCENDENTALISMS, VARIOUSLY DEVELOPED BY KANT, WITTGENSTEIN, STRAWSON, KUHN, AND THE LIKE, SO OVER-DETERMINE THE WORLD AS TO RAISE EXCESSIVE DIFFICULTIES WITH IDENTIFICATION AND REIDENTIFICATION, INDIVIDUAL AND SORTAL, AND DO SO THROUGH A FALSE UNDERSTANDING OF PHILOSOPHY AS A SECOND ORDER DISCIPLINE. THE EFFORT IS MADE TO SHOW THAT THE BASIC SENSE OF IDENTIFICATION IS PRE-CONCEPTUAL AND THAT THIS CAN BEST BE INTERPRETED WITHIN THE EARLY WHITEHEADEAN ONTOLOGY OF OBJECTS AND EVENTS. AS AGAINST THE MAINSTREAM, IT IS ARGUED THAT EPISTEMOLOGY IS INTERPRETATION AND DEPENDS ON A PRE-THEMATIC UNDERSTANDING OF BEING. NON-CONCEPTUAL RECOGNITION AND SIGNIFICANCE POINT TO A REALISTIC ONTOLOGY. AN ONTOLOGICAL SCHEME OF OBJECTS AND EVENTS IS PRESENTED AND THE EVIDENCE OF A PHENOMENOLOGY OF THE SENSES IS PRESENTED FOR THE SCHEME.

BILLESDOV JANSEN, F J. LE CLIMAT PHILOSOPHIQUE DU DANEMARK AU TEMPS DE KIERKEGAARD. DAN YRBK PHIL 8,16-36 1971.

BISHOP, DONALD H. SOME ASPECTS OF WESTERN MYSTICAL ETHICS. BRAHMAVADIN 7,138-148 JL-O 72.

WESTERN MYSTICS VIEW REALITY AS ULTIMATELY ONE AND NON-MATERIAL, DEFINE KNOWING AS AWARENESS OR SENSITIVITY AND VIEW THE INDIVIDUAL AS A PART OF THE WHOLE. THUS THEY ASSOCIATE THE INDIVIDUAL WITH THE COMMON GOOD, UPHOLD UNIVERSAL LOVE AS THE IDEAL, CONCEIVE OF THE GOOD AS THAT WHICH UNITES, INSIST ON PURITY OF MOTIVE AS WELL AS DEED AND VIEW THINGS AS MEANS NOT ENDS.

BISHOP, DONALD H. THE CONCEPT OF TRANSCENDENCE IN EASTERN AND WESTERN THOUGHT. INDIAN PHIL QULT 17,22-33 MR 72.

TRANSCENDENTALISTS EAST AND WEST EMPHASIZE THE NEED FOR GOING BEYOND THE SENSES AND REASON IN EPISTEMOLOGY, DUALISM AND PLURALISM IN METAPHYSICS AND RELATIVISM AND UTILITARIANISM IN ETHICS. THE PRAGMATIC IS THE BASIC GROUND FOR SUCH AN ASSERTION. OUR WORLD'S ILLS MAY BE DUE IN LARGE PART TO OUR FAILURE TO TRANSCEND SUCH CATEGORIES.

BISHOP, DONALD H. THE SOCIAL AND RELIGIOUS PHILOSOPHY OF KESHUB CHUNDER SEN. BRAHMAVADIN 7,24-40 JA-AP 72.

THE PIVOTAL BELIEFS OF K C SEN'S SOCIAL AND RELIGIOUS PHILOSOPHY WERE THE 'FATHERHOOD OF GOD' AND THE 'BROTHERHOOD OF MAN'. THE FIRST CONCEPT LED HIM TO OPPOSE ALL FORMS OF RELIGIOUS SECTARIANISM, EASTERN AND WESTERN; THE SECOND WAS THE GROUNDS FOR HIS SUPPORT OF WESTERN HUMANISTIC, LIBERAL VIEWS PENETRATING 19TH CENTURY INDIA. 'THE BRAHMO SOMAJ SEN' HE FOUNDED BECAME THE SOCIETY IN WHICH ATTEMPTS WERE MADE TO REALIZE BOTH BELIEFS.

BISHOP, DONALD. WHAT IS THE GOOD? INDIAN PHIL QULT 17,142-148 JE 72.

THE AUTHOR ARGUES THAT UTILITARIANISM IS VALID FOR EVALUATING THINGS BUT NOT PEOPLE; HEDONISM IS A NECESSARY BUT ULTIMATELY UNSATISFACTORY GOAL OF LIFE; ETHICAL RELATIVISM AND SCEPTICISM ARE PRAGMATICALLY AND PSYCHOLOGICALLY INDEFENSIBLE; SELF-BENEFIT IS AN INADEQUATE MOTIVE FOR DOING THE GOOD AND THE LAW OF KARMA IS SUFFICIENT JUSTIFICATION FOR RETURNING GOOD FOR EVIL.

BLACHOWICZ, JAMES A. REALISM AND IDEALISM IN PEIRCE'S CATEGORIES. TRANS PEIRCE SOC 8,199-213 FALL 72.

PEIRCE'S CATEGORIES INVOLVE A FUNDAMENTAL AMBIGUITY TRACEABLE TO THE DEEPER QUESTION OF HIS 'IDEALISM'. WHILE HE DOES DESCRIBE HIS POSITION AS AN 'OBJECTIVE IDEALISM', HIS PSYCHISM SHARES LITTLE OF THE ABSOLUTIST CLAIMS OF E.G. HEGELIAN IDEALISM, AND SUPPORTS, RATHER, A REALIST RENDERING OF HIS CATEGORIES. FOR HEGELIAN IDEALISM INVOLVES A REPUDIATION OF THE CONTINGENCY PEIRCE BELIEVED PREVENTED BOTH THE UNIVERSE AND OUR KNOWLEDGE OF IT FROM BEING A CLOSED AFFAIR.

BLACK, HUGH C. THE RELEVANCY OF TEACHING PHILOSOPHY OF EDUCATION. J THOUGHT 8,65-73 JA 73.

RELEVANT TEACHING OF PHILOSOPHY OF EDUCATION BEGINS WITH THE EXISTENTIAL QUESTIONS OF LIFE AND EDUCATION, WE REQUIRE KNOWLEDGE OF "PHILOSOPHY" IN ITS MEANING OF "THE CONTINUING EXAMINATION OF THE BASIS FOR OUR BELIEFS 'ABOUT THE NATURE OF REALITY, KNOWLEDGE, TRUTH, GOODNESS, AND BEAUTY'." "PHILOSOPHY OF EDUCATION" IS A SIMILAR "LOVE OR PURSUIT OF WISDOM ABOUT THE GROUNDS OR BASES OF OUR BELIEFS 'ABOUT EDUCATION'." CRITICALLY EXAMINED "EDUCATION" RESULTING FROM SUCH TEACHING OF THESE TWO DISCIPLINES SERVES WELL OUR SOCIETY AND OUR TEACHERS-TO-BE AND IS RELEVANT.

BLACKSTONE, RICHARD M. IS PHILOSOPHY OF RELIGION POSSIBLE? INT J PHIL RELIG 3,176-184 FALL 72.

GIVEN A VIEW THAT RELIGION IS BASED ON NONRATIONAL FAITH AND A VIEW THAT PHILOSOPHY IS A CRITICAL RATIONAL ACTIVITY, WE INFER THE IMPOSSIBILITY OF PHILOSOPHIZING ABOUT RELIGION. IT IS SHOWN WHY, ON THIS VIEW OF RELIGION, NEITHER RELIGIOUS MAN NOR PHILOSOPHER CAN PHILOSOPHIZE ABOUT RELIGION, AND WHY NO ONE CAN BE BOTH RELIGIOUS MAN AND PHILOSOPHER. IT IS SHOWN THAT WHAT THIS VIEW IMPLIES IS FALSE AND THEREFORE THAT THE VIEW OF RELIGION IS ITSELF MISTAKEN.

BLACKSTONE, WILLIAM T. ETHICS AND ECOLOGY. S J PHIL 11,55-71 SPR-SUM 73.

THIS ARTICLE EXPLORES THE IMPLICATIONS OF ECOLOGY AND ECOLOGICAL DATA FOR ETHICS IN GENERAL AND FOR A THEORY OF RIGHTS IN PARTICULAR. FOCUSING BRIEFLY ON THE SCIENCE OF ECOLOGY AND BASIC CONCEPTS LIKE EQUILIBRIUM OR HOMEOSTATIS WHICH THE ECOLOGIST USES IN SPEAKING OF ECO-SYSTEMS, AN EFFORT IS MADE TO EVALUATE THE USE OR THE EXTENSION OF SUCH CONCEPTS TO MAN AND HUMAN POPULATIONS. THEN THE IMPLICATIONS OF ECOLOGY FOR A THEORY OF RIGHTS IS EXPLORED, WITH PRIMARY ATTENTION GIVEN TO THE CONCEPTUAL, PHILOSOPHICAL AND PRACTICAL PROBLEMS INVOLVED IN TREATING ACCESS TO A LIVEABLE ENVIRONMENT AS A MORAL, HUMAN, AND LEGAL RIGHT. THE ARTICLE CONCLUDES THAT WE MUST BE WARY OF EXTENDING ECOLOGICAL CONCEPTS INTO THE DOMAIN OF ETHICS, AT LEAST WITHOUT PROPER QUALIFICATIONS, BUT THAT THERE ARE CLEAR IMPLICATIONS OF ECOLOGICAL DATA FOR ETHICS AND A THEORY OF RIGHTS AND SOUND GROUNDS FOR TREATING ACCESS TO A LIVEABLE ENVIRONMENT AS A MORAL AND LEGAL RIGHT.

BLACKWELL, RICHARD J. THE ADAPTATION THEORY OF SCIENCE. INT PHIL QUART 13,319-334 S 73.

THIS PAPER ATTEMPTS TO DELINEATE THE NATURE OF SCIENCE AS HAVING CONTINUOUSLY GROWN OUT OF, AND THUS GOVERNED BY THE SAME DEVELOPMENTAL PRINCIPLES AS, PRE-SCIENTIFIC COGNITION AND PRE-COGNITIVE HUMAN FUNCTIONS IN GENERAL. AN OVER-ALL EPISTEMOLOGY FOR SCIENCE IS DEVELOPED WHICH IS BASED ON THE NOTION THAT THE KEY TO THE UNDERSTANDING OF SCIENCE IS TO BE FOUND IN THE ANALYSIS OF THE PROCESS OF SCIENTIFIC DISCOVERY. WE MAKE USE OF PIAGET'S NOTIONS OF ASSIMILATION, ACCOMMODATION, EQUILIBRATION, AND

DECENTRATION AS THE MAIN FUNCTIONAL INVARIANTS IN SCIENTIFIC KNOWING. WHAT EMERGES IS A DYNAMIC CONCEPTION OF SCIENCE, LED ON BY THE PROCESS OF DISCOVERY, AS A HIGH LEVEL INSTRUMENT OF HUMAN ADAPTATION TO THE WORLD AROUND US IN WHICH THE OBJECT OF COGNITION IS CONSTRUCTED BY THE KNOWER FROM THE DUAL INFLUENCES OF A PARTIALLY STRUCTURED GIVEN AND A SET OF FUNCTIONAL INVARIANTS IN THE KNOWER.

BLAKE, A G E. THE THINKING THAT THINKS. SYSTEMATICS 10,246-261 MR 73.

EXPRESSION OF E MATCHETT'S IDEA OF META-CONTROL IN THINKING. DISCUSSED IN RELATION TO 'SHEAD GENERALIZED PROBLEM-SOLVING MODEL' IN WHICH SIX VARIABLES OF MENTAL INFLUENCE ARE EXTENSIVELY DESCRIBED. CONCENTRATES ON THE PROCESS OF INTERNAL SOLILIQUY. LIMITATIONS OF ABSTRACT MODELS AND SYSTEMS DESCRIBED AND PRACTICAL METHODS OF REALIZING META-CONTROL OUTLINED. THESE INCLUDE THE WITNESSING OF SELF-DECEIT AND THE SELF-CONTROL OF INFLUENCES IN 'ACTIVE MENTATION'.

BLAKE, A G E. THINKING. SYSTEMATICS 9,113-151 D 71.

A PHENOMENOLOGICAL-HERMENEUTIC EXERCISE IN DESCRIBING THE NATURE OF THINKING AS IT GOES ON. BEGINS WITH SOME ELEMENTS OF THINKING; THEN EXPRESSES THE IDEOLOGY OF THE DESCRIPTIONS MADE. DEVELOPS AN INTERPRETATION BASED ON THREE LEVELS OF MENTAL COALESCENCE: ACTUAL PERCEPTION, IDEATION AND CERTAINTY. CONCLUDES WITH A 'WAY TO THOUGHT' THROUGH EXPRESSION AND RE-EXPRESSION.

BLANCHARD, YVON. VALEURS ECONOMIQUES ET LIBERTE. DIALOGUE (CANADA) 12,32-49 MR 73.

COMME IL Y A TOUJOURS UNE CERTAINE INDETERMINATION DANS L'ESTIME ET LA RECHERCHE PAR L'HOMME DES CHOSES QUI LUI SONT NECESSAIRES, IL DEMEURE LIBRE QUANT A LA MANIERE DONT IL TRANSFORME LA NATURE POUR LA VALORISER. IL Y A DONC UNE LIAISON EVIDENTE ENTRE NATURE, VALEUR ET LIBERTE. POUR SAVOIR CE QU'EST CONCRETEMENT LA LIBERTE HUMAINE, IL S'AGIT DE RECHERCHER QUELLES SONT LES IMPLICATIONS DES VALEURS ECONOMIQUES EN PRATIQUANT UNE PRISE DE CONSCIENCE DE LEURS CARACTERES, DE LEUR DESTINATION ET DE LEUR SIGNIFICATION. EN DEFINITIVE, LES VALEURS ECONOMIQUES REALISENT AU NIVEAU DES RELATIONS DE L'HOMME ET DE LA NATURE UNE LIAISON ENTRE L'OBJECTIVITE ET LA SUBJECTIVITE ET ENTRE LA QUANTITE ET LA QUALITE. ELLES SIGNIFIENT, EN CONSEQUENCE, NON SEULEMENT UN AFFERMISSEMENT DU POUVOIR DE L'HOMME SUR LES CHOSES, MAIS DE SON POUVOIR SUR LUI-MEME.

BLANCHE, ROBERT. SUR LA TRIVALENCE. LOG ANAL 15,569-581 S-D 72.

SANS CONTESTER LA CONSISTANCE DU SYSTEME TRIVALENT DE LUKASIEWICZ, NON PLUS QUE SON ADAPTATION AU PROBLEME DE LA CONTINGENCE, ON SOULIGNE LES BIZARRERIES QU'IL COMPORTE, LIEES A L'USAGE QUI Y EST FAIT DE LA NEGATION. ON OBTIENDRAIT UN SYSTEME TERNAIRE EXEMPT DE CES BIZARRERIES 1) EN ENTENDANT LE POSSIBLE AU SENS MODAL NEUTRE D'UN POSSIBLE-CONTINGENT, 2) AU LIEU DE LE COMBINER AVEC LE VRAI ET LE FAUX (CE QUI EST LE RABATTRE SUR LE PLAN DE L'ASSERTORIQUE), EN FAISANT L'INVERSE ET EN POSANT LE TRILEMME: NECESSAIRE, IMPOSSIBLE, POSSIBLE-CONTINGENT. D'OU UN SYSTEME TERNAIRE, SANS LACUNES NI RECOUVREMENTS, DONT LES TROIS ELEMENTS SE COMPORTENT COMME DES CONTRAIRES. EN VERTU DE LA BIVALENCE, ICI MAINTENUE, LA NEGATION CONTRADICTOIRE DE CHACUN D'EUX FORME UNE AUTRE TRIADE, CELLE DES SUBCONTRAIRES. LEUR COMBINAISON DONNE ALORS UNE STRUCTURE HEXADIQUE PARFAITEMENT REGULIERE, OU LA RELATION DE CHAQUE TERME A CHACUN DES CINQ AUTRES EST EXACTEMENT PRECISEE. ON MONTRE SUR QUELQUES EXEMPLES, EMPRUNTES A DIVERS DOMAINES, L'UTILITE DE CETTE STRUCTURE, EN RENVOYANT, POUR PLUS DE DETAILS SUR SON ANALYSE FORMELLE ET SES APPLICATIONS, A UN LIVRE DE L'AUTEUR, "STRUCTURES INTELLECTUELLES." (EDITED).

BLASCO, JOSEP L. EL LEGUAJE ORDINARIO EN EL 'TRACTATUS'. TEOREMA MONO,101-112 1972.

SE ANALIZA LA CONTRADICCION ENTRE DOS TESIS MANTENIDAS EN EL "TRACTATUS": 1. EL LENGUAJE ORDINARIO ESTA EN PERFECTO ORDEN LOGICO, Y 2. NO ES POSIBLE CAPTAR LA LOGICA DEL LENGUAJE. LA INTERPRETACION DE ESTA CONTRADICCION DEPENDE DE QUE SE ENTIENDA POR PERFECCION LOGICA DEL LENGUAJE ORDINARIO. EN UN SENTIDO AMPLIO, IMPOSIBILIDAD DE EXPRESAR LO ILOGICO, LA LOGICA SERIA UN 'A PRIORI' DEL LENGUAJE; EN SENTIDO ESTRICTO, EL LENGUAJE ORDINARIO ES SIEMPRE ADECUADO A LA 'FORMA LOGICA', LA LOGICA SE CONVIERTE EN ESENCIA DEL LENGUAJE, ESENCIA QUE SERIA INACCESIBLE. EN "PH. U." WITTGENSTEIN RECHAZA ESTA ESENCIALIDAD DE LA LOGICA, ASI COMO EL APRIORISMO Y ELIMINA LA CONTRADICCION REFERIDA.

BLASS, ANDREAS. ON THE INADEQUACY OF INNER MODELS. J SYM LOG 37,569-571 S 72.

THE ASSERTION THAT NO SET-THEORETIC STATEMENT CONTRADICTING THE AXIOM OF CONSTRUCTIBILITY CAN BE PROVED RELATIVELY CONSISTENT WITH ZF BY MEANS OF INNER MODELS IS SHOWN TO BE EQUIVALENT TO THE ASSERTION THAT ZF IS OMEGA-CONSISTENT.

BLASS, ANDREAS. THEORIES WITHOUT COUNTABLE MODELS. J SYM LOG 37,562-568 S 72.

A THEORY T IN AN UNCOUNTABLE LANGUAGE IS CALLED ESSENTIALLY UNCOUNTABLE (EU) IF THERE ARE UNCOUNTABLY MANY FORMULAS, EACH SATISFIED BY SOME ELEMENTS IN EVERY MODEL OF T, BUT NO TWO EVER SATISFIED BY THE SAME ELEMENTS. SUCH A THEORY CLEARLY HAS NO COUNTABLE MODEL. WE INVESTIGATE THE CONVERSE: WHETHER EVERY THEORY WITHOUT COUNTABLE MODELS IS EU. THE ANSWER IS NEGATIVE IN GENERAL, BUT POSITIVE ANSWERS ARE OBTAINED FOR SOME CLOSELY RELATED QUESTIONS.

BLATZ, CHARLES V. MITIGATING AND MELIORATING DEFENSES. AMER PHIL QUART MONO 7,1-16 1973.

MITIGATING AND MELIORATING DEFENSES AGAINST BLAME FOR A MORALLY UNTOWARD STATE, S, ARE DISTINGUISHABLE IN THAT THE FORMER SHOW THAT THE DEFENDANT DID NOT PRODUCE THE S WITH WHICH HE IS CHARGED BUT ONE LESS UNTOWARD, WHILE THE LATTER SHOW ONLY A RELATIVELY REDUCED AMOUNT OF BLAME FOR THE S WITH WHICH HE IS CHARGED IS PERMISSIBLE. PROPOSALS OF CONCEPTUAL ANALYSES OF THESE AND TWO RELATED SORTS OF DEFENSES (LABELLED RESPECTIVELY, LOGICALLY AND NORMATIVELY EXCULPATING) ARE DEFENDED.

BLATZ, CHARLES W. ACCOUNTABILITY AND ANSWERABILITY. J THEOR SOC BEHAV 2,101-120 O 72.

ACCOUNTABILITY IS NOT BLAMEWORTHINESS. 'P IS ACCOUNTABLE FOR S' MEANS THAT IT IS NOT THE CASE, ALL THINGS CONSIDERED, THAT CERTAIN PEOPLE OUGHT TO OMIT CALLING ON P TO DEFEND HIMSELF AGAINST BLAME FOR A MORALLY UNTOWARD STATE S. THE CONCEPT IS USED IN AN ANALYSIS OF: MORAL OBLIGATION, AND A MINIMAL CONDITION OF THE EXISTENCE OF MORAL COMMUNITIES. A PROPOSAL OF THE LOGICALLY NECESSARY AND SUFFICIENT CONDITIONS FOR P BEING ACCOUNTABLE FOR A MORALLY UNTOWARD S, AT A CERTAIN TIME, IS GIVEN.

BLAZQUEZ, N. FILOSOFIA Y VIVENCIA RELIGIOSA EN SAN AGUSTIN. AUGUSTINUS 18,23-31 JA-MR 73.

1) DESTACA COMO EN S AGUSTIN EL PROBLEMA DE DIOS SE PRESENTA A LA REFLEXION FILOSOFICA COMO UNA EXIGENCIA METAFISICA DE CADA VIDA HUMANA CONCRETA. 2) EL AUTOR PRUEBA ESTE HECHO PSICOANALIZANDO EL PROCESO INTERIOR DE S AGUSTIN EN EL CONTEXTO DE SUS CRISIS PERSONALES DE INFANCIA, ADOLESCENCIA Y JUVENTUD Y ANALIZANDO LA

SIGNIFICACION DE LOS TERMINOS: 'CIENCIA', 'FILOSOFIA' Y 'SABIDURIA'. 3) LA RELIGION VERDADERA, ENTENDIDA COMO EXPRESION PRIMARIA Y VITAL DE LAS RELACIONES DE CADA HOMBRE CONCRETO CON EL DIOS PERSONAL DE LA BIBLIA, ES A LA FILOSOFIA LO QUE DIOS A TODAS LAS COSAS. LA RELIGION EN LA VIDA PRACTICA DEBE SER LA METAFISICA DE UNA FILOSOFIA HUMANAMENTE REALISTA. ESA RELIGION VERDADERA EN PLENITUD ES EL CATOLICISMO.

BLIZMAN, JAMES. MODELS, ANALOGIES, AND DEGREES OF CERTAINTY IN DESCARTES. MOD SCH 50,1-32 N 72.

BLIZMAN, JAMES. MODELS, ANALOGIES, AND DEGREES OF CERTAINTY IN DESCARTES. MOD SCH 50,183-208 JA 73.

BLOCH, ERNST. WARUM UND ZU WELCHEM ENDE DIE MEISTEN GROSSEN PHILOSOPHEN NICHT, NOCH NICHT MATERIALISTEN WAREN. PRAXIS 563-566 1971.

BLOCK, WALTER. A COMMENT ON 'THE EXTRAORDINARY CLAIM OF PRAXEOLOGY'. THEOR DECIS 3,377-386 JE 73.

LUDVIG VON MISES AND THE AUSTRIAN SCHOOL OF PRAXEOLOGICAL ECONOMICS DO MAKE A CLAIM THAT THERE IS ECONOMIC KNOWLEDGE THAT CAN BE BOTH KNOWN WITH APODICTIC CERTAINTY, AND BE OF GREAT USEFULNESS IN UNDERSTANDING THE WORLD IN WHICH WE LIVE. PROFESSOR GUTIERREZ, DEFENDING THE ACCEPTED VIEW THAT KNOWLEDGE CAN EITHER BE KNOWN WITH APODICTIC CERTAINTY, OR HAVE USEFULNESS FOR UNDERSTANDING THE REAL WORLD, BUT NOT BOTH, ATTACKS PRAXEOLOGICAL ALLEGATIONS TO THE CONTRARY, AND IS IN TURN, CRITICIZED BY THE AUTHOR. UNDER CONTENTION ARE THE STATUS OF THE A PRIORI NATURE OF THE CATEGORY OF HUMAN ACTION, THE BASIC PREMISE OF PRAXEOLOGY, AS WELL AS SEVERAL OTHER CLAIMS. THIS EXCHANGE INVOLVES NOT SO MUCH SPECIFIC DISAGREEMENTS BETWEEN GUTIERREZ AND THE AUTHOR AS IT DOES THE DIFFERENT WORLD VIEWS OF TWO COMPETING PHILOSOPHIES OF SOCIAL SCIENCE. TO PUT IT IN ITS HISTORICAL PERSPECTIVE, WHAT WE HAVE HERE CAN BE CHARACTERIZED AS EVOLVING FROM THE DEBATES CONCERNING THE POSSIBILITY OF SYNTHETIC A PRIORI STATEMENTS, FIRST RAISED BY IMMANUEL KANT AND DAVID HUME, BUT APPLIED TO THE CONCEPTUAL FOUNDATIONS OF MODERN ECONOMICS. (EDITED).

BLOOM, STEPHEN L AND SUSZKO, ROMAN. INVESTIGATIONS INTO THE SENTENTIAL CALCULUS WITH IDENTITY. NOTRE DAME J FORM LOG 13,289-308 JL 72.

THE SENTENTIAL CALCULUS WITH IDENTITY (SCI) IS OBTAINED FROM THE CLASSICAL SENTENTIAL CALCULUS BY THE ADDITION OF A BINARY 'IDENTITY CONNECTIVE' = AND AXIOMS WHICH 'SAY' THAT P = Q MEANS P IS IDENTICAL TO Q. THE STUDY OF THE SEMANTICS OF THE RESULTING CONSEQUENCE OPERATION USING TARSKI'S MATRIX METHOD YIELDS INSIGHTS INTO CONSEQUENCE OPERATIONS IN GENERAL AND THE CLASSICAL AND MODAL CONSEQUENCE OPERATIONS IN PARTICULAR. ONE FINITELY AXIOMATIZABLE SCI THEORY IS STUDIED. IT IS SHOWN THAT THIS THEORY CONSISTS OF THOSE FORMULAS VALID IN ALL TOPOLOGICAL BOOLEAN ALGEBRAS.

BLOOM, STEPHEN L. EXTENSIONS OF GOEDEL'S COMPLETENESS THEOREM AND THE LOEWENHEIM-SKOLEM THEOREM. NOTRE DAME J FORM LOG 14,408-410 JL 73.

EVERY THEORY T IN A COUNTABLE LANGUAGE L DETERMINES A SYNTACTICALLY DEFINED CONSEQUENCE OPERATION C-SUB-T ON L. EACH L-STRUCTURE 'A' DETERMINES A SEMANTIC CONSEQUENCE OPERATION C-SUB-A ON L. THE COMPLETENESS THEOREM AND THE LOWENHEIM-SKOLEM THEOREM INVOLVE ONLY THE SETS OF C-SUB-T AND C-SUB-A CONSEQUENCES OF THE EMPTY SET. THE THEOREMS ARE EXTENDED TO APPLY TO THE OPERATIONS C-SUB-T AND C-SUB-A THEMSELVES. (EDITED).

BLOOR, DAVID. WITTGENSTEIN AND MANNHEIM ON THE SOCIOLOGY OF MATHEMATICS. STUD HIST PHIL SCI 4,173-191 AG 73.

MANNHEIM RELUCTANTLY REGARDS MATHEMATICS AS BEYOND THE SCOPE OF THE SOCIOLOGY OF KNOWLEDGE. IT IS ARGUED THAT WITTGENSTEIN'S 'REMARKS' SOLVES MANNHEIM'S PROBLEM WHICH ARISES OUT OF AN IMPLICIT PLATONISM. PLATONISM IS SHOWN TO BE CONNECTED TO A TELEOLOGICAL RATHER THAN A CAUSAL MODEL OF MAN. THE LARGELY UNRECOGNIZED SOCIOLOGICAL CHARACTER OF THE 'REMARKS' IS EXHIBITED.

BLUM, ALEX. A CORRECTION IN COPI'S ACCOUNT OF BOOLEAN NORMAL FORMS. NOTRE DAME J FORM LOG 14,288 AP 73.

WE SHOW THAT COPI'S ACCOUNT OF BOOLEAN NORMAL FORMS LEADS TO INCONSISTENCY AND SUGGEST A CORRECTION.

BLUMBERG, D. DESCRIPTION, EVALUATION, AND OBLIGATION. MIND 82,348-357 JL 73.

THE 'OUGHT' THAT SEARLE DERIVES FROM AN 'IS' TURNS OUT TO BE TOO WEAK TO PROVIDE A SATISFACTORY ANSWER TO THE 'IS-OUGHT' PROBLEM AS TRADITIONALLY UNDERSTOOD. MOREOVER, ITS SUCCESSFUL DERIVATION IS OF QUESTIONABLE DESIRABILITY SINCE IT WOULD PRECLUDE CERTAIN MORAL CRITICISMS MOST OF US WOULD FIND QUITE DIFFICULT TO SURRENDER.

BLUMENFELD, DAVID. ABOUT MORAL BELIEFS. PHIL STUD 24,31-37 JA 73.

BLYSTONE, JASPER. IS CUSANUS THE FATHER OF STRUCTURALISM. PHIL TODAY 16,296-303 WINT 72.

STRUCTURALISM IS SUCCEEDING EXISTENTIALISM AND POSITIVISM AS THE "MODERN" INTELLECTUAL APPREHENSION OF THE WORLD. THE ROOTS OF THIS MODE OF THOUGHT ARE FOUND IN THE PYTHAGOREANS. ITS FIRST MODERN SYSTEMATIZER WAS NICOLAUS CUSANUS (+1464) WHOSE CONCEPT OF THE RELATION BETWEEN THE MEMBERS OF THE TRINITY AND THE WORLD BECAME THE FIRST MODEL AND PARADIGM OF THE STRUCTURALIST METHOD. THE LINKS ARE LEIBNIZ, KANT, HEGEL, MARX, FREUD, AND THE NEO-KANTIANS, AS WELL AS CASSIRER AND HEIDEGGER.

BOAL, S J. SENECA'S "DIALOGUES". HERMATHENA 65-69 WINT 72.

I. THE STRUCTURE OF "DIALOGUES" 3-5 AT FIRST SEEMS UNSATISFACTORY. BUT THE REPETITIONS SERVE TO EMPHASIZE THE DIFFERENCE BETWEEN STOIC AND PERIPATETIC DOCTRINE, AND ARE NOT OUT OF PLACE IN A TREATISE OF THIS LENGTH. II. THE DOCTRINE SET FORTH IN "DIALOGUE" 8 IS AN ELABORATION OF THE EXCEPTION ALLOWED IN "DIALOGUE" 9.5.5.

BOATRIGHT, JOHN R. THE PRACTICALITY OF MORAL JUDGMENTS. PHIL QUART 23,316-334 O 73.

THE PROBLEM OF THIS PAPER IS WHETHER THE FACT THAT MORAL JUDGMENTS CAN GUIDE BEHAVIOR ENTAILS A NECESSARY RELATION OR CAN BE COMPATIBLE WITH A MERELY CONTINGENT RELATION BETWEEN HOLDING A MORAL JUDGMENT AND ACTING ACCORDINGLY. THESE TWO POSITIONS ARE CALLED INTERNALISM AND EXTERNALISM RESPECTIVELY. INTERNALISM IS GENERALLY DISMISSED (E.G., BY FRANKENA) AS BEGGING THE QUESTION, BUT AN ARGUMENT IS DEVELOPED HERE WHICH AVOIDS THIS DIFFICULTY AND IS SUFFICIENT TO REFUTE AT LEAST SOME EXTERNALIST ANALYSES (SUCH AS MOORE'S). THIS ARGUMENT FURTHER SHOWS PRECISELY WHAT CONDITIONS MUST BE MET BY ANY THEORY, INTERNALIST OR EXTERNALIST, TO ALLOW FOR THE PRACTICALITY OF MORAL JUDGMENTS, AND THE REST OF THE PAPER IS DEVOTED CHIEFLY TO EXAMINING TWO EXTERNALIST THEORIES (THOSE OF SIDGWICK AND BAIER) TO SHOW WHAT FURTHER DIFFICULTIES THEY STILL FACE. THE CONCLUSION IS NOT THAT THEY ARE FALSE BUT THAT THE INTERNALIST CHALLENGE IS STILL UNMET.

BOBBIO, NORBERTO. SULLA NOZIONE DI COSTITUZIONE IN HEGEL. AN CATED SUAREZ 11,7-20 1971.

L'ARTICOLO ILLUSTRA I PRINCIPALI PROBLEMI CONNESSI COL CONCETTO CHE HEGEL HA DELLA COSTITUZIONE (VERFASSUNG) INTESA COME 'ORGANIZZAZIONE DEL TUTTO': QUALI NE SIANO I CARATTERI POSITIVI E NEGATIVI; QUALE SIA LA DIFFERENZA FRA COSTITUZIONE E STATO RISULTANTE DA QUESTI CARATTERI; L'APPARENTE CONTRASTO E LA REALE CONVERGENZA FRA SCRITTI SISTEMATICI E SCRITTI POLITICI RISPETTO AL MODO D'INTENDERE LA COSTITUZIONE.

BOCHENSKI, J M. S A JANOVSKAJA. STUD SOVIET THO 13,1-9 JE 73.

WITH THE PASSING OF S A JANOVSKAJA, CONTEMPORARY SOVIET PHILOSOPHY HAS LOST ONE OF ITS LEADING EXPERTS IN LOGIC AND IN COMBINING CREATIVITY WITH SURVIVAL.

BODEN, MARGARET A. THE STRUCTURE OF INTENTIONS. J THEOR SOC BEHAV 3,23-46 AP 73.

THE PSYCHOLOGICAL NATURE OF INTENTIONS IS HIGHLY COMPLEX. EVERY INTENTION HAS A MOTIVATIONAL, A PROCEDURAL, AND A BODILY OPERATIONAL (THOUGH NOT NECESSARILY AN OVERT MOTOR) ASPECT, EACH OF WHICH HAS TO BE DESCRIBED IN TERMS OF ITS OWN PARTICULAR STRUCTURE. CHARACTERIZATION OF AN INTENTION IN TERMS OF ITS IMMEDIATE GOAL INDICATES ONLY THE SURFACE NATURE OF AN EXTRAORDINARILY RICH PHENOMENON. INTENTIONS TO BUY BREAD (FOR EXAMPLE) COMPRISE A MARKEDLY HETEROGENEOUS CLASS WHEN CONSIDERED IN LIGHT OF THEIR PSYCHOLOGICAL STRUCTURE. THESE DIFFERENCES ARE IMPORTANT BECAUSE THEY DETERMINE THE FUNCTION OF PARTICULAR INTENTIONS WITHIN THE LIFE OF THE AGENTS IN WHICH THEY ARISE, AND THEY CAN BE EXPRESSED ONLY BY A THEORY OF INTENTION ADEQUATE TO REPRESENT THE DISTINCT STRUCTURES THAT MAY BE CONCERNED.

BODEUS, RICHARD. CONTRIBUTION A L'HISTOIRE DES OEUVRES MORALES D'ARISTOTE: LES TESTIMONIA . REV PHIL LOUVAIN 71,451-467 AG 73.

LE CORPUS ARISTOTELICUM COMPORTE, COMME ON SAIT, TROIS OEUVRES MORALES: L'ETHIQUE A NICOMAQUE, L'ETHIQUE A EUDEME ET LES MAGNA MORALIA. QUELS RAPPORTS ENTRETIENNENT-ELLES? L'AUTEUR CHERCHE UNE REPONSE A CETTE QUESTIONEN S'EN TENANT RIGOUREUSEMENT AUX ENSEIGNEMENTS DES TESTIMONIA RELATIFS A L'HISTOIRE DES ETHIQUES. IL S'AGIT DONC EXCLUSIVEMENT DE DECRIRE PAR CRITIQUE EXTERNE LA GENESE FORMELLE DES OEUVRES MORALES QUE LA TRADITION PRETE A ARISTOTE. SEUL L'APPUI D'UNE CRITIQUE INTERNE PERMETTRAIT DE SE PRONONCER SUR L'AUTHENTICITE DE CELLES-CI.

BOEHM, R. OMLIJNING VAN EEN NIEUW BEGRIP VAN TRANSCENDENTAALFILOSOFIE: EEN KRITIEK OP HUSSERLS REDUCTIE VAN DE FENOMENOLOGIE TOT EEN TRANSCENDENTALE. TIJDSCHR FILOSOF 34,407-433 S 72.

MIT DEM VORLIEGENDEN BEITRAG SUCHT DER VERF. EINE BEGRUENDUNG FUER DIE AUCH VON ANDEREN PHAENOMENOLOGEN GETEILTE MEINUNG ZU GEBEN, DASS EINER ENTSCHIEDENEN AUSWIRKUNG DER 'WESENTLICH NEUEN'. INTENTIONEN DER PHAENOMENOLOGIE DIE IHR VON HUSSERLS SELBST GEGEBENE TRANSZENDENTALPHILOSOPHISCHE FORMULIERUNG IM WEGE STEHT. ZUM ZWECK DER BEGRUENDUNG DIESER MEINUNG WIRD DIE IDEE DER TRANSZENDENTALPHILOSOPHIE - DEN SCHWANKENDEN UMSCHREIBUNGEN HUSSERLS UND SCHON KANTS GEGENUEBER - BESTIMMT ALS DIE EINER THEORIE DER NOTWENDIGEN BEDINGUNGEN DER MOEGLICHKEIT DES GEGEBENSEINS VON ETWAS UEBERHAUPT, VERBUNDEN MIT DER IDEE DES VORRANGS EINER SOLCHEN THEORIE NOTWENDIGER MOEGLICHKEITSBEDINGUNGEN. (EDITED).

BOELLA, LAURA. ONTOLOGIA E TEORIA DELLA VITA QUOTIDIANA NELLA RICERCA FILOSOFICA DELLA 'SCUOLA DI BUDAPEST'. RIV INT FILOSOF DIRITTO 50,263-284 AP-JE 73.

BOER, STEVEN E. RUSSELL ON CLASSES AS LOGICAL FICTIONS. ANALYSIS 33,206-208 JE 73.

IT IS ARGUED THAT THE FORMAL APPARATUS OF PM FAILS TO PROVIDE A METHOD FOR ELIMINATING CLASS-SIGNS FROM ALL SENTENTIAL CONTEXTS AND THAT RUSSELL IS CONSEQUENTLY MISTAKEN IN HIS CLAIM TO HAVE SHOWN CLASSES TO BE "LOGICAL FICTIONS". FOR RUSSELL'S "DERIVED EXTENSIONAL FUNCTIONS" MERELY DISGUISE THE PROBLEM POSED BY INTENSIONAL ATTRIBUTES OF ATTRIBUTES, WHICH REAPPEARS INTERNALLY IN THE FORM OF ILLICIT QUANTIFICATION INTO INTENTIONAL CONTEXTS. BY EXPLICITLY SETTING OUT THE REQUISITE DERIVATIONS, THEIR QUESTION-BEGGING CHARACTER IS MADE MANIFEST.

BOJANOVIC, RADE. LUCIFER AND THE LORD. PRAXIS 369-380 1970.

BOLD, DAVID. A REPLY TO WILLIAM DWYER'S "THE CONTRADITION OF 'THE CONTRADICTION OF DETERMINISM'". PERSONALIST 54,284-289 SUM 73.

BOLER, JOHN F. OCKHAM ON INTUITIVE COGNITION. J HIST PHIL 11,95-106 JA 73.

IN THE FIRST PART, I TRY TO LOCATE OCKHAM'S THEORY OF INTUITIVE COGNITION IN THE CONTEXT OF ONE SET OF PHILOSOPHICAL PROBLEMS RATHER THAN ANOTHER, USING AS A DEVICE THE ERROR OCKHAM WANTS TO AVOID: "PLATONISM" RATHER THAN SCEPTICISM. IN THE SECOND PART, I TRY TO SHOW HOW DIFFICULTIES RAISED BY SOME RECENT COMMENTARY RESULT FROM THE WRONG ORIENTATION. THIS LIMITED PROJECT INVOLVES NEITHER EXPOSITION NOR ASSESSMENT OF OCKHAM'S PROPOSED SOLUTIONS FOR THE PROBLEMS, BUT IT MAY PROVE USEFUL FOR OTHERS WORKING IN THIS OR IN RELATED AREAS IN OCKHAM.

BOLLINI, MARIA TERESA. EL TIEMPO Y LA ETERNIDAD EN LOUIS LAVELLE. CUAD FILOSOF 10,113-120 JA-JE 70.

BOLLMAN, D AND LAPLAZA, M. A SET-THEORETIC MODEL FOR NONASSOCIATIVE NUMBER THEORY. NOTRE DAME J FORM LOG 14,107-110 JA 73.

IT IS SHOWN THAT THE THEORY OF NONASSOCIATIVE NUMBER THEORY HAS A MODEL WITHIN ZERMELO-FRAENKEL SET THEORY AND THAT THE AXIOMS OF NONASSOCIATIVE NUMBER THEORY AS PREVIOUSLY FORMALIZED BY BOLLMAN IN "FORMAL NONASSOCIATIVE NUMBER THEORY" NOTRE DAME JOURNAL OF FORMAL LOGIC VOL. VIII, NO. 1 (1967), 9-16, ARE INDEPENDENT.

BOLZAN, J E. ARISTOTELES, 'DE CAELO', 310 B 11-14. J HIST PHIL 11,443-451 O 73.

EL TEXTO DE "DE CAELO," 310 B 11-14 HA SIDO VARIAMENTO COMENTADO, ACEPTANDOSE EN GENERAL LA OPINION DE STOCKS, CON CIERTAS VARIANTES (GUTHRIE, LONGO, ELDERS) PERO SIN UNA SOLUCION SATISFACTORIA. ESPECIALMENTE GRAVES PARECEN LAS OBJECIONES A LINEA 14. EN NUESTRA EXPLICACION: A) TENEMOS EN CUENTA EL CONTEXTO INMEDIATO (310 A 33-B 10) EN GENERAL DEJADO DE LADO POR LOS COMENTARISTAS; B) HACEMOS NOTAR QUE ES EL LUGAR QUIEN DA RAZON DEL MOVIMIENTO TENDENCIAL DE LOS ELEMENTOS SEGUN 310 B 3, Y QUE LOS MOVIMIENTOS "HACIA ARRIBA" Y "HACIA ABAJO," DESDE Y HACIA UN CENTRO UNICO, FORMAN PARTE ESENCIAL DE LA DEFINICION DE ELEMENTO; C) RESUMIMOS EN UNA PARAFRASIS A 310 B 11-14 NUESTRA EXPLICACION YA FUNDAMENTADA; D) PROPONEMOS UNA SOLUCION A LA APARENTE CONTRADICCION ENTRE LAS DEFINICIONES DE 'LUGAR' EN "PHYSICA" Y "DE CAELO".

BOLZAN, J E. UN ANTIGUO ANTECEDENTE DEL CALCULO DE PROBABILIDADES. SCIENTIA 107,873-878 1972.

PUEDE HALLARSE EN TUCIDIDES LO QUE PARECE SER EL MAS ANTIGUO EJEMPLO CLARO DE UTILIZACION DEL CALCULO DE PROBABILIDADES. EN LA BATALLA DE PLATEA (428 A C) LOS SITIADOS LOGRARON SALVARSE GRACIAS AL INGENIOSO METODO IDEADO POR TEENETO Y EUPOLPIDES: UN GRAN NUMERO DE OBSERVADORES, SITUADOS A DISTANCIA PRUDENCIAL DEL MURO SITIADOR, CONTARON REPETIDA Y SIMULTANEAMENTE LAS HILERAS DE LADRILLOS QUE LO CONSTITUIAN Y SEGUN ERAN VISIBLES EN ZONAS NO ENCALADAS DEL MURO. UN COMPUTO SIMPLE LES PERMITIO DETERMINAR LA ALTURA DE DICHO MURO, CONSTRUIR ESCALERAS ADECUADAS, Y HUIR.

BON MAHARAJ, B H. THE CONCEPTION OF BRAHMAN, PARAMATMA AND BHAGAVAN. INDIAN PHIL QUT 17,245-254 D 72.

THE CONCEPT OF DIVINITY IN HINDU PHILOSOPHY FROM THE VEDIC PERIOD (PRE-BUDDHISTIC) TO THE PRESENT HAS BEEN DIVIDED INTO THREE DISTINCT SCHOOLS: THAT STRESSING THE NEUTER GOD, BRAHMAN, THE IMPERSONAL, ABSOLUTE WHOLE; THE SECOND STRESSING PARAMATMAN, AN IMMANENT GOD, INDWELLER OF EVERY SENTIENT AND INSENTIENT OBJECT; THE THIRD STRESSING A SUPREME BEING, BHAGAVAN, THE SUPREME CREATOR, PRESERVER, AND DESTROYER OF THE UNIVERSE. THESE THREE ARE THREE CONCEPTIONS OF ONE TRUTH, WHICH IS FOUND IN THE VEDAS, THE UPANISADS, AND THE PURANAS, THE SUCCESSIVE SCRIPTURES OF THE HINDUS. SINCE ALL HUMAN BEINGS ARE NOT EQUALLY ENDOWED, THERE MUST BE ALLOWANCE FOR ALL TO APPROACH ABSOLUTE TRUTH, HENCE THE DIFFERENCES IN CONCEPTION AND APPROACH, ALLOWING FOR INDIVIDUALS THREE POSSIBILITIES IN THE FUNCTIONING OF THE SOUL IN RELATION TO THE SUPREME, CONCEIVED AS "ALL-EXISTENCE", "ALL-KNOWLEDGE", AND "ALL-BLISS", RESPECTIVELY. THE SOUL, BEING ETERNAL, ALONE CAN REALIZE THE HIGHEST TRUTH. (EDITED).

BONDESON, W. PLATO'S "SOPHIST": FALSEHOODS AND IMAGES. APEIRON 6,1-6 S 72.

THE PAPER IS AN ATTEMPT TO SHOW HOW THE PROBLEM OF THE NATURE AND POSSIBILITY OF FALSEHOOD ARISES IN THE EARLY PARTS OF PLATO'S "SOPHIST". I ARGUE THAT THE PARTICIPANTS IN THE DIALOGUE OPERATE WITH TWO RELATED ANALOGIES, ONE WHICH CONSIDERS SPOKEN IMAGES TO BE FUNDAMENTALLY LIKE SEEN IMAGES, AND ANOTHER ANALOGY WHICH CONSIDERS THE OBJECTS OF STATING OR BELIEVING TO BE LIKE THE OBJECTS OF PERCEIVING. (THE SECOND ANALOGY HAS PARALLELS IN "THEAETETUS" 188C-189B). THESE ANALOGIES LEAD TO CONFUSIONS WHICH PLATO ATTEMPTS TO DISPEL IN THE LATER PORTIONS OF THE "SOPHIST".

BONDY, OTTO. DIE BEDEUTUNG DES PRAEZEDENZFALLES FUER DIE JURISTISCHE BEWEISFUERHRUNG UND DIE THEORIE DES RECHTSSTAATES. AN OATED SUAREZ 11,117-134 1971.

BONDY, OTTO. DIE WAHRHEITEN DER RELIGION UND DAS MENSCHENRECHT DER FREIEN RELIGIONSAUSUEBUNG. AN OATED SUAREZ 12,83-96 1972.

DIE STUDIE GEHT DEN GRUEDEN NACH, NACH DENEN DAS MENSCHENRECHT DER FREIEN RELIGIONSAUSUEBUNG BEURTEILT WERDEN KANN. DIE IM AUSTRALIAN JOURNAL OF PHILOSOPHY VORGEBRACHTEN ARGUMENTE WERDEN UNTERSUCHT. DIE LOESUNG WIRD IN DER VERSCHIEDENEN ART DER VERIFIZIERUNG DER WISSENSCHAFTLICHEN UND THEOLOGISCHEN AUSSAGEN GESEHEN, DIE, UM PLAUSIBEL ZU ERSCHEINEN, AN DAS ANKNUEPFEN MUESSEN, WAS IN DEN KREISEN DER PHILOSOPHEN UND DER GLAEUBIGEN ALS FRAGLOS GUELTIG ERSCHEINT. DIE STUDIE SCHEINT ZU DEM ERGEBNIS ZU KOMMEN, DASS MAN DURCH THEORETISCHE ERWAEGUNGEN ZU ALLGEMEINEN GRUNDSAETZEN DES RECHTS KOMMEN KANN. DAS EREGEBNIS, DASS MAN MIT TOLERANZ AN DIE KRITIK SEINER GEGNER GEHEN SOLL, WEIL ES NUR RELATIVE WAHRHEITEN GIBT, ERSCHEINT JEDOCH ZU VAGE, UM DARAUS WEITERE RECHTSSAETZE ABZULEITEN.

BONGIORNO, ROBERT. 15TH CENTURY ANTI-CHRISTIAN EPICUREANISM AND THE ROMAN ACADEMY. AGORA 2,60-67 FALL 73.

BONJOUR, LAWRENCE A. SELLARS ON TRUTH AND PICTURING. INT PHIL QUART 13,243-265 JE 73.

BOOTH, CURTIS S. COGITO: PERFORMANCE OR EXISTENTIAL INCONSISTENCY? J CRIT ANAL 4,1-7 AP 72.

BORKOWSKI, LUDWIK. SOME THEOREMS ON THE SMALLEST SETS CLOSED UNDER THE CLASSES OF RELATIONS AND THEIR GENERALIZATIONS: I. STUD LOG 29,43-72 1971.

STARTING FROM THE DEFINITION OF THE CONCEPT OF A SMALLEST SET INCLUDING AN INITIAL SET AND CLOSED UNDER THE RELATIONS OF A GIVEN CLASS THE AUTHOR PROVES SOME THEOREMS ON SUCH SETS. TWO GENERALIZATIONS OF THAT CONCEPT ARE INTRODUCED. IT IS SHOWN THAT MANY THEOREMS ON THE SMALLEST SETS CLOSED UNDER THE CLASSES OF RELATIONS ARE VALID WITHOUT CHANGES FOR THESE GENERALIZED CONCEPTS AND THAT SOME OF THEM ARE VALID IN A SUITABLY GENERALIZED FORM. EXAMPLES OF APPLICATIONS OF THE OBTAINED RESULTS IN THE METHODOLOGY OF THE DEDUCTIVE SCIENCES ARE GIVEN.

BOROWSKI, E J. ON THE EXTENT OF JOHN'S HEIGHT. FOUND LANG 10,419-422 S 73.

THE PAPER IS INTENDED TO REMEDY A DEFECT IN THE FORMULATION OF COMPARATIVE CONTEXTS IN SEUREN 'THE COMPARATIVE', AND IN PARTICULAR TO CAPTURE THE FACT THAT 'JOHN IS THIS TALL' AND 'JOHN IS NOT THIS TALL' ARE NOT CONTRADICTORIES.

BOSCH, J. THE EXAMINATION PARADOX AND FORMAL PREDICTION. LOG ANAL 15,505-525 S-D 72.

BOSNJAK, BRANKO. INTERPRETATION DES MARXISMUS IM HOLLAENDISCHEN KATECHISMUS. PRAXIS 361-368 1970.

BOSS, RONALD I. THE DEVELOPMENT OF SOCIAL RELIGION: A CONTRADICTION OF FRENCH FREE THOUGHT. J HIST IDEAS 34,577-589 O-D 73.

BOSSIER, F. PRISCIANUS LYDUS EN DE 'IN DE ANIMA' VAN PSEUDO-SIMPLICIUS. TIJDSCHR FILOSOF 34,761-821 D 72.

DANS CET ARTICLE NOUS AVONS ESSAYE D'EXAMINER LA VALEUR DE L'ATTRIBUTION TRADITIONELLE DU COMMENTAIRE 'IN DE ANIMA' A SIMPLICIUS. EN COMPARANT CE TRAITE AUX GRANDS COMMENTAIRES DE SIMPLICIUS NOUS AVONS ETE EN EFFET FRAPPES PAR LES DIVERGENCES DE STYLE, ET DE LANGUE, AINSI QUE PAR LA DIFFERENTE MANIERE DE COMMENTER. DE TOUT CELA SE DEGAGE UNE TELLE DIVERGENCE ENTRE 'L'IN D.A. ET LES AUTRES COMMENTAIRES QU'ELLE NE PEUT S'EXPLIQUER PAR UNE EVOLUTION CHEZ SIMPLICIUS LUI-MEME. 'L'IN D.A. LUI EST DONC FAUSSEMENT ATTRIBUE; ET PUISQUE NOUS AVONS ETABLI QUE CE COMMENTAIRE EST DU MEME AUTEUR QUE LA 'METAPHRASE', NOUS POUVONS CONCLURE QU'IL A ETE VRAISEMBLABLEMENT ECRIT PAR PRISCIEN LE LYDIEN, UN PHILOSOPHE NEOPLATONICIEN DONT NOUS SAVONS SEULEMENT QU'IL A ACCOMPAGNE DAMASCIUS ET SIMPLICIUS EN EXIL EN PERSE. (EDITEC).

BOTKIN, ROBERT. DESCARTES FIRST MEDITATION: A POINT OF CONTACT FOR CONTEMPORARY PHILOSOPHICAL METHODS. S J PHIL 10,353-358 FALL 72.

DESCARTES SHIFTS FROM THE CLAIM "I MIGHT BE DREAMING NOW" TO "LIFE MIGHT BE A CONSTANT ILLUSION". NEITHER CAN BE SUPPORTED BUT HE WAS MOTIVATED TO TRANSCEND ORDINARY EXPERIENCE AND DISCOURSE TO A MORE FUNDAMENTAL REALITY IN WHICH LIFE'S DISQUIETUDES ARE DISPELLED. BOTH EXISTENTIAL PHENOMENOLOGY AND ORDINARY LANGUAGE PHILOSOPHY AGREE THAT IT IS NOT POSSIBLE OR MEANINGFUL TO GET BEHIND THIS

ORDINARY WORLD WITH ALL ITS AMBIGUITY AND RISK. THIS POINT OF CONTACT COULD ESTABLISH A COMMON BASIS FOR DISCUSSION.

BOTKIN, ROBERT. WHAT CAN WE DO WHEN DREAMING: A REPLY TO PROFESSOR DAVIS. S J PHIL 10,367-372 FALL 72.

DREAMS CAN BE DISTINGUISHED FROM PERCEPTIONS BECAUSE THE ABILITY TO REFLECT ON, REASON ABOUT, AND CONSTITUTE PERCEPTUAL OBJECTS IS A PRESUPPOSITION OF WAKEFULNESS BUT NOT DREAMING. WHILE ONE CAN KNOW HE IS AWAKE HE CANNOT KNOW HE IS DREAMING. DAVIS' ARGUMENT THAT ONE COULD BE DECEIVED WHILE HALF ASLEEP IS NOT CONVINCING BECAUSE HE SEEMS TO DESCRIBE AN ILLUSION RATHER THAN A DREAM. DAVIS IS CORRECT, HOWEVER, IN CLAIMING THAT NO ALL-PERVASIVE SKEPTICISM CAN BE BASED ON SOUND PHILOSOPHICAL REFLECTION.

BOUCHARD, ROCH. LACHELIER, CRITIQUE DE COUSIN. REV UNIV OTTAWA 43,44-52 JA-MR 73.

BOUCHARD, ROCH. MAINE DE BIRAN: UNE ANTHROPOLOGIE TRANSCENDANTALE. DIALOGUE (CANADA) 12,1-13 MR 73.

BOUCHER, REMI. QUELQUES ASPECTS MORAUX DE LA PENSEE DE SARTRE. REV PHIL LOUVAIN 71,539-573 AG 73.

SI L'ON CONSIDERE LA PENSEE PHILOSOPHIQUE DE SARTRE COMME UNE PENSEE MORALE, C'EST-A-DIRE COMME UNE PENSEE DONT L'INTELLIGIBILITE EST ETROITEMENT LIEE A L'INDEFECTIBLE SOUCI DE SON AUTEUR POUR LA LIBERTE HUMAINE, ON NE PEUT MANQUER ALORS DE SE HEURTER A DEUX PROBLEMES DIFFICILES. D'UNE PART, EN SEPARANT RADICALEMENT LE PSYCHIQUE ET LA CONSCIENCE AU COURS DE LA DEMARCHE QUI L'A CONDUIT DE LA TRANSCENDANCE DE L'EGO A L'ETRE ET LE NEANT, SARTRE N'A-T-IL PAS FAIT DE L'ENTREPRISE MORALE UN PROJET IMPRATICABLE? D'AUTRE PART, DEPUIS L'EXISTENTIALISME EST UN HUMANISME JUSQU'A CRITIQUE DE LA RAISON DIALECTIQUE, N'A-T-IL PAS OUBLIE, A FORCE DE CENTRER SON ATTENTION SUR L'HOMME AGISSANT, QUE LE COGITO DE LA CONSCIENCE MORALE NE POUVAIT SE REDUIRE A SA PURE CERTITUDE DE FAIT?

BOUCKAERT, L. DE UITGANGSPUNTEN VAN DE FILOSOFIE VAN E LEVINAS. TIJDSCHR FILOSOF 34,680-702 D 72.

ON PEUT DISTINGUER DANS L'OEUVRE DE E. LEVINAS UNE PARTIE QUI EST STRICTEMENT PHILOSOPHIQUE ET UNE PARTIE QUI EST CONSACREE A L'INTERPRETATION DU JUDAISME ET DU TALMUD. LES DEUX PARTIES SONT NEANMOINS ETROITEMENT LIEES. EN EFFET LES MEDITATIONS A PROPOS DU JUDAISME ET DU TALMUD NOUS ORIENTENT VERS UN RENOUVELLEMENT DES CATEGORIES PHILOSOPHIQUES FONDAMENTALES. DANS LES OEUVRES PHILOSOPHIQUES D'AUTRE PART, L'INSPIRATION JUIVE PEUT S'INTRODUIRE DANS LA MESURE OU ELLE EST CAPABLE DE DONNER UNE REPONSE CRITIQUE AUX QUESTIONS PHILOSOPHIQUES ET NOTAMMENT A LA QUESTION DE L'ORIGINE ET DE LA NORME DE LA PENSEE. EST-CE QUE LA PENSEE SE FONDE DANS LE COGITO REFLEXIF OU BIEN DANS UNE IDEE DE LA TOTALITE? NI L'UN NI L'AUTRE NE REND COMPTE D'UNE PENSEE QUI DOUTE DE SOI OU QUI DOUTE DU SENS DE L'HISTOIRE ET DE L'ETRE. CETTE MISE EN QUESTION DU SOI ET DE L'HISTOIRE QUI NE PEUT ETRE FAITE NI PAR L'EGO TRANSCENDANTAL NI PAR L'ETRE ANONYME DE L'HISTOIRE, SE FAIT PAR L'AUTRE QUI PAR LA NUDITE DE SON VISAGE FAIT ECLATER NOTRE CERTITUDE ET NOUS REND CAPABLE D'UNE CRITIQUE DE NOUS-MEMES ET DE L'HISTOIRE. AINSI DANS LA TRANSCENDANCE ETHIQUE, QUI EST L'ESSENCE DU JUDAISME, LA PENSEE SE FONDE COMME CRITIQUE ET RESPONSABILITE. (EDITED).

BOUDON, RAYMOND. ON THE UNDERLYING EPISTEMOLOGY OF SOME SOCIOLOGICAL THEORIES AND ON ITS SCIENTIFIC CONSEQUENCES. SYNTHESE 24,410-430 S-O 72.

THE NOTION OF THEORY HAS A MUCH LOOSER MEANING IN SOCIOLOGY THAN IN OTHER DISCIPLINES. AGAINST MERTON IT IS CONTENDED THAT THE WEAKNESS

OF MANY SOCIOLOGICAL THEORIES COMES FROM THEIR STRUCTURE RATHER THAN FROM THEIR 'RANGE'. SOME CRITERIA ARE DEVELOPED WHICH ALLOW TO DEFINE, ANALYZE AND EVALUATE THE STRUCTURE OF A THEORY WITH GREATER ACCURACY. THEY ARE APPLIED TO A SMALL SAMPLE OF SOCIOLOGICAL THEORIES. THIS STRUCTURAL EVALUATION IS CONTRASTED TO THE IMPLICIT VIEW, CURRENT AMONG SOCIOLOGISTS, ACCORDING TO WHICH THE ONLY RELEVANT LOGICAL CRITERIUM IS THAT OF FALSIFIABILITY.

BOUDOT, P. DE LA REVOLUTION. REV METAPH MORALE 77,208-218 AP-JE 72.

L'ARTICLE ENVISAGE LES AMBIGUITES DU MOT REVOLUTION. MOT LIE A L'HISTOIRE DE LA PENSEE MAIS DETOURNE DE SON SENS PAR LA CONNAISSANCE DES LIMITES DE L'HOMME ET PAR LE VERTIGE SUICIDAIRE CONTEMPORAIN (ANALOGUE A LA TERREUR MILLENARISTE D'IL Y A MILLE ANS) PIERRE BOUDOT ETUDIE LE PASSAGE DE L'INTENTION REVOLUTIONNAIRE A SA TRAHISON DANS L'ORGANISATION DE LA TERREUR. LES VICTIMES DE CETTE DISTORSION SONT LA BEAUTE EL L'HUMANITE, PAS PLUS ET PAS MOINS DANS CET ARTICLE, PIERRE BOUDOT FAIT LA JONCTION ENTRE SON OEUVRE PHILOSOPHIQUE QUI EN FAIT UN DES MEILLEURS SPECIALISTES FRANCAIS DE NIETZSCHE ET SON OEUVRE LITTERAIRE OU SE RETROUVE, SELON LE MOT DE JEAN LACROIX, 'L'IMPENSE DES HOMMES DE SA GENERATION'. CET ARTICLE DE LA REVUE DE METAPHYSIQUE EST REPRIS ET MIS EN PERSPECTIVE DANS UN OUVRAGE GENERAL "NIETZSCHE EN MIETTES" SORTI AUX PRESSES UNIVERSITAIRES DE FRANCE EN FEVRIER 1973. LA HANTISE REVOLUTIONNAIRE SE FONDE SUR L'EXIGENCE DE POSSEDER LE TEMPS, PRIVILEGE HISTORIQUE JADIS DEVOLU AUX DIEUX. L'EFFORT DE LUTTE CONTRE LES DIEUX SE TRANSFORME EN LUTTE CONTRE LES HOMMES ET LA CONNAISSANCE DE CE CHEMIN METAPHYSIQUE EST FONDAMENTALE AUJOURD HUI.

BOURDEAUX, ROBERT M. JOHN DEWEY'S CONCEPT OF A FUNCTIONAL SELF. EDUC THEORY 22,334-343 SUM 72.

BOURGEOIS, PATRICK L. PHENOMENOLOGY AND THE SCIENCES OF LANGUAGE. RES PHENOMENOL 1,119-136 1971.

BOURKE, PAUL F. A NOTE ON HISTORICISM: BEARD, MEINECKE, AND COLLINGWOOD. CLIO 2,65-69 O 72.

BOWIE, G LEE. AN ARGUMENT AGAINST CHURCH'S THESIS. J PHIL 70,66-76 8 F 73.

BOWMAN, CARROLL R. TIME AND THE RELIGIOUS CONSCIOUSNESS. S J PHIL 11,73-82 SPR-SUM 73.

IT IS ARGUED THAT RELIGIOUS CONSCIOUSNESS INSISTS ON SEEING THINGS 'SUB SPECIE AETERNITATIS', WHILE MODERNITY AND MODERN PHILOSOPHY ARE PERMEATED WITH TEMPORALISM. THE RESULT IS A CRISIS FOR RELIGION AND RELIGIOUS PHILOSOPHY IN THE MODERN WORLD. WITH PARTICULAR REFERENCE TO CHRISTIANITY, WHITEHEADIAN THEMES ARE INTRODUCED WITH A VIEW TO INDICATING 'SOME ETERNAL GREATNESS INCARNATE IN THE PASSAGE OF TEMPORAL FACT'.

BOYD, BART P. A DEFENSE OF THE COMPLETE VERIFIABILITY AND COMPLETE FALSIFIABILITY CRITERIA OF EMPIRICAL MEANINGFULNESS. DIALOGUE (PST) 15,74-81 MY 73.

THIS PAPER IS REALLY A REPLY TO HEMPEL'S ESSAY "PROBLEMS AND CHANGES IN THE EMPIRICIST CRITERION OF MEANING." IT TRIES TO AVOID HEMPEL'S OBJECTIONS TO THE COMPLETE VERIFIABILITY CRITERION OF EMPIRICAL MEANINGFULNESS BY GIVING A MORE SOPHISTICATED VERSION OF THIS CRITERION. THE FIRST MOVE IS TO CONSTRUE VERIFIABILITY IN WHAT IS CALLED THE WIDE SENSE BY VIEWING IT AS THE DISJUNCTION OF THE TRADITIONAL FORMS OF THE COMPLETE VERIFIABILITY AND COMPLETE FALSIFIABILITY CRITERIA. THIS AVOIDS WELL-KNOWN OBJECTIONS HAVING TO DO WITH EXISTENTIAL AND UNIVERSAL SENTENCES. THE REST OF HEMPEL'S OBJECTIONS ARE ACCOMMODATED BY FIRST TAKING THIS WIDE SENSE

OF VERIFIABILITY AS A CRITERION OF MEANINGFULNESS FOR ONLY ATOMIC SENTENCES AND THEN BY GIVING A RECURSIVE DEFINITION OF EMPIRICALLY MEANINGFUL MOLECULAR AND QUANTIFIED SENTENCES BY ANALOGY WITH THE RECURSIVE DEFINITION OF A WELL-FORMED FORMULA IN THE PREDICATE CALCULUS. THIS AVOIDS HEMPEL'S OBJECTIONS WHICH TURN EITHER ON CONJOINING MEANINGLESS AND MEANINGFUL SENTENCES WITH THE APPROPRIATE TRUTH-FUNCTIONAL CONNECTIVE OR ON GIVING SENTENCES WITH MIXED QUANTIFICATION.

BOYD, DOROTHY L. RATIONAL TRENDS IN HUMAN THINKING. J THOUGHT 8,54-57 JA 73.

RATIONAL THINKING ENTHUSIASTS ARE BEGINNING MORE INCISIVELY TO SEE THAT HUMAN EMOTIONS AND FEELINGS ARE NOT MAGICALLY EXISTENT IN THEIR OWN RIGHT, AND DO NOT MYSTERIOUSLY FLOW FROM TOTALLY UNCONSCIOUS DESIRES. RATHER, EMOTIONS DIRECTLY STEM FROM IDEAS, THOUGHTS, ATTITUDES, OR BELIEFS, AND CAN USUALLY BE RADICALLY CHANGED BY MODIFYING THE THINKING PROCESSES THAT CREATE THEM.

BOYD, RICHARD N. REALISM, UNDERDETERMINATION, AND A CAUSAL THEORY OF EVIDENCE. NOUS 7,1-12 MR 73.

ARGUMENTS AGAINST SCIENTIFIC REALISM OFTEN DEPEND ON THE PREMISE THAT THEORIES WHICH HAVE THE SAME OBSERVATIONAL CONSEQUENCES CANNOT BE DISTINGUISHED BY ANY POSSIBLE EXPERIMENTAL EVIDENCE. SEVERAL VERSIONS OF THIS DOCTRINE ARE EXAMINED AND IT IS CONCLUDED THAT NO VERSION EXISTS WHICH IS BOTH TRUE AND SUITABLE AS A PREMISE IN AN ARGUMENT AGAINST SCIENTIFIC REALISM. AN ACCOUNT OF THE NOTION OF EXPERIMENTAL EVIDENCE IS OFFERED WHICH EXTENDS AND DEVELOPS CERTAIN FEATURES OF CAUSAL THEORIES OF KNOWLEDGE.

BOYD, RICHARD. DETERMINISM, LAWS, AND PREDICTABILITY IN PRINCIPLE. PHIL SCI 39,431-450 D 72.

THIS PAPER EXAMINES COMMONLY OFFERED ARGUMENTS TO SHOW THAT HUMAN BEHAVIOR IS NOT DETERMINISTIC BECAUSE IT IS NOT PREDICTABLE. THESE ARGUMENTS TURN OUT TO REST ON THE ASSUMPTION THAT DETERMINISTIC SYSTEMS MUST BE GOVERNED BY DETERMINISTIC LAWS, AND THAT THESE GIVE RISE TO PREDICTABILITY "IN PRINCIPLE" OF DETERMINED EVENTS. A POSITIVE ACCOUNT OF DETERMINISM IS ADVANCED AND IT IS SHOWN THAT NEITHER OF THESE ASSUMPTIONS IS TRUE. THE RELATION BETWEEN DETERMINISM, LAWS, AND PREDICTION IN PRACTICE IS DISCUSSED AS A QUESTION IN SCIENTIFIC EPISTEMOLOGY.

BOYDSTON, JO ANN. THE STATUS OF DEWEY STUDIES. HUMANIST 32,33-34 N-D 72.

THIS ARTICLE POINTS UP THE CURRENT STRENGTH AND BREADTH OF DEWEY SCHOLARSHIP BY DISCUSSING VARIOUS KINDS OF RESEARCH IN PROGRESS AT THE CENTER FOR DEWEY STUDIES AND ELSEWHERE. THE ORIGINS AND GROWTH OF THE CENTER ARE OUTLINED. THE DEWEY PAPERS, ALL DEWEY'S PERSONAL EFFECTS ACQUIRED BY THE JOHN DEWEY FOUNDATION AND DEPOSITED AT THE CENTER FOR DEWEY STUDIES, ARE DESCRIBED IN DETAIL, AND THE IMPACT OF THESE MATERIALS ON DEWEY SCHOLARSHIP IS CONSIDERED.

BOYLE, JOHN P. LONERGAN'S 'METHOD IN THEOLOGY' AND OBJECTIVITY IN MORAL THEOLOGY. THOMIST 37,589-601 JL 73.

THE ARTICLE PRESENTS AND BRIEFLY ILLUSTRATES SOME CONTRIBUTIONS OF LONERGAN'S "METHOD IN THEOLOGY" TO THE DISCUSSION OF METHOD IN MORAL THEOLOGY, PARTICULARLY IN HIS DISCUSSION OF VALUE, VALUE PERCEPTION, VALUE JUDGMENT, MORAL DECISION, AND THE CONSTITUTION OF THE MORAL SUBJECT. IT SKETCHES LONERGAN'S NOTION OF THE FUNCTIONAL SPECIALTY 'DIALECTICS' AND USES ITS TECHNIQUES TO CRITIQUE THE POSITION OF JOHN G MILHAVEN ON THE OBJECTIVE MORAL EVALUATION OF CONSEQUENCES. THE ARTICLE CONCLUDES THAT THE DIFFERENCES BETWEEN LONERGAN AND

MILHAVEN OVER THE NATURE OF OBJECTIVITY AND THE STATUS IN BEING OF VALUES HAVE THEIR ROOTS IN CONTRASTING POSITIONS IN EPISTEMOLOGY AND COGNITIONAL THEORY, WHICH IT IS THE TASK OF DIALECTICS TO LOCATE IN A METHODICAL WAY. THE ARTICLE DESCRIBES THAT WORK OF DIALECTICS AS A MAJOR CONTRIBUTION.

BOYNE, CHRIS. VAGUENESS AND COLOUR PREDICATES. MIND 81,576-577 O 72.

THE ARTICLE AIMS TO REFUTE A CLAIM (ROOP REKHA VERMA: MIND, JANUARY 1970) THAT THE 'PRINCIPLE OF THE EXCLUDED MIDDLE' FAILS TO APPLY TO CASES WHERE WE ASK WHETHER AN ILL-DEFINED COLOUR IS, SAY, RED OR NOT. I SUGGEST THAT THE DIFFICULTY DISAPPEARS WHEN WE SEE THAT SOMETIMES, WHEN WE SAY SOMETHING IS RED, WE MEAN TO DENY THAT IT IS ORANGE, BUT SOMETIMES WE DO NOT. THE 'PRINCIPLE' WORKS ADEQUATELY PROVIDED WE KNOW WHICH OF THESE WE ARE DOING. GRANTED THIS, THEN FOR AN ORANGEY-RED COLOUR X, 'X IS RED' IS EITHER TRUE OR FALSE, NEVER INDETERMINATE.

BRACKEN, HENRY. DESCARTES-ORWELL-CHOMSKY: THREE PHILOSOPHERS OF THE DEMONIC. HUMAN CONTEXT 4,523-551 AUTUMN 72.

THE DEMON PROBLEM FORMULATED IN DESCARTES' "MEDITATIONS" HAS SELDOM RECEIVED THE SERIOUS CONSIDERATION OF PHILOSOPHERS WITHIN THE ENGLISH SPEAKING WORLD. HOWEVER, ORWELL'S "1984" (E.G., CHAPTER VII) PROVIDES US WITH A PERFECTLY INTELLIGIBLE SET OF CONDITIONS UNDER WHICH WE MIGHT BE SYSTEMATICALLY MISLED BY DEMONIC POLITICAL FORCES. FINALLY, CHOMSKY'S ACCOUNTS OF THE IDEOLOGIZATION OF THE SOCIAL SCIENCES ARE INTERPRETED AS PROVIDING AN ACTUALIZATION OF ORWELL'S FICTION AND THUS PRODUCING A SCEPTICAL CRISIS AS PROFOUND AS THAT OF DESCARTES. SPECIFICALLY, EMPIRICISM AND LIBERALISM ARE SEEN AS PROVIDING OUR MANDARIN CLASSES WITH WEAPONS CAPABLE OF SYSTEMATICALLY MANIPULATING THE 'TRUTH' ON A SCALE WHICH WOULD BE THE ENVY OF DESCARTES' DEMON. BUT NO PROCESS OF EXORCISM NOW APPEARS TO BE AVAILABLE.

BRADBURN, NORMAN M. THE GENERATION AND UTILIZATION OF SOCIAL DATA. ETHICS 84,22-37 O 73.

BRADY, JAMES B. LAW, LANGUAGE AND LOGIC: THE LEGAL PHILOSOPHY OF WESLEY NEWCOMB HOHFELD. TRANS PEIRCE SOC 8,246-263 FALL 72.

THE PAPER ATTEMPTS TO SHOW HOW HOHFELD'S ANALYSIS OF LEGAL CONCEPTS MAY BE USED TO SOLVE LEGAL PROBLEMS AND TO DEMONSTRATE THE SIMILARITY BETWEEN HOHFELD'S APPROACH AND CONTEMPORARY 'ORDINARY LANGUAGE PHILOSOPHY'. THE FIRST PART OF THE ARTICLE PRIMARILY DEALS WITH THE 'RIGHT-PRIVILEGE' AND THE 'RIGHT-POWER' DISTINCTIONS. THE SECOND PART SHOWS SIMILARITIES BETWEEN HOHFELD'S METHODS AND THOSE OF SUCH MODERN ANALYTIC PHILOSOPHERS AS J.L. AUSTIN AND H.L.A. HART.

BRADY, JAMES B. STATUS RESPONSIBILITY. PHIL PHENOMENOL RES 33,408-411 MR 73.

THIS ARTICLE CRITICIZES JOHN SILBER'S VIEW THAT A PERSON MAY BE BLAMEWORTHY IN SOME DEGREE EVEN THOUGH HIS CONDUCT IS NEITHER INTENTIONAL, RECKLESS NOR NEGLIGENT. TWO POSSIBLE CRITERIA FOR 'STATUS' RESPONSIBILITY, THAT THE PERSON MAY EXPERIENCE REGRET AND THAT ONE MAY BE BLAMEWORTHY FOR TAKING NONRECKLESS OR NON-NEGLIGENT RISKS ARE DISCUSSED AND REJECTED.

BRAGUE, REMI. EN MARGE DE "LA PHARMACIE DE PLATON" DE J DERRIDA. REV PHIL LOUVAIN 71,271-277 MY 73.

LE PRESENT TEXTE EST, EN QUELQUE SORTE, UN EXERCICE DE STYLE SUR L'ESSAI DE J DERRIDA: "LA PHARMACIE DE PLATON". L'AUTEUR A RELEVE PLUSIEURS PASSAGES DE PLATON, NEGLIGES PAR DERRIDA, QUI POURRAIENT ANNOTER LE TEXTE DERRIDIEN, S'ECRIRE DANS SES MARGES OU SE FAULIFER

EN LUI. LES PASSAGES RETENUS S'ORGANISENT AUTOUR DES THEMES ENTRECROISES DE LA LOI NON-ECRITE DANS SES RAPPROTS A L'ANCESTRAL, DES FUNERAILLES ET DE L'INCESTE, DE L'ECRITURE-MEMOIRE ET DE LA DESTRUCTION.

BRAND, MYLES. ON HAVING THE OPPORTUNITY. THEOR DECIS 2,307-313 JE 72.

THERE ARE AT LEAST TWO GENERAL NOTIONS OF HAVING THE OPPORTUNITY TO PERFORM AN ACTION, ONE THAT CONCERNS WHAT IS PERMITTED ON THE BASIS OF RULES, REGULATIONS, OR CUSTOMS AND ANOTHER THAT CONCERNS WHAT IS POSSIBLE ACCORDING TO THE PHYSICAL OR MENTAL CIRCUMSTANCES. THE NOTION OF HAVING THE OPPORTUNITY WITHIN A SET OF CIRCUMSTANCES IS INVESTIGATED AND AN ANALYSIS IN TERMS OF PHYSICAL POSSIBILITY IS PROPOSED. A DISTINCTION IS THEN MADE BETWEEN A STRONG, PERSON-DEPENDENT SENSE OF 'OPPORTUNITY' AND A WEAK, PERSON-INDEPENDENT SENSE. IT IS ALSO OBSERVED THAT CARE MUST BE TAKEN TO DISTINGUISH THE PROPOSED ANALYSIS FROM CRITERIA FOR DETERMINING WHETHER SOMEONE HAS AN OPPORTUNITY.

BRANDABUR, EDWARD. EZRA POUND AND WASSILY KANDINSKY: A LANGUAGE IN FORM AND COLOR. J AES EDUC 7,91-107 AP 73.

BRANDEN, NATHANIEL. ON THE CONCEPT OF MENTAL HEALTH. PERSONALIST 54,216-221 SUM 73.

THERE IS NO GENERAL AGREEMENT AMONG PSYCHOLOGISTS AND PSYCHIATRISTS ABOUT THE NATURE OF MENTAL HEALTH OR ILLNESS--NO GENERALLY ACCEPTED DEFINITION. SOME PSYCHOLOGISTS BELIEVE THAT THE CONCEPTS OF 'MENTAL HEALTH' AND 'MENTAL ILLNESS' COULD BE DISCARDED. HOWEVER, THERE ARE REASONS IN FAVOR OF RETAINING THESE CONCEPTS AND THERE IS, I SUBMIT, A METHOD OF ESTABLISHING THE STANDARD BY WHICH THEY ARE TO BE JUDGED. THE BASIC FUNCTION OF MAN'S MIND, OR, MORE PRECISELY, OF MAN'S CONSCIOUSNESS, IS 'AWARENESS'--AND, COLLATERALLY, THE REGULATION OF BEHAVIOR. A PERSON IS MENTALLY HEALTHY TO THE EXTENT THAT THE FUNCTIONING OF HIS CONSCIOUSNESS IS UNIMPEDED BY BLOCKS; HE IS MENTALLY UNHEALTHY TO THE EXTENT THAT BLOCKS OBSTRUCT THE FUNCTIONING OF HIS CONSCIOUSNESS. 'LIFE'--THE SURVIVAL REQUIREMENTS OF THE ORGANISM--IS THE STANDARD OF JUDGMENT.

BRANDT, R B. THE MORALITY OF ABORTION. MONIST 56,503-526 O 72.

BRANDT, RICHARD B. CZY WYBOR SYSTEMU MORALNEGO POWINIEN BYC BEZSTRONNY? ETYKA 11,57-85 1973.

THE PAPER PROPOSES AS A TO-BE-RECOMMENDED MEANING FOR 'A IS WRONG': "A WOULD BE PROHIBITED BY ANY MORAL CODE OR SYSTEM WHICH ALL RATIONAL PERSONS WOULD PREFER TO ANY OTHER MORAL SYSTEM, OR TO NONE, FOR A SOCIETY IN WHICH THEY BELIEVED THEY AND/OR THEIR CHILDREN WOULD SPEND THEIR LIVES." IT IS NOT CONTENDED THAT THIS PROPOSAL EXPRESSES WHAT PEOPLE ACTUALLY MEAN BY THEIR MORAL TERMS; IT IS SUGGESTED THAT PEOPLE WOULD RESPECT MORAL CLAIMS IF MORAL STATEMENTS WERE SO CONSTRUED. SOME PHILOSOPHERS SYMPATHETIC WITH THIS KIND OF PROPOSAL MIGHT WISH TO MODIFY IT BY INTRODUCING THE NOTION OF IMPARTIALITY. THE QUESTION IS THEN RAISED WHETHER THE ORIGINAL DEFINITION OF 'MORALLY WRONG' IS SUCH THAT THE PREDICATE IS APPLICABLE. OR, IN OTHER WORDS, CAN ALL RATIONAL PERSONS AGREE ON ANY MORAL SYSTEM? IT IS SUGGESTED THAT THE ANSWER IS AFFIRMATIVE IF, FOR THE SAKE OF AGREEMENT, NO ONE PRESSES CLAIMS IN HIS OWN INTEREST OF A KIND TO WHICH HE IS NOT RESPONSIVE WHEN THEY ARE MADE BY OTHERS IN THEIR OWN INTEREST. (EDITED).

BRANDT, RICHARD B. RATIONALITY, EGOISM, AND MORALITY. J PHIL 69,681-697 9 N 72.

BRANN, HENRY WALTER. NIETZSCHE'S 'NACHLASS': REMARKS ON ALDERMAN'S "NIETZSCHE'S MASKS". INT PHIL QUART 13,271-273 JE 73.

ALDERMAN'S STUDY OF NIETZSCHE'S MASKS WOULD BE PERFECT, WERE IT NOT FOR HIS MISUNDERSTANDING OF THE 'NACHLASS' PROBLEM. FOR WHENEVER A BOOK COMPOSED OF PARTS WRITTEN BY NIETZSCHE IN 1888 CROPS UP, WE HAVE TO LOOK VERY CAREFULLY IN ORDER TO DETERMINE WHETHER IT WAS PREPARED BY THE PHILOSOPHER HIMSELF OR MADE UP BY TIDBITS FOUND AMONG HIS POSTHUMOUS PAPERS AND ARRANGED, ACCORDING TO THEIR WHIMS, BY THE FALSIFIERS OF THE NIETZSCHE-ARCHIV. THE FAMOUS WORK "DER WILLE ZUR MACHT" SUBMITTED IN 1906, 17 YEARS AFTER NIETZSCHE'S COLLAPSE AND 6 YEARS AFTER HIS PHYSICAL DEATH, BY MADAME FOERSTER AND PETER GAST TO THE PUBLIC ACTUALLY WAS NOTHING BUT A RAW OUTLINE ON A HALF-TORN SHEET LATER TO BE ABANDONED BY THE PHILOSOPHER. THEREFORE, IT DOES NOT APPEAR IN THE MOST RECENT EDITION OF NIETZSCHE'S WORKS PUBLISHED IN 1956. UNFORTUNATELY, ALDERMAN ACCEPTS KAUFMANN'S TRANSLATION OF THAT NON-WORK OF 1906.

BRANSFORD, JOHN D. THE ABSTRACTION OF LINGUISTIC IDEAS: A REVIEW. COGNITION 1,211-247 1972.

THE PRESENT PAPER INVESTIGATES THE STATUS OF THE INDIVIDUAL SENTENCE. IS THE SENTENCE THE UNIT OF MEMORY, OR IS IT PRIMARILY A UNIT FOR COMMUNICATING IDEAS? A SERIES OF STUDIES IS PRESENTED DEMONSTRATING THAT SUBJECTS DO NOT SIMPLY RETAIN INFORMATION EXPRESSED BY INDIVIDUAL INPUT SENTENCES. INSTEAD SUBJECTS SPONTANEOUSLY INTEGRATE INFORMATION COMMUNICATED BY SETS OF SEMANTICALLY RELATED (AND OFTEN NON-CONSECUTIVELY PRESENTED) ACQUISITION SENTENCES TO CONSTRUCT MORE WHOLISTIC SEMANTIC DESCRIPTIONS. THESE WHOLISTIC DESCRIPTIONS MAY CONTAIN MORE INFORMATION THAN ANY PARTICULAR INPUT SENTENCE EXPRESSED. MEMORY IS PRIMARILY A FUNCTION OF THESE WHOLISTIC STRUCTURES. SUBJECTS WILL RECOGNIZE AND RECALL MANY SENTENCES NEVER PRESENTED DURING ACQUISITION BUT WHICH ARE DERIVABLE FROM THE SEMANTIC STRUCTURES ACQUIRED. HOWEVER, SUBJECTS WILL RARELY RECALL OR RECOGNIZE INFORMATION THAT REPRESENTS A DISTORTION OF THESE INTEGRATED IDEAS. (EDITED).

BRAUDE, STEPHEN E. TENSED SENTENCES AND FREE REPEATABILITY. PHIL REV 82,188-214 AP 73.

PHILOSOPHERS OFTEN INVOKE THE DISTINCTION BETWEEN TENSED AND TENSELESS SENTENCES IN ORDER TO SUPPORT VIEWS ON SUCH TOPICS AS TEMPORAL BECOMING, THING VERSUS EVENT ONTOLOGIES, AND PERSPICUOUS LANGUAGES. IN THIS PAPER I CRITICIZE THE MOST PROMINENT ACCOUNTS OF THE DISTINCTION BETWEEN TENSED AND TENSELESS SENTENCES, AND THEN OFFER A NOVEL ACCOUNT, WHICH AVOIDS THE DEFECTS OF THE OTHERS.

BRAYBROOKE, DAVID. TWO BLOWN FUSES IN GOLDMAN'S ANALYSIS OF POWER. PHIL STUD 24,369-376 N 73.

AN INTERESTING ANALYSIS OF 'POWER' RECENTLY OFFERED BY ALVIN GOLDMAN INVITES TWO MAJOR OBJECTIONS: (1) IT TREATS A PERSON AS HAVING POWER WITH RESPECT TO AN ISSUE EVEN BEFORE HE HAS ACQUIRED RELEVANT SPECIAL SKILLS OR REQUISITE AUTHORITY; (2) IT CONFUSES THE QUESTION, "DOES THE AGENT HAVE POWER TO TAKE THIS ACTION?", WITH THE QUESTION, "IS THE COST TO THE AGENT GOING TO BE SO HIGH AS TO MAKE IT UNLIKELY HE WILL?" IN BOTH CONNECTIONS, GOLDMAN DEPARTS FROM ORDINARY LANGUAGE WITHOUT MAKING ANY NET GAINS FOR APPLICABILITY IN SOCIAL SCIENCE.

BRECHTKEN, JOSEF. DIE WIRKLICHKEIT GOTTES IN DER PHILOSOPHIE LUDWIG FEUERBACHS. TIJDSCHR FILOSOF 35,87-108 MR 73.

LUDWIG FEUERBACH IST MIT SEINER MATERIALISTISCHEN "UMKEHRUNG" HEGELS DER VORLAEUFER VON KARL MARX UND GILT SEITDEM ALS DER EIGENTLICHE BEGRUENDER DES "WISSENSCHAFTLICHEN ATHEISMUS". DIESE GEISTESGESCHICHTLICHE EINORDNUNG WAR ZU UEBERPRUEFEN. ES ZEIGT SICH NUN, DASS FEUERBACH, DER SELBST KEINEN ATHEISMUS BEGRUENDEN WOLLTE, AUCH IN DER TAT NUR DANN "ATHEISTISCH" ZU VERSTEHEN IST, WENN MAN SEINEN VERSUCH EINER MATERIALISTISCHEN "REALISATION" DER VON HEGEL BEREITS VORGELEGTEN IDEALISTISCHRATIONALEN "REALISATION" DER ALTEN METAPHYSISCHEN GOTTESVORSTELLUNG MISSVERSTEHT. FEUERBACH GEHT ES NAEMLICH NUR UM EINE DOPPELTE ABSICHERUNG DER TRADIERTEN GOTTESIDEE: A) DURCH EINE REIN ANTHROPOLOGISCHE INTERPRETATION, B) DURCH DIE UEBERWINDUNG DES IDEALISMUS IN DER EINBETTUNG DER GOTTESIDEE IN DIE SINNLICH-MATERIALE REALITAET. DAMIT HAT FEUERBACH EINEN MASSSTAB GESETZT, AN DEM ALLE ANDEREN VERSUCHE ZU MESSEN SIND, AUCH WENN ER SELBST DIE SO GESTELLTE AUFGABE NICHT VOLLGUELTIG GELOEST HAT.

BREINES, PAUL. LUKACS, REVOLUTION AND MARXISM: 1885-1918. PHIL FORUM (BOSTON) 3,401-418 SPR-SUM 72.

BRENNAN, EDWARD. THE LATENT POTENTIAL OF THE NOTION OF TRANSCENDENTAL. INT J PHIL RELIG 4,2-12 SPR 73.

THIS IS A SPECULATIVE STUDY OF THE FUNDAMENTAL AND PERVASIVE MEANING OF THE NOTION OF TRANSCENDENTAL. A CURSORY SURVEY OF ITS HISTORY, FINALLY FOCUSSING ON THE INTENTIONALITY-CHARACTER OF HUSSERL'S TRANSCENDENTAL EGO, OPENS THE WAY FOR IDENTIFYING FUNDAMENTAL METHODOLOGY WITH TRANSCENDENTAL ACT, UNDERSTOOD AS THE ULTIMATE TRANSCENDENTAL SOURCE OF ALL HUMAN KNOWING, WILLING, AND ACTION. ACCORDINGLY, A GENUINE ONTOLOGY OF ANY SIGNIFICANT ASPECT OF HUMAN EXISTENCE CAN EVOLVE ONLY BY GRASPING IT AS IT FLOWS FROM ITS TRANSCENDENTAL SOURCE.

BRENNAN, JOSEPH GERARD. WHITEHEAD ON METAPHYSICS. PHIL TODAY 16,210-219 FALL 72.

EDITED AND WITH INTRODUCTION, THESE LECTURES ARE TAKEN FROM WHITEHEAD'S COURSE "COSMOLOGIES, ANCIENT AND MODERN" GIVEN AT HARVARD IN 1934. INFORMAL TREATMENT OF MATTER FORMALLY PRESENTED IN "ADVENTURES OF IDEAS" AND THE CHICAGO LECTURES "NATURE AND LIFE" NOW IN "MODES OF THOUGHT".

BRENNAN, SHEILAH O'FLYNN. SENSING AND THE SENSITIVE MEAN IN ARISTOTLE. NEW SCHOLAS 47,279-310 SUM 73.

THE ARTICLE DISCUSSES THE NATURE OF THE SENSITIVE MEAN IN ARISTOTLE AND ITS RELATION TO THE RECEPTION OF FORM WITHOUT MATTER. IT IS SUGGESTED THAT THE ACCOUNT GIVEN BY SUCH ARISTOTELIAN SCHOLARS AS J I BEARE AND W D ROSS IS INADEQUATE. THE FAULT LIES IN IDENTIFYING SENSING WITH ALTERATION TAKEN IN TOO LIMITED A SENSE. THE PROBLEM OF WHAT IS TO BE UNDERSTOOD BY THE RECEPTION OF FORM WITHOUT MATTER IS DISCUSSED, AND AN ANSWER IS PROPOSED. IT IS THEN SHOWN THAT THE MEAN CANNOT BE THE PRINCIPLE OF RECEIVING FORMS WITHOUT MATTER. THE CONCLUSION IS DRAWN THAT THE ACCOUNT OF BEARE 'ET. AL', TENDS TO REDUCE ALL SENSING TO TOUCH (A POSSIBILITY ARISTOTLE EXPLICITLY REJECTED) AND TO LEAVE THE PSYCHIC ASPECT OF SENSING ENTIRELY UNEXPLAINED (AN OMISSION WHICH CANNOT BE JUSTIFIABLY ATTRIBUTED TO ARISTOTLE).

BRENTLINGER, JOHN. INCOMPLETE PREDICATES AND THE TWO-WORLD THEORY OF THE PHAEDO. PHRONESIS 17,61-79 1972.

THIS ESSAY ATTEMPTS TO SHOW A MOTIVE FOR PLATO'S SEPARATIONS OF FORMS AND PARTICULARS THROUGH A COMPARISON OF ANAXAGORAS AND PLATO ON THEIR VIEWS OF 'IMMANENT' PROPERTIES, A DISCUSSION OF SOCRATES' DESCRIPTION, IN THE PHAEDO (96A-101E) OF HIS EXPERIENCE WITH THE EXPLANATIONS OF (ANAXAGOREAN) PHYSICAL SCIENCE, AND PLATO'S VIEWS ON 'INCOMPLETE PREDICATES' (ATTRIBUTIVES SUCH AS 'LARGE', RELATIONS SUCH AS 'EQUAL'). THE MOTIVE: PLATO SAW THAT INCOMPLETE PREDICATES ARE NOT LOGICALLY SIMPLE, HENCE CANNOT BE IMMANENT PARTS OF PHYSICAL THINGS.

BRESLIN, CHARLES F. IDEA AND PROCESS IN THE HISTORIOGRAPHY OF LOGIC. REV METAPH 26,643-669 JE 73.

THE MODERN HISTORIOGRAPHY OF LOGIC IS PATENTLY GOVERNED BY A PLATONIC IDEA OF COMPLETENESS REGARDING THE NATURE OF LOGIC AND THIS IDEA PRESUMABLY RENDERS THE PROCESS CHARACTER OR COMPLEX HISTORY OF THE SUBJECT INTELLIGIBLE. THIS VERY IDEA OF COMPLETENESS IS ITSELF THE CULMINATION OF HISTORICAL DEVELOPMENT BUT ITS CONTEMPORARY FORMULATION IS SUFFICIENT TO ACCORD IT A STATUS TRANSCENDENT TO ITS OWN HISTORY. THE CONCRETE HISTORIOGRAPHY OF LOGIC HAS ATTENDED ALL TOO LITTLE TO THE ORIGINS AND CONSEQUENCES OF ITS REGNANT METHODOLOGICAL PRESUPPOSITIONS AND HAS NOT ADEQUATELY CONFRONTED THE PROBLEMS WHICH ARISE WHEN ONE UNDERSTANDS THAT FORMAL CONCEPTS ARE ALSO HISTORICAL ONES. TO ALLOW AN ESSENTIALIST IDEA OF LOGIC TO DOMINATE THE HISTORIOGRAPHY OF THE DISCIPLINE IS IN EFFECT TO PREJUDGE THE NATURE OF LOGIC AS A SCIENCE, TO PREDETERMINE THE RANGE OF POSSIBLE INTERPRETATIONS OF THE HISTORICAL MATERIALS OF LOGIC, AND TO CIRCUMVENT THE DEEPER PROBLEMS WHICH THE WHOLE ENTERPRISE BEARS TO THE "LEBENSWELT". THE HISTORIOGRAPHY OF LOGIC CAN FULLY DISCHARGE ITS HERMENEUTIC TASK ONLY IF IT ASSIGNS PRIORITY TO THE GENEOLOGICAL AND CONTEXTUAL HISTORY OF ITS CONCEPTS.

BRETON, STANISLAS. AME SPINOZISTE, AME NEO-PLATONICIENNE. REV PHIL LOUVAIN 71,210-224 MY 73.

DANS CETTE ETUDE SONT REPRISES, A PROPOS DU LIVRE DE J TROUILLARD "L'AME ET L'UN SELON PROCLOS", CERTAINES IDEES-MAITRESSES DEVELOPPEES DANS DE RECENTS TRAVAUX ("FOI ET RAISON LOGIQUE" ET "DU PRINCIPE"). S'ETONNANT DU SILENCE DONT KANT ET HEIDEGGER, CRITIQUES DE LA METAPHYSIQUE, ENTOURENT PLOTIN ET SPINOZA, L'AUTEUR TENTE AU CONTRAIRE DE LES INTERROGER, DANS LEUR CONTRASTE MEME, SUR LES POSSIBILITES FONDAMENTALES DE PENSER QUE RECELE LEUR OEUVRE. L'AME, SELON LE PLOTINIEN PROCLOS, SE CONSTITUE EN PASSANT PAR LE REGIME DES NEGATIONS; MAIS LA NEGATION SE DEPLOIE EN FONCTION CONSTITUANTE, DANS UNE AUTOGENERATION DE L'AME PAR ELLE-MEME, POSANT SES PROPRES CONDITIONS DE POSSIBILITE. L'AME TOUTEFOIS NE S'AFFIRME DANS LA PRODUCTION DE SON ETRE QU'A LA FAVEUR D'UN PREALABLE MYSTIQUE. POUR SPINOZA, PAR CONTRE, LA NEGATION NE PEUT ETRE PROMOUVANTE, ELLE EST IDEE INADEQUATE. SA PHILOSOPHIE EXCLUT TOUTE POSSIBILITE D'HENOLOGIE ET DE THEOLOGIE NEGATIVE. AU RISQUE D'UNE AUDACIEUSE TRANSPOSITION, ON POURRAIT AFFECTER AU NEOPLATONISME LE PLEROME DES NEGATIONS, AU SPINOZISME LA PLENITUDE DES AFFIRMATIONS. IL FAUDRAIT ALORS RESTITUER A L'HISTOIRE LE PLEROME DES OPPOSITIONS.

BRETON, STANISLAS. RATIONALITE, OUVERTURE, EXPERIENCE. REV INT PHIL 24,555-568 1970.

LE BUT DE L'ARTICLE EST DE MONTRER L'IMPACT D'UNE PHILOSOPHIE OUVERTE, CELLE DE GONSETH, SUR UN RATIONALISME DE TYPE THOMISTE. SON OBJECTIF PLUS PRECIS EST DE PRECISER CE QUE DEVIENNENT LES NOTIONS CLASSIQUES DE NECESSITE, D'EVIDENCE ET DE VERITE DANS UN CLIMAT D'OUVERTURE A L'IMPREVISIBLE DE LA RECHERCHE SCIENTIFIQUE. CETTE TRANSFORMATION REMET EN CAUSE L'INTERPRETATION QUE LA FOI

CHRETIENNE A PU SE DONNER DANS UN SYSTEME LIE A UN CONTEXTE PHILOSOPHIQUE, AUJOURD'HUI LARGEMENT DEPASSE. L'EVOLUTION DE LA THEOLOGIE CATHOLIQUE ELLE-MEME, EN CES DERNIERS TEMPS, CONFIRME L'EXIGENCE, TOUJOURS PLUS RESSENTIE, DE FOURNIR A LA FOI, UN ESPACE DE JEU QUI SOIT POUR ELLE UN MILIEU DE PLUS LIBRE DEVENIR.

BRICKE, JOHN. HUME'S THEORIES OF DISPOSITIONAL PROPERTIES. AMER PHIL QUART 10,15-23 JA 73.

IT IS ARGUED THAT HUME ENDORSES BOTH A REDUCTIONIST AND A NON-REDUCTIONIST THEORY OF DISPOSITIONAL PROPERTIES. IT IS FURTHER ARGUED THAT HUME'S REASONS FOR BEING A REDUCTIONIST ARE NOT COMPELLING, AND THAT THERE IS NO INCONSISTENCY BETWEEN HIS EMPIRICIST PREMISES AND HIS SOMETIME NON-REDUCTIONISM. ONE POSSIBLE SOURCE OF THE CONTINUING CONTROVERSY BETWEEN REDUCTIONIST AND NON-REDUCTIONIST IS CONSIDERED, AND A SUGGESTION IS MADE CONCERNING THE DIRECTION IN WHICH THE ARGUMENT MIGHT PROFITABLY CONTINUE.

BRIER, BOB. AN ATEMPORAL VIEW OF CAUSALITY. J CRIT ANAL 4,8-16 AP 72.

THE MEANING OF 'CAUSE' IS EXPLICATED WITHOUT MAKING REFERENCE TO THE TEMPORAL SEQUENCE OF CAUSES AND EFFECTS. THIS IS DONE BY SHOWING THAT THE ABILITY TO BRING ABOUT IS WHAT DELINEATES A CAUSE FROM ITS EFFECT. THIS ANALYSIS SUGGESTS THAT IT IS LOGICALLY POSSIBLE FOR A CAUSE TO COME AFTER ITS EFFECT.

BRIGHTON, C R. DELACROIX AND VICTOR COUSIN: SOME PROBLEMS OF NINETEENTH-CENTURY THEORY. BRIT J AES 13,182-190 SPR 73.

A DISCUSSION OF SOME OF THE IDEAS OF EUGENE DELACROIX AND VICTOR COUSIN AND THEIR RELEVENCE TO 19TH CENTURY ART THEORY. PARTICULARLY WITH THEIR DIFFERING APPROACHES TO THE CONCEPT OF THE 'IDEAL', THE IMPORTANCE OF THE MATERIAL IN THE WORK OF ART AND TO THE PROBLEM OF THE 'PARAGONE'.

BRINKMAN, B R. ON SACRAMENTAL MAN: I. HEYTHROP J 13,371-401 O 72.

BROCKELMAN, PAUL T. HUMAN NATURE, POWER AND PARTICIPATORY DEMOCRACY. PRAXIS 109-116 197C.

BRODSKY, GARRY M. PEIRCE ON TRUTH, REALITY, AND INQUIRY. MONIST 57,220-239 AP 73.

I INTERPRET AND DEFEND TWO THESES BASIC TO PEIRCE'S PHILOSOPHY AND PRAGMATISM. THEY ARE: 1) THE MATERIAL (THOUGH NOT SEMANTIC) CONCEPT OF TRUTH MUST BE ANALYZED BY REFERRING TO THE NORMS OF SCIENTIFIC INQUIRY. 2) THESE NORMS ARE THE BASIS FOR A NON-ARBITRARY CONCEPT OF REALITY. I SHOW HOW PEIRCE'S DEFENSE OF (1) YIELDS AN OBJECTIVE THEORY OF TRUTH WHICH DOES NOT REST ON THE ASSUMPTION THAT WE KNOW REALITY PRIOR TO AND UNMEDIATED BY INQUIRY. SCIENTIFIC NORMS ACHIEVE THIS SINCE THEY EMERGE IN INQUIRY AND OBLIGATE US TO DETERMINE BELIEFS IN ACCORD WITH THE RULES OF LOGIC AND THE FACTORS WHICH ALTER AND COMPEL BELIEFS. THESIS (2) IS DEFENDED BY NOTING THAT WHILE THESE NORMS HAVE ONTOLOGICAL IMPLICATIONS THEY DETERMINE THE NATURE OF REALITY AND NOT WHAT IS REAL. HENCE THE SCIENTIFIC CONCEPT OF REALITY IS NON-ARBITRARY.

BRODY, B A. ABORTION AND THE SANCTITY OF HUMAN LIFE. AM PHIL QUART 10,133-140 AP 73.

IN THIS PAPER, I RAISE THE FOLLOWING QUESTION: IF THE FOETUS IS A HUMAN BEING WITH ALL THE RIGHTS OF SUCH AN ENTITY, ARE THERE ANY CASES IN WHICH AN ABORTION WOULD BE MORALLY PERMISSIBLE? I CONSIDER THOSE CASES IN WHICH THE MOTHER'S LIFE IS THREATENED, AND ARGUE THAT EVEN IN THEIR CASES (WITH ONE EXCEPTION), IT WOULD NOT BE MORALLY PERMISSIBLE. IN THE COURSE OF THE ARGUMENTS I ANALYZE THE

CONDITIONS FOR LEGITIMATE SELF-DEFENSE AND FOR SACRIFICING SOME TO SAVE OTHERS.

BRODY, BARUCH A. TOWARDS AN ARISTOTELEAN THEORY OF SCIENTIFIC EXPLANATION. PHIL SCI 39,20-31 MR 72.

IN THIS PAPER, I CONSIDER A VARIETY OF OBJECTIONS AGAINST THE COVERING-LAW MODEL OF SCIENTIFIC EXPLANATION, SHOW THAT ARISTOTLE WAS ALREADY AWARE OF THEM AND HAD SOLUTIONS FOR THEM, AND ARGUE THAT THESE SOLUTIONS ARE CORRECT. THESE SOLUTIONS INVOLVE THE NOTIONS OF NONHUMEAN CAUSALITY AND OF ESSENTIAL PROPERTIES. THERE ARE A GREAT MANY FAMILIAR OBJECTIONS, BOTH METHODOLOGICAL AND EPISTEMOLOGICAL, TO INTRODUCING THESE CONCEPTS INTO THE METHODOLOGY OF SCIENCE, BUT I SHOW THAT THESE OBJECTIONS ARE BASED UPON MISUNDERSTANDINGS OF THESE CONCEPTS.

BRODY, BARUCH. LOCKE ON THE IDENTITY OF PERSONS. AMER PHIL QUART 9,327-334 O 72.

IN THIS PAPER, I SHOW THAT LOCKE HELD A GENERAL THEORY OF IDENTITY AS WELL AS A SPECIAL THEORY OF THE IDENTITY OF PERSONS. AFTER EXPLORING HIS REASONS FOR HAVING A SPECIAL THEORY, I GO ON TO SHOW THAT HE GETS INTO A LOT OF TROUBLE TRYING TO COMBINE THE TWO.

BROGAN, A P. MODALITY AND QUANTIFICATION IN ARISTOTLE. MIND 82,123-124 JA 73.

THIS NOTE IS AN ADDITION TO THE AUTHOR'S ARTICLE ON "MIND" FOR JANUARY OF 1967 . EVIDENCE IS PRESENTED THAT ARISTOTLE USES MODAL EXPRESSIONS (SUCH AS "NECESSARY" OR "POSSIBLE") TO APPLY TO HIS VERSION OF "QUANTIFIED" EXPRESSIONS (A,E,I,O). HE DOES NOT APPLY QUANTIFIED EXPRESSIONS TO MODAL EXPRESSIONS.

BRONFENBRENNER, MARTIN. A HARDER LOOK AT ALIENATION. ETHICS 83,267-282 JL 73.

BROOKE, JOHN HEDLEY. CHLORINE SUBSTITUTION AND THE FUTURE OF ORGANIC CHEMISTRY: METHODOLOGICAL ISSUES IN THE LAURENT-BERZELIUS CORRESPONDENCE (1843-1844). STUD HIST PHIL SCI 4,47-94 MY 73.

THE AUTHOR PRESENTS AN ANALYSIS OF THE NOTORIOUS 19TH-CENTURY DEBATE CONCERNING THE SIGNIFICANCE OF SUBSTITUTION REACTIONS IN THE DEVELOPMENT OF ORGANIC CHEMISTRY. THE OBJECTIVES ARE SEVERAL: TO EXPOSE NEGLECTED METHODOLOGICAL ISSUES, TO ILLUSTRATE THE REGULATIVE ROLE OF ANALOGICAL ARGUMENT ACROSS THE ORGANIC/INORGANIC INTERFACE, TO DRAW ATTENTION TO PRESUPPOSITIONS OF THEORY CONSTRUCTION PECULIAR TO A NEW SCIENCE, TO EXPLAIN BERZELIUS' CONSERVATIVE STANCE AND TO RETRIEVE THE REPUTATION OF HIS DUALISTIC METHODOLOGY IN THE ORGANIC SPHERE.

BROOKS, HARVEY. TECHNOLOGY AND VALUES: NEW ETHICAL ISSUES RAISED BY TECHNOLOGICAL PROGRESS. ZYGON 8,17-35 MR 73.

TECHNOLOGY CREATES NEW VALUE AND ETHICAL CHOICES WHERE NONE EXISTED BEFORE. THE PAPER DEVELOPS THIS THEME WITH EXAMPLES DRAWN FROM A VARIETY OF TECHNOLOGIES. TECHNOLOGY ALSO GENERATES REQUIREMENTS FOR LONG TERM SOCIAL COMMITMENTS WHICH WILL BE THE RESPONSIBILITY OF FUTURE GENERATIONS. THE MANAGEMENT OF NUCLEAR WASTES IS AN EXAMPLE. OTHER ILLUSTRATIONS ARE LOW LEVEL TOXIC MATERIALS AND DANGEROUS BUT VERY IMPROBABLE ACCIDENTS. FOR EACH TECHNOLOGY THERE IS A COMPLEMENTARITY BETWEEN THE POWER FOR GOOD AND THE POWER FOR EVIL. THE PRICE OF ERROR INCREASES WITH THE POTENTIAL FOR BENEFIT TO MANKIND.

BROUDY, H S. DIDACTICS, HEURISTICS, AND PHILETICS. EDUC THEORY 22,251-261 SUM 72.

ANALYSIS OF DIDACTIC, HEURISTIC, AND PHILETIC TEACHING TYPES SHOWS THAT 1) REQUIRED SKILLS AND RESULTS PRODUCED ARE NOT HIGHLY CORRELATED 2) THE BULK OF TEACHING TIME IS GIVEN TO DIDACTICS 3) DIDACTICS CAN BE PROGRAMMED AND DONE IN NON-CLASSROOM SETTINGS 4) DRASTICALLY REDUCING LIVE DIDACTIC TEACHING WOULD HELP SOLVE THE PROBLEMS OF PROFESSORIAL UNWILLINGNESS TO EACH UNDERGRADUATES, THE QUALITY OF UNDERGRADUATE TEACHING, THE EVALUATION OF UNIVERSITY TEACHING.

BROUDY, HARRY S. HUMANISM IN EDUCATION. J AES EDUC 7,67-77 AP 73.

THE CURRENT DEMAND FOR HUMANISM IN THE SCHOOLS SEEKS TO FREE THE PUPIL FROM COERCION AND THE STANDARDS IMPOSED BY THE FORMAL STUDY OF THE ACADEMIC DISCIPLINES. SINCE TRADITIONAL SCHOOLING REGARDS ITSELF AS HUMANISTIC ALSO, A DISTINCTION BETWEEN THE TWO INTERPRETATIONS OF HUMANISM IS IMPERATIVE. THE CLASSICAL VERSION IS DEFENDED ON THE GROUND THAT THE SELF-CULTIVATION NEEDED TO EXPLOIT THE RESOURCES OF A TECHNOLOGICAL CULTURE FOR NEW FORMS OF INDIVIDUALITY AND FREEDOM ENTAILS MASTERY OF THE BASIC DISCIPLINES IN THE SCIENCES AND HUMANITIES.

BROUE, PIERRE. L'UNITE EUROPEENE ET MONDIALE DES LUTTES REVOLUTIONNAIRES AUJOURD'HUI. PRAXIS 156-163 1970.

BROUGH, JOHN. THE EMERGENCE OF AN ABSOLUTE CONSCIOUSNESS IN HUSSERL'S EARLY WRITINGS ON TIME-CONSCIOUSNESS. MAN WORLD 5,298-324 AG 72.

ON THE BASIS OF SKETCHES ON TIME-CONSCIOUSNESS WRITTEN DURING THE YEARS 1901-1911, IT IS ARGUED THAT HUSSERL DEVELOPED TWO DISTINCT INTERPRETATIONS OF TIME-CONSCIOUSNESS AND THAT IN THE SECOND OF THESE, WHICH APPEARS TO HAVE BEEN HUSSERL'S FINAL VIEW ON THE MATTER, HE CLAIMS THAT A DISTINCTION MUST BE DRAWN BETWEEN AN ULTIMATE OR ABSOLUTE FLOW OF TIME-CONSTITUTING CONSCIOUSNESS AND THE IMMANENT TEMPORAL OBJECTS (SENSE-DATA, ACTS, ETC.) WHICH ARE CONSTITUTED OR KNOWN WITHIN THAT FLOW.

BROWN, D G. WHAT IS MILL'S PRINCIPLE OF UTILITY? CAN J PHIL 3,1-12 S 73.

IN MILL THE PRINCIPLE OF UTILITY DOES NOT ASCRIBE RIGHTNESS OR WRONGNESS TO ANYTHING. IT GOVERNS NOT JUST MORALITY BUT THE WHOLE ART OF LIFE. IT SAYS THAT HAPPINESS IS THE ONLY THING DESIRABLE AS AN END. BUT THE MEANING OF THIS FORMULATION IS PROBLEMATIC, SINCE MILL'S THEORY OF PRACTICAL REASON CONCEIVES THIS DESIRABILITY AS AN END AS GENERATING REASONS FOR ACTION FOR ALL AGENTS IN A WAY IMPLYING IMPARTIALITY BETWEEN SELF AND OTHERS, WHEREAS IN THE ORDINARY SENSE IT DOES NOT. THIS INTERPRETATION IS SUPPORTED BY DETAILED TEXTUAL ANALYSIS.

BROWN, DELWIN. FREEDOM AND FAITHFULNESS IN WHITEHEAD'S GOD. PROCESS STUD 2,137-148 SUM 72.

SHOULD GOD BE UNDERSTOOD, IN WHITEHEAD'S SYSTEM, AS A SINGLE ACTUAL ENTITY IN EVERLASTING CONCRESCENCE, OR AS A SOCIETY OF SUCCESSIVE ACTUAL ENTITIES? THIS PAPER (I) CONSIDERS AND REJECTS THREE SYSTEMATIC ARGUMENTS FOR THE ENTITATIVE VIEW AND DEFENDS TWO ARGUMENTS FOR THE SOCIETAL VIEW, (II) INVESTIGATES HOW THE SOCIETAL VIEW AFFECTS A WHITEHEADIAN UNDERSTANDING OF GOD'S WILL AND FREEDOM, AND (III) ARGUES THAT ONLY THE SOCIETAL VIEW CAN TAKE SERIOUSLY THE RELIGIOUS CLAIM THAT GOD IS FAITHFUL.

BROWN, HAROLD I. IDEALISM, EMPIRICISM, AND MATERIALISM. NEW SCHOLAS 47,311-323 SUM 73.

A DISTINCTION IS DRAWN BETWEEN IDEALISM AS A METAPHYSICAL THEORY AND IDEALISM AS AN EPISTEMOLOGICAL THEORY. THE CENTRAL THESES OF EPISTEMOLOGICAL IDEALISM ARE CONTRASTED WITH THOSE OF EMPIRICISM AND IT IS ARGUED THAT A MATERIALIST METAPHYSIC IS COMPATIBLE WITH AN IDEALIST EPISTEMOLOGY BUT INCOMPATIBLE WITH EMPIRICISM.

BROWN, J V. ABSTRACTION AND THE OBJECT OF THE HUMAN INTELLECT ACCORDING TO HENRY OF GHENT. VIVARIUM 11,80-104 MY 73.

THE QUESTION OF THE SUBJECT MATTER OF THEOLOGY DETERMINES HENRY'S INTEREST IN THE PROBLEM OF KNOWLEDGE. HE RECOGNIZES THREE DIFFERENT TYPES OF COGNITIVE DISTINCTION: A REAL DISTINCTION, A DISTINCTION IN INTENTION AND A DISTINCTION IN REASON. THERE IS A LEVEL OF ABSTRACTION CORRESPONDING TO EACH OF THESE. THE PROPER OBJECT OF THE HUMAN INTELLECT IS THE UNIVERSAL AS 'VERITAS'. FOR SUCH KNOWLEDGE, THE UNIVERSAL MUST BE KNOWN ACCORDING TO ITS DEPENDENCY ON THE DIVINE INTELLECT.

BROWN, L M. METAPHORS, CONCEPTS AND A LIBERAL EDUCATION. PROC PHIL EDUC SOC AUSTL 1,24-42 JE 72.

AGAINST A BACKGROUND OF THE CONCEPT OF A LIBERAL EDUCATION THE ARTICLE EXAMINES THE CONCEPT OF STRUCTURE AND THE LANGUAGE OF METAPHOR WITHIN THE THEORY OF FORMS OF KNOWLEDGE AS EXPOUNDED BY PROFESSOR HIRST. THE AIM IS TO SHOW THE NEED FOR CAREFUL ANALYSIS OF THE LANGUAGE WE USE IN EDUCATIONAL THEORY BEFORE IT ATTAINS A PERSUASIVE AND UNCRITICAL CURRENCY. IT IS SHOWN THAT BY EXAMING ONE PARTICULAR FORM OF KNOWLEDGE, NAMELY HISTORY, SOME OF THE CLAIMED CRITERIA FOR RECOGNIZING FORMS OF KNOWLEDGE DO NOT APPLY. ORGANIZATIONS OF CONCEPTS ABOUT HISTORY ARE FOUND TO BE INFLUENCED BY THE HISTORIANS PERSONAL STANDPOINT AND DISPOSITION.

BROWN, LESTER R. ISSUES OF HUMAN WELFARE. HUMANIST 33,17-21 N-D 73.

BROWN, MALCOLM AND ANDIC, MARTIN. FALSE STATEMENT IN THE 'SOPHIST' AND THEAETETUS' MATHEMATICS. PHOENIX 27,26-34 SPR 73.

BROWN, STEPHEN F. WALTER BURLEIGH'S TREATISE "DE SUPPOSITIONIBUS" AND ITS INFLUENCE ON WILLIAM OF OCKHAM. FRAN STUD 32,15-64 1972.

THIS EARLY WORK OF WALTER BURLEIGH (WRITTEN CIRCA 1302), HERE EDITED, IS ONE OF THE SOURCES OF OCKHAM'S "SUMMA LOGICAE". AT TIMES IT SUPPLIES OCKHAM WITH MATERIAL HE ADOPTS; AT TIMES IT SHARES WITH THE WORKS OF OTHERS THE ROLE OF OPPOSITION. ALSO IT IS ONE OF THE SOURCES WHICH OCKHAM OPPOSES IN HIS 'COMMENTARY ON THE SENTENCES'. IN RELATION TO EARLIER WORKS OF THE 12TH AND 13TH CENTURIES IT SHOWS SOME TECHNICAL ADVANCES WHILE ESSENTIALLY HOLDING ONTO THE TRADITIONAL TEACHING. BURLEIGH'S LATER TREATMENT OF SUPPOSITION IN THE 'DE PURITATE' IS A RESTATEMENT OF THIS EARLY TREATISE IN LIGHT OF OCKHAM'S 'SUMMA LOGICAE' CRITIQUE OF THE 'REALIST' POSITION.

BROWN, STEPHEN. MATHEMATICS AND HUMANISTIC THEMES: SUM CONSIDERATIONS. EDUC THEORY 23,191-214 SUM 73.

STARTING WITH THE HYPOTHESIS THAT ASPECTS OF MATHEMATICS LEARNING COULD HAVE AN IMPACT ON THE WAY ONE CONDUCTS HIS LIFE AND VIEWS THE WORLD IN OTHER DOMAINS AS WELL, THE ARTICLE CONSIDERS SOME OF THE MIND-EXPANDING WAYS IN WHICH IT MIGHT BE CONCEIVED. 'MILKING' ESSENTIALLY ONE SIMPLE MATHEMATICAL EXAMPLE (THE FAMOUS GAUSS PROBLEM OF FINDING THE SUM OF THE INTEGERS FROM ONE TO ONE HUNDRED), THE FOLLOWING CATEGORIES OF ANALYSIS ARE EXPLORED: (1) FORMAL, SURFACE AND DEEP CONNECTIONS, (2) GENEALOGY AND POTENTIAL, (3) LEVELS OF EXPERIENCE (FROM FOCUSING CAREFULLY ON 'THE' PROBLEM TO

POSING ALTERNATIVE AND NOT LOGICALLY CONNECTED PROBLEMS), (4) ALTERNATIVES TO EXEGETICAL THINKING (DIMENSIONS OF CHOICE AND DOUBT).

BROWN, TERENCE. WALTER PATER, LOUIS MACNEICE AND THE PRIVILEGED MOMENT. HERMATHENA 31-42 WINT 72.

COMPARES THE THOUGHT OF LOUIS MACNEICE AND WALTER PATER SHOWING HOW PATER, OFTEN THOUGHT MERELY A DECADENT, ANTICIPATES THE ATTITUDES OF A POET OFTEN CONSIDERED QUINTESSENTIALLY MODERN.

BROWNING, DOUGLAS. QUINE AND THE ONTOLOGICAL ENTERPRISE. REV METAPH 26,492-510 MR 73.

QUINE MISCONCEIVES THE ONTOLOGICAL ENTERPRISE, BUT IN A SUGGESTIVE WAY. THOUGH THE CRITERION HE OFFERS FAILS TO REVEAL THE COMMITMENTS OF CERTAIN ONTOLOGISTS, ITS VERY SHORTCOMINGS SERVE TO ILLUMINATE A MOST IMPORTANT AND SELDOM DISCUSSED TASK OF ONTOLOGY, NAMELY, THE DESIGNATIVE. THIS IS THE TASK OF MARKING OUT THE SUBJECT-MATTER FOR CHARACTERIZATION IN THEORY WITHOUT BEGGING THE QUESTION BY PRESUPPOSING THAT CHARACTERIZATION. A CRITERION OF ONTOLOGICAL DESIGNATION IS THEN OFFERED, DISCUSSED, AND CONTRASTED WITH QUINE'S.

BROWNSTEIN, DONALD. BASIC PARTICULARS. PHIL SCI 40,88-96 MR 73.

I EXAMINE STRAWSON'S CLAIM THAT MATERIAL OBJECTS ARE BASIC PARTICULARS, AND SHOW THAT THERE IS AN IMPORTANT SENSE IN WHICH THEY ARE NOT. I THEN SHOW THAT, ADOPTING STRAWSON'S OWN CRITERION FOR BASICNESS, NAMELY POSITION IN THE HIERARCHY OF IDENTIFIABLES, MATERIAL OBJECTS ARE NOT BASIC PARTICULARS, BUT DEPEND UPON OTHER, MORE BASIC, OBJECTS FOR THEIR IDENTIFIABILITY. I THEN SUGGEST A SENSE IN WHICH THE SPACE-TIME OF MATERIAL OBJECTS MAY BE CONSTRUCTED FROM THAT OF THESE MORE BASIC PARTICULARS.

BROWNSTEIN, DONALD. NEGATIVE EXEMPLIFICATION. AMER PHIL QUART 10,43-50 JA 73.

I OFFER AN ACCOUNT OF WHAT NEGATIVE FACTS MIGHT BE WHICH INVOLVES THE RECOGNITION OF NEGATIVE EXEMPLIFICATION. THIS IS PROPOSED AS IN KEEPING WITH SOME OF THE VIEWS OF THE LOGICAL ATOMISTS. I ALSO ARGUE THAT CERTAIN RELATED ATOMISTIC THEORIES - RUSSELL'S THEORY OF TYPES (SIMPLE) - ARE MORE CLEARLY UNDERSTANDABLE IN THE LIGHT OF NEGATIVE EXEMPLIFICATION.

BROWSTEIN, DONALD. PLATONIC NOMINALISM. SW J PHIL 4,37-48 SPR 73.

I ARGUE THAT PLATONISM IS ESSENTIALLY A FORM OF NOMINALISM. I DO THIS BY EXAMINING SECTIONS OF PARMENIDES 129-132B, AND SHOWING THAT THE FORMS ARE DEVELOPED AS 'PERFECT' PARTICULARS TO ESCAPE THE DILEMMA THAT PARMENIDES PRESENTS TO THE YOUTHFUL SOCRATES. PARMENIDES' DILEMMA INVOLVES THE SUPPOSEDLY UNACCEPTABLE ALTERNATIVES OF IMMANENT UNIVERSAL CHARACTERS OR A PLURALITY OF FORMS FOR EACH CHARACTER. PLATO, IN ACCEPTING A GENERAL PRINCIPLE OF IDENTITY, IS FORCED BY HIS INABILITY TO ACCEPT IMMANENT, UNDIVIDED CHARACTERS TO THE POSITION VULNERABLE TO THE THIRD MAN ARGUMENT.

BROYER, JOHN ALBIN. ARISTOTLE: IS "HAPPINESS" AMBIGUOUS? MIDWEST J PHIL 1-5 SPR 73.

SOME CRITICS HAVE ARGUED THAT THERE IS A SERIOUS AMBIGUITY OF 'HAPPINESS', AS ITS MEANING IS DEVELOPED BY ARISTOTLE IN THE "NICOMACHEAN ETHICS." THEY HOLD THAT ARISTOTLE IS INCONSISTENT IN HIS APPARENT ALTERNATE PLACING OF THE HIGHEST VIRTUE IN POLITICS AND THEN IN CONTEMPLATION. OUR ANALYSIS SEEKS TO SHOW THAT THE ESSENTIAL THESIS OF THE "ETHICS" IS QUITE SELF-CONSISTENT REGARDING 'HAPPINESS', AND THAT THE SUPPOSED INCONSISTENCY MAY ARISE OUT OF

LIFTING PARTICULAR DISTINCTIONS OUT OF THEIR TOTAL CONTEXT OF REFERENCE. PLEASURE, POLITICS, AND CONTEMPLATION ARE FROM DIFFERENT PERSPECTIVES ALL NECESSARY CONDITIONS FOR THE ATTAINMENT OF HAPPINESS, BUT NONE IS IN ITSELF SUFFICIENT CONDITION FOR THE ATTAINMENT OF HAPPINESS. WE CONCLUDE THAT ARISTOTLE'S CONCEPT OF 'HAPPINESS' IS COMPLEX, BUT IT IS NOT AMBIGUOUS.

BROYLES, MICHAEL E AND TITCHENER, JOHN M. MEYER, MEANING, AND MUSIC. J AES ART CRIT 32,17-25 FALL 73.

BRUAIRE, C. SCHELLING: UNE PHILOSOPHIE EN DEVNIR. REV SCI PHIL THEOL 56,617-620 O 72.

BRUAIRE, CLAUDE. HEGEL ET L'ATHEISME CONTEMPORAIN. REV INT PHIL 24,72-80 1970.

BRUAIRE, CLAUDE. L'HOMME MIROIR DE DIEU. REV INT PHIL 26,345-354 1972.

BRUCH, ROBERT W. THE COMMANDABILITY OF PATHOLOGICAL LOVE. SW J PHIL 3,131-140 WINT 72.

KANT'S CLAIM THAT 'PATHOLOGICAL LOVE' CANNOT BE COMMANDED HAS NO OBVIOUS RATIONALE. NEVERTHELESS, THE CLAIM CAN BE SUPPORTED ON THE GROUNDS THAT THE EMOTION LOVE IS IMPOSSIBLE TO UNDERTAKE. AN 'UNDERTAKING TO LOVE' WOULD BE IMPOSSIBLE BECAUSE IT WOULD BE LOGICALLY DOOMED NOT TO SUCCEED.

BRUDNYI, A A. COMMUNICATION AND SEMANTICS. SOVIET STUD PHIL 11,398-410 SPR 73.

COMMUNICATION IS A DIRECTED RELATION WHICH IS EXPRESSED IN THE TRANSMISSION OF INFORMATION. COMMUNICATION IS DIVIDED INTO AXIAL AND RETIAL. AXIAL COMMUNICATION IS THE TRANSMISSION OF INFORMATION TO INDIVIDUALLY ADDRESSED RECEIVERS. RETIAL COMMUNICATION IS THE TRANSMISSION OF INFORMATION TO A MULTITUDE OF PROBABLE RECEIVING SYSTEMS. ALL THE PERMISSIBLE LINKAGES OF THE WORDS OF A LANGUAGE ARE SUBDIVIDED INTO THE GRAMMATICALLY POSSIBLE, THE SEMANTICALLY POSSIBLE AND THE COMBINED, I.E., BOTH GRAMMATICALLY AND SEMANTICALLY POSSIBLE. THE COMBINED LINKAGES ARE USED IN COMMUNICATIVE INTERCOURSE.

BRUENING, WILLIAM. THE EXISTENCE OF GOD AND ETHICS. PROC CATH PHIL ASS 46,133-140 1972.

THIS PAPER INVESTIGATES THE RELATIONSHIP BETWEEN THE EXISTENCE OR NON-EXISTENCE OF GOD AND ETHICS. THE SPECIFIC QUESTION IS WHETHER HIS EXISTENCE OR NON-EXISTENCE HAS ANY BEARING ON ETHICS, AND WHAT THIS BEARING MIGHT BE. THE PAPER PROPOSES FOUR DIFFERENT RELATIONSHIPS THAT GOD'S EXISTENCE MIGHT HAVE ON ETHICS: 1) A CAUSAL OR GENETIC ONE; 2) A PSYCHOLOGICAL ONE; 3) A LOGICAL ONE; AND 4) AN EPISTEMOLOGICAL ONE. IT FINDS ONLY A CAUSAL OR GENETIC RELATIONSHIP AND INVESTIGATES ITS FOUNDATION.

BRUMBAUGH, ROBERT S. COSMOGRAPHY: THE PROBLEM OF MODERN SYSTEMS. REV METAPH 26,511-521 MR 73.

TAXONOMIES AND TRANSFORMATION RULES BASED ON CLASSICAL PHILOSOPHIC "SYSTEMS" FAIL TO HOLD FOR THE GREAT "SYSTEMS" OF MODERN PHILOSOPHY (THOSE OF THE 17TH AND 18TH CENTURIES). THE REASON IS THAT THE CLASSICAL "SYSTEMS" ARE SO CALLED BECAUSE OF THEIR RIGOROUS 'CONSISTENCY' IN METHOD AND DIRECTION OF EXPLANATION, WHEREAS THE MODERN "SYSTEMS" ARE GIVEN THIS TITLE BECAUSE OF THEIR BREADTH OF 'COMPREHENSION'. INTERNAL INCONSISTENCIES RESULT IN THESE MODERN SYSTEMS BECAUSE THEIR CONSTRUCTORS DID NOT UNDERSTAND THE RELATIONS AND TRANSFORMATIONS OF ALTERNATIVE METAPHYSICAL FRAMEWORKS CORRECTLY.

BRUMBAUGH, ROBERT S. EDUCATION AND REALITY: TWO REVOLUTIONS. THOUGHT 48,5-18 SPR 73.

TWICE IN WESTERN CULTURE, NEW APPRECIATION OF METAPHYSICAL PRINCIPLES HAS LED TO EDUCATIONAL REVOLUTIONS, IN THE INTEREST OF BRINGING EDUCATION INTO MORE "REALISTIC" RELATION TO REALITY. THE FIRST OF THESE OCCURRED IN ANCIENT GREECE, IN CONNECTION WITH A NEW RECOGNITION OF THE METAPHYSICAL PRINCIPLE OF LIMITATION. THE SECOND IS OCCURRING IN OUR OWN CENTURY, WITH NEW APPRECIATION OF THE EQUAL SIGNIFICANCE OF THE METAPHYSICAL PRINCIPLES OF PLENITUDE AND INDIVIDUATION.

BRYANT, DAVID C. ARISTOTLE DIDN'T HEED THE TORTOISE. NEW SCHOLAS 46,461-465 AUTUMN 72.

IN THIS CRITICISM OF PALMER'S 'WHAT THE TORTOISE SAID TO ARISTOTLE' IT IS SHOWN THAT (1) NO COMMENTATOR ON THE PRACTICAL SYLLOGISM HOLDS THE VIEWS PALMER ATTACKS; PALMER'S THESIS THAT ARISTOTLE TACITLY ADDED A CAUSAL LAW TO AN ENTHYMEMATIC PRACTICAL SYLLOGISM FAILS BECAUSE (2) HIS ACCOUNT OF WHY THE CAUSAL LAW WAS SUPPRESSED IGNORES RELEVANT TEXTS, (3) ARISTOTLE IS NOT GUILTY OF FAILING TO DISTINGUISH BETWEEN CAUSAL AND LOGICAL NECESSITY, (4) THE TORTOISE'S TALE IS FISHY ANYWAY - ARISTOTLE WOULDN'T HAVE BLUNDERED ON ITS ACCOUNT.

BRYKMAN, G. SPINOZA ET LA SEPARATION ENTRE LES HOMMES. REV METAPH MORALE 78,174-188 AP-JE 73.

BRYSON, KENNETH A. THE METAPHYSICS OF EMILE MEYERSON: A KEY TO THE EPISTEMOLOGICAL PARADOX. THOMIST 37,119-132 JA 73.

THE WORK OF EMILE MEYERSON TERMINATES IN A SEVERE EPISTEMOLOGICAL PARADOX FROM WHICH THERE IS NO EASY ESCAPE. THE ROOT OF THIS IMPASSE IS TRACEABLE TO A CARTESIAN METAPHYSICS. EITHER THE REAL IS AN EXTENSION OF SPATIAL REASONING, OR REASON CANNOT PENETRATE IT. IN THE FIRST CASE ONTOLOGY APPEARS AT PLACES OF MAXIMUM INTELLIGIBILITY AND TOTAL DISSOLUTION OF THE REAL IS INEVITABLE. IN THE SECOND, ONTOLOGY APPEARS AT PLACES OF MINIMUM INTELLIGIBILITY AND POSITIVISM RESULTS. MEYERSON'S DECISION TO FUSE THE TWO MOVEMENTS OF REASON IN PROPOSITIONS WHICH CONTAIN A MIXTURE OF RATIONALITY AND IRRATIONALITY DOES NOT SOLVE THE DILEMMA. THE IRRATIONALS RETAIN THEIR REDEMPTIVE FORCE AND THE REAL REMAINS UNKNOWABLE AT BOTTOM.

BUBNER, RUDIGER. ACTION AND REASON. ETHICS 83,224-236 AP 73.

ACTION AND REASON ARE THE TWO MAIN CONCEPTS OF TRADITIONAL "PRACTICAL PHILOSOPHY". THE TWO LEADING POSITIONS WITHIN THIS TRADITION ARE THE ANCIENT EUDAIMONISTIC ETHICS (PLATO, ARISTOTLE) AND THE MORAL PHILOSOPHY OF KANT. BOTH POSITIONS CAN BE USED AS CRITICAL OF EACH OTHER. SINCE WE DON'T HAVE UNTIL NOW A SATISFYING THEORY OF ACTION AND PRACTICAL REASON, IT SEEMS PROMISING TO ANALYZE THE SYSTEMATIC STRUCTURE OF THE TWO PARADIGMS. THE TENTATIVE CONCLUSION THAT CAN BE DRAWN FROM SUCH A NON-HISTORICAL CONTROVERSY THROWS SOME NEW LIGHT ON IDEAS THAT JOHN DEWEY HAS ALREADY DEVELOPED IN THIS FIELD.

BUCH, HENRI. LA NOTION D'EGALITE DANS LES PRINCIPES GENERAUX DU DROIT. REV INT PHIL 25,351-380 1971.

BUCHDAHL, GERD. HEGEL'S PHILOSOPHY OF NATURE AND THE STRUCTURE OF SCIENCE. RATIO 15,1-27 JE 73.

HEGEL'S INTENTIONS IN HIS "PHILOSOPHY OF NATURE" ARE GIVEN A FRESH INTERPRETATION BY REFERENCE TO MORE RECENT IDEAS CONCERNING THE FINE-STRUCTURE OF SCIENTIFIC THINKING, AND IN PARTICULAR, TO THE

IMPORTANCE OF THE 'EXPLICATION' OF SCIENTIFIC CONCEPTS AS ONE OF THE CRITERIA FOR ACCEPTANCE OR REJECTION OF THEORIES. 'EXPLICATION' IS SHOWN TO BE CLOSELY RELATED TO HEGEL'S NOTION OF 'BEGRIFFSBESTIMMUNG', AND A PARTICULAR INSTANCE OF THIS, THE EXPLICATION OF THE CONCEPT OF MATTER, IS SHOWN TO HAVE ITS ROOTS IN HEGEL'S DEVELOPMENT OF KANT'S METAPHYSICS OF SCIENCE, ALTHOUGH HEGEL'S EXPLICATION IS SHOWN TO BE MORE INTIMATELY RELATED TO THE STRUCTURE OF HIS LOGIC. THE ACCOUNT IS USED TO DISCUSS HEGEL'S VIEWS ON THE RELATIONS OF SCIENCE TO ITS PHILOSOPHY IN GENERAL, INCLUDING HIS MUCH-MISUNDERSTOOD 'A PRIORISM'. THE ARTICLE CONCLUDES WITH AN ACCOUNT OF HEGEL'S VIEWS CONCERNING THE CONCEPT OF SCIENTIFIC LAW, AS AN ILLUSTRATION OF THE APPLICATION OF THE DIALECTICAL APPROACH IN THIS AREA OF THE PHILOSOPHY OF SCIENCE. (EDITED).

BUCHDAHL, GERD. METHODOLOGICAL ASPECTS OF KEPLER'S THEORY OF REFRACTION. STUD HIST PHIL SCI 3,265-298 N 72.

BUCHER, TH. DIE HEUTIGE EINSCHAETZUNG DER METAPHER IN DER PHILOSOPHIE. TIJDSCHR FILOSOF 34,704-757 D 72.

DIE METAPHER WURDE VON DER TRADITIONELLEN PHILOSOPHIE ALS SPRACHLICHE ZIERDE ANGESEHEN UND DEMENTSPRECHEND IN DIE POESIE VERBANNT. GLEICHZEITIG WIRD BEHAUPTET, DIE PHILOSOPHIE KOENNE ES SICH NICHT LEISTEN, SOLCHE UNEXAKTE SPRACHMITTEL ZU BENUTZEN. -VON DER HEUTIGEN SPRACHFORSCHUNG AUS GESEHEN, IST DIE METAPHER NICHT UNEXAKTER ALS DIE NICHT-FORMALISIERTEN SPRACHEN. EINE TRENNUNG ZWISCHEN WOERTLICHER UND METAPHORISCHER REDE IST NICHT DURCHFUEHRBAR. DENNOCH IST DER BEITRAG DER METAPHER ZUR ERKENNTNIS BEDEUTSAM.

BUCK-MORSS, SUSAN. THE DIALECTIC OF T W ADORNO. TELOS 137-144 WINT 72.

AUTHOR CITES EARLY WRITINGS (INCLUDING UNPUBLISHED MSS.) TO ILLUMINATE THE HISTORICAL ORIGINS OF ADORNO'S CRITICAL THEORY AND THE PRINCIPLE OF NON-IDENTITY UPON WHICH IT WAS BASED. DEMONSTRATES THAT ADORNO'S INTENT WAS TO TRANSFORM WALTER BENJAMIN'S ORIGINALLY NON-MARXIST PHILOSOPHIC CONCEPTS INTO DIALECTIC, MATERIALIST TOOLS, IN ORDER TO NEGATE AND TRANSCEND BOURGEOIS IDEALISM (SPECIFICALLY HUSSERL'S PHENOMENOLOGY) JUST AS, IN THE FIELD OF MUSIC, ARNOLD SCHOENBERG HAD "DIALECTICALLY" NEGATED BOURGEOIS TONALITY. ADORNO SAW THEORY ITSELF AS PRAXIS, A PROCESS WHOSE PROTOTYPE WAS MARX'S DIALECTIC OF LABOR, WHEREAS THE CONCEPT OF THE PROLETARIAT PLAYED NO CENTRAL ROLE IN HIS THOUGHT. AUTHOR CONCLUDES THAT ALTHOUGH ADORNO MAY HAVE SUCCEEDED IN REVOLUTIONIZING THEORY, HIS IS NOT YET A THEORY FOR REVOLUTIONARIES. (NOTE: PP. 141 AND 142 WERE REVERSED BY PRINTER'S ERROR).

BUCKENMEYER, ROBERT E. AUGUSTINE AND THE LIFE OF MAN'S BODY IN THE EARLY DIALOGUES. AUGUSTIN STUD 3,131-146 1972.

BUCKINGHAM, HUGH W. THE COMITATIVE AND CASE GRAMMAR. FOUND LANG 10,111-121 MY 73.

THIS ARTICLE TREATS SEVERAL GRAMMATICAL PROBLEMS RELATED TO THE UNDERLYING STRUCTURE OF PHRASAL CONJUNCTION AND RESULTING SURFACE FORMS WITH COMITATIVE NOUN PHRASES IN THE PREDICATE. SPECIFICALLY, IT DEALS WITH A RECENT PROPOSAL FOR COLLAPSING COMITATIVE AND INSTRUMENTAL CASES AND FOR DERIVING A SPECIAL SUBSET OF VERBS FROM FURTHER TOPICALIZATION. A DISCUSSION OF LEXICAL INSERTION AND ITS RELATIONSHIP TO THE APPLICATION OF GRAMMATICAL TRANSFORMATIONS IS INCLUDED AS WELL AS SOME REMARKS CONCERNING THE RELATIONSHIP OF CASE GRAMMAR TO GENERATIVE SEMANTICS. ALSO INCLUDED IS A DISCUSSION OF WHETHER OR NOT MAPPINGS OF CASE RELATIONS ONTO PHRASE MARKERS ARE THE SAME AS GRAMMATICAL TRANSFORMATIONS WHICH MAP PHRASE MARKERS ONTO PHRASE MARKERS.

BUCKLEY, FRANK M. THE EVERYDAY STRUGGLE FOR THE LEISURELY ATTITUDE. HUMANITAS 8,307-321 N 72.

HOW CAN WE BETTER UNDERSTAND THE EVERYDAY STRUGGLE FOR THE AUTHENTIC LEISURELY ATTITUDE, EVEN IN THE MIDST OF INTENSE ACTIVITY? IT IS NOT SO MUCH A QUESTION OF UNDERSTANDING THIS STRUGGLE AS OF LIVING IT: HUMAN LIFE IS NEITHER UNDILUTED, ACTIVE, PURELY USEFUL WORK, NOR PURELY CONTEMPLATIVE, CENTERED AND REST-FUL LEISURE, BUT A BACK AND FORTH, A MORE OR LESS CYCLICAL AND UNIFIED FLOW BETWEEN THE LEISURELY AND WORK ORDERS OF HUMAN EXISTENCE. THERE IS AN ENDURING TENSION, PHENOMENOLOGICAL DESCRIPTION OF LIVED EXPERIENCE SHOWS, BETWEEN THESE POLARITIES IN WHICH THE ONE DIMENSION IS INDISSOLUBLY RELATED TO AND INTERDEPENDENT WITH THE OTHER. A HEALTHY AND SATISFYING INTERPLAY BETWEEN WORK AND LEISURE WOULD BE DESCRIBED AS A 'RESTFUL COMING-TOGETHER' AN 'EASEFUL PRESENCE' TO MY WORLD AND MY WORK. BOTH HEIDEGGER AND ESPECIALLY MARCEL POINT IN THE DIRECTION. SUCH PRESENCE IS WHAT MAY BE SAID TO CONSTITUTE THE AUTHENTIC LEISURELY ATTITUDE.

BUCKLIN, J M AND KING-FARLOW, JOHN. LANGUAGE, TRUTH AND UNOBLIGING LOGIC. MAN WORLD 5,111-123 F 72.

HEMPEL AND URMSON, IN THEIR VALUABLE ACCOUNT OF LOGICAL POSITIVISM'S DIFFICULT STAGES, FAIL TO DO JUSTICE TO THE POSITIVISTIC PROBLEMATICS OF 'VERIFYING' PROPOSITIONS WHICH INVOLVE "MIXED QUANTIFICATION". CONSIDERING SOME CASES THAT SEEM LESS WORRYING AND OTHERS THAT SEEM MORE INTRACTABLE THAN HEMPEL'S AND URMSON'S ACCOUNTS ALLOW, WE MENTION MATTERS OF QUANTIFIER INTERCHANGE, CLOSED CLASSES (?), INTELLIGIBLE (?) EXPRESSIONS OF POSSIBLE (?) EXPERIENCES, ETC. THE PAPER IS PRINCIPALLY HISTORICAL BUT REVEALS BAD MARITAL PROSPECTS FOR P.M. SYNTAX, PROTOCOL SEMANTICS AND SCIENCE.

BUELENS, JAN. NEGATION IN FREUD. LOG ANAL 15,319-331 MR-JE 72.

THE OBJECTIVE OF THIS ARTICLE IS TO COMPILE ALL THE SOURCE MATERIAL ON NEGATION PRESENT IN FREUD'S WORKS. IT IS CONTENDED THAT A FULL UNDERSTANDING OF FREUD'S ARTICLE ON 'NEGATION' (1925) IS ONLY POSSIBLE BY GOING BACK AS FAR AS THE 'PROJECT' (1895). IT IS CONCLUDED THAT NEGATION IN FREUD HAS GENETIC, DYNAMIC, SOCIO-MORAL AND EPISTEMOLOGICAL DIMENSIONS.

BUENO, MIGUEL. METODOLOGIA FORMAL Y METODOLOGIA DIALECTICA EN LA INVESTIGACION ESTETICA . DIANOIA 18,219-250 1972.

BUESCH, THOMAS A. THE LITERARY GENRE AS SYMBOLIC FORM. J AES ART CRIT 31,525-530 SUM 73.

BUKALA, C R. SARTRE'S DRAMATIC PHILOSOPHICAL QUEST. THOUGHT 48,79-106 SPR 73.

THE OBJECTIVE OF THIS ESSAY IS TO PRESENT A CONSIDERATION OF AN UNDERLYING DRAMATIC STRUCTURE WITHIN ALL OF SARTRE'S WRITINGS. THE DIALECTICAL PROCESS OF DIALOGUE AND ACTIVITY IS FOUND IN ALL OF SARTRE'S WRITINGS, NOT ONLY IN HIS NOVELS AND DRAMA. IN WRITING ON THE VARIOUS ASPECTS BEARING ON THE TOTALITY OF MANKIND, SARTRE SUGGESTS IDEAS TO HIS READERS WHICH ENCOURAGE THEIR CONCERNS AND REACTIONS. HE, HIMSELF, PROPOSES FURTHER REACTIONS AND CONCERNS WHICH EXCEED THE APPLICATION OF THE CONCEPT TO INCLUDE ALL OF MANKIND. EVEN WHEN SARTRE SEEMS TO HAVE SEPARATED HIMSELF FROM ALL OTHER MEN, HE STILL DIALOGUES, ON THEIR BEHALF, WITH HIMSELF, AND ACKNOWLEDGES THEIR OWN ROLE IN THE ARGUMENT. THE IMPORTANCE OF ROLE PLAYING IN ALL OF SARTRE'S WRITINGS CANNOT BE OVERESTIMATED. FOR THE PHILOSOPHICAL PROCESS DEMANDS, OR IS RATHER CONSTITUTED OF, THE DIALECTICAL PROCESS OF DIALOGUE AND HUMAN INVOLVEMENT. THE ESSAY IS DIVIDED INTO THE FOLLOWING PARTS: (1) PHENOMENOLOGY; (2)

AUTOBIOGRAPHICAL PHENOMENOLOGY; (3) DRAMATIC PHENOMENOLOGY; (4) THEATRE AS PHILOSOPHY; (5) THE DRAMA OF HUMAN CONSCIOUSNESS; (6) THE DRAMA OF HUMAN FREEDOM; (7) THE DRAMA OF THE ABSENCE AND PRESENCE OF GOD; (8) THE DRAMA OF THE OBJECTIFYING LOOK.

BUKALA, C R. SARTRE'S ORESTES: AN INSTANCE OF FREEDOM AS CREATIVITY. PHIL TODAY 17,40-51 SPR 73.

AMONG THE "DRAMATIS PERSONAE" OF SARTRE'S PLAYS ARE SEVERAL CHARACTERS WHO STAND OUT ABOVE OTHERS AS SARTREAN HEROS, ORESTES IS ONE OF THESE. IN HIS PLAY, "THE FLIES", SARTRE, A MASTER-TECHNICIAN OF THE DRAMATIC FORM, PLANTS THE SEEDS OF SARTREAN EXISTENTIALISM WITHIN THE PERSON OF ORESTES, THE WOULD-BE SAVIOR OF THE PEOPLE OF ARGOS. ORESTES RETURNS OF THE LAND OF HIS BIRTH TO BECOME INVOLVED IN A SITUATION FROM WHICH HE EVENTUALLY EMERGES AS "THE EXISTENTIALIST HERO." THE TRANSFORMATION OF THE PERSON OF ORESTES AMONG THE ARGIVES INVOLVES TWO IMPORTANT SARTREAN THEMES, THE ESSENTIAL IDENTIFICATION OF HUMAN CONSCIOUSNESS WITH FREEDOM, AND THE REALIZATION OF FREEDOM THROUGH HUMAN CREATIVITY. THIS ESSAY CONSIDERS THE SITUATION IN WHICH ORESTES REALIZES HIS FREEDOM AND THE VARIOUS STEPS INVOLVED IN THE CREATION OF HIS OWN ESSENCE.

BULFERETTI, L. SUL CONDIZIONAMENTO POLITICO DELLA SCIENZA. SCIENTIA 107,952-957 1972.

MENTRE LA SCIENZA DOVREBBE COSTITUIRE UN 'POTERE' NEL SENSO DEL MONTESQUIEU, ANZI IL MASSIMO 'POTERE' PUBBLICO NELL'ETA CONTEMPORANEA, NELLA QUALE IL 'POTERE' DELLA SCIENZA IN SENSO BACONIANO NON E MAI STATO COSI GRANDE, ANCHE PERCHE TUTTI I PROBLEMI SOCIALI SONO RISOLVIBILI SOLTANTO SU BASI TECNICHE (CIOE SCIENTIFICHE), MAI COME OGGI IL POTERE DEGLI SCIENZIATI E STATO COSI PICCOLO SUL PIANO COSTITUZIONALE DOMINATO DALLA CLASSE POLITICA. QUESTA CONDIZIONA PERSINO L'ATTIVITA DEGLI SCIENZIATI. ESSI DEVONO CAMBIARE QUESTA SITUAZIONE INCOMINCIANDO CON L'ILLUMINARE QUANTI POSSONO SULLE CONNESSIONI TRA I PROBLEMI POSTI DALLA SOCIETA E LE VARIE SCIENZE, SICCHE AD ESSI, NON AI POLITICI, SOLITI A SERVIRSENE COME DI PARAVENTI O DI CAPRI ESPIATORI, SPETTA INDICARE LE SOLUZIONI.

BULHOF, ILSE N. EXPERIENCING NATURE. DIOGENES 26-43 SPR 73.

THE STUDY IS A COMPARATIVE ANALYSIS OF THE WAYS IN WHICH NATURE HAS BEEN EXPERIENCED DURING THE MIDDLE AGES, RENAISSANCE, EARLY MODERN AND THE CONTEMPORARY PERIOD. THE THESIS PRESENTED BY LYNN WHITE, JR. THAT THE HOSTILITY OF WESTERN MAN AGAINST NATURE CAN BE TRACED BACK TO THE CHRISTIAN RELIGION IS REFUTED. ACCORDING TO THE AUTHOR, DARWINISM IS RESPONSIBLE FOR THE ANTAGONISM BETWEEN MAN AND NATURE.

BULLOCK, ARTHUR M AND SCHNEIDER, HUBERT H. ON GENERATING THE FINITELY SATISFIABLE FORMULAS. NOTRE DAME J FORM LOG 14,373-375 JL 73.

IN THIS ARTICLE, A SYSTEM IS DEVELOPED FOR GENERATING THOSE FORMULAS OF FIRST-ORDER PREDICATE LOGIC WITHOUT IDENTITY WHICH ARE SATISFIABLE IN SOME FINITE INDIVIDUAL DOMAIN. IT IS SHOWN THAT THIS SYSTEM IS COMPLETE AND SOUND IN THE SENSE THAT THOSE AND ONLY THOSE FORMULAS ARE DEDUCIBLE IN THE SYSTEM WHICH HAVE FINITE MODELS.

BUNDER, M W. A DEDUCTION THEOREM FOR RESTRICTED GENERALITY. NOTRE DAME J FORM LOG 14,341-346 JL 73.

IN THIS PAPER, A DEDUCTION THEOREM FOR RESTRICTED GENERALITY IS PROVED ON THE BASIS OF A FINITE NUMBER OF AXIOMS WHICH DO NOT CONTAIN VARIABLES. THE THEOREM IS IN SUCH A FORM AS TO AVOID BOTH CURRY'S PARADOX AND THE KLEENE ROSSER PARADOX 'THE INCONSISTENCY OF CERTAIN FORMAL LOGICS'. (ANN. OF MATH. (2) 36: 630-636 (1935)). AN ITERATED FORM OF THE THEOREM IS ALSO DERIVED, AS WELL AS DEDUCTION THEOREMS FOR IMPLICATION AND UNIVERSAL GENERALITY.

BUNDER, M W. A GENERALISED KLEENE-ROSSER PARADOX FOR A SYSTEM CONTAINING THE COMBINATOR K. NOTRE DAME J FORM LOG 14,53-54 JA 73.

IN THIS PAPER IT IS SHOWN THAT IF THE COMBINATOR K IS ADJOINED TO THE SYSTEM, 3 OF THE POSTULATES ALL INVOLVING CONJUNCTION BECOME PROVABLE SO THAT THE CONTRADICTION IS DERIVABLE FROM ONLY 3 RULES FOR EQUALITY, THE BASIC RULE FOR RESTRICTED GENERALITY AND THE GIVEN DEDUCTION POSTULATE.

BUNDER, M W. PREDICATE CALCULUS WITHOUT FREE VARIABLES. LOG ANAL 14,725-728 D 71.

IN THIS PAPER WE DEVELOP A PREDICATE CALCULUS IN WHICH ALL WELL FORMED FORMULAS ARE CLOSED AND WHICH THEREFORE REQUIRES NO GENERALIZATION RULE. WE USE CLOSED PREDICATE CALCULUS AXIOMS AND A CLOSED MODUS PONENS AND SHOW THAT THE CLOSURE OF ANY STANDARD PREDICATE CALCULUS THEOREM IS PROVABLE IN THE SYSTEM.

BUNDY, A. A NOTE ON OMITTING THE REPLACEMENT SCHEMA. NOTRE DAME J FORM LOG 14,118-120 JA 73.

THE AIM OF THE NOTE IS TO FILL A LACUNA FOUND IN A PROOF IN A RECENT PAPER IN THIS JOURNAL BY J. HEATH, ON OMITTING THE REPLACEMENT SCHEMA IN GOODSTEIN'S CODIFICATION OF RECURSIVE ARITHMETIC.

BUNGE, MARIO. A DECISION THEORETIC MODEL OF THE AMERICAN WAR IN VIETNAM. THEOR DECIS 3,323-338 JE 73.

THIS PAPER PRESENTS A DECISION THEORETIC MODEL OF THE AMERICAN SIDE OF THE VIETNAM WAR. THAT IS, WE ONLY CONSIDER THE U.S. GOVERNMENT DECLARED OBJECTIVES AND ASSIGN THEM UTILITIES FROM THAT POINT OF VIEW. WE ASSUME THAT THE INVOLVEMENT OF THE U.S. IN THIS WAR WAS THE OUTCOME OF A DELIBERATE DECISION AND, MOREOVER, THAT THIS DECISION WAS TAKEN ON THE BASIS OF A CAREFUL WEIGHING OF GOALS AND MEANS. WE MAKE HYPOTHESES ON THE UTILITIES OF THE GOALS AND ON THOSE OF THE NEGATIVE SIDE EFFECTS. WE ALSO ASSESS THE PROBABILITIES OF THE FOUR MAIN POSSIBLE COURSES OF ACTION AVAILABLE TO ACHIEVE THOSE GOALS: TOTAL WAR, ADVISING, NEGOTIATING, AND STAYING OUT. THE TOTAL EFFICIENCIES OF THESE TURN OUT TO BE -0.30, -0.20, +0.51, AND -0.11 RESPECTIVELY. THIS RESULT EXPLAINS WHY NEUTRALITY WAS NOT TRIED AND WHY THE ADVISORY POLICY WAS EVENTUALLY GIVEN UP. BUT IT DOES NOT EXPLAIN WHY WAR, WHICH HAS BEEN NOT JUST INEFFICIENT BUT COUNTEREFFECTIVE, WAS PREFERRED OVER NEGOTIATING FROM THE START OF KEEPING NEUTRAL. (EDITED).

BUNGE, MARIO. A PROGRAM FOR THE SEMANTICS OF SCIENCE. J PHIL LOG 1,317-328 AG 72.

THE AIM OF THIS PAPER IS TO OUTLINE A SYSTEM OF SEMANTICS CONCERNED WITH EXPLICATING AND SYSTEMATIZING THE SEMANTICS OF FACTUAL CONCEPTS, PROPOSITIONS, AND THEORIES. THE KEY CONCEPTS OF THE THEORY ARE THOSE OF CONSTRUCT, REFERENCE, INTENSION, SENSE, INTERPRETATION, AND TRUTH. THEY ARE ALL ELUCIDATED WITH THE HELP OF ELEMENTARY MATHEMATICAL TOOLS, MAINLY THOSE OF NAIVE SET THEORY AND ABSTRACT ALGEBRA. AMONG THE DEFINED CONCEPTS THAT OF MEANING OCCUPIES A CENTRAL POSITION AND IT IS ELUCIDATED AS THE ORDERED PAIR: (SENSE, REFERENCE).

BUNGE, MARIO. THE ROLE OF FORECAST IN PLANNING. THEOR DECIS 3,207-221 MR 73.

PLANNED COURSES OF ACTION ARE ILLUSTRATED, DESCRIBED AND ANALYZED. THE ANALYSIS DISTINGUISHES THE FOLLOWING TEN COMPONENTS: BACKGROUND KNOWLEDGE, GENERAL POLICY, PRACTICAL PROBLEM TO BE SOLVED BY THE COURSE OF ACTION, OVERALL DECISION, RESEARCH PLANNING, DAY BY DAY DECISIONS, ACTION, END RESULT, AND EVALUATION OF THE LATTER.

FORECAST IS INCLUDED IN THE VERY FIRST STAGE, I.E., THE BACKGROUND KNOWLEDGE CONCERNING THE SYSTEM, AS WELL AS IN THE FIFTH, I.E., THE ACQUISITION OF FRESH KNOWLEDGE. THE ROLE OF FORECAST IN PLANNING IS EXAMINED IN SOME DETAIL. IN ADDITION, THE PAPER DISCUSSES THE POPULAR CONFUSION OF TECHNOLOGICAL FORECAST WITH PROPHECIES CONCERNING TECHNOLOGICAL DEVELOPMENT. IT ALSO CRITICIZES THE VIEW THAT FUTUROLOGY IS AN INDEPENDENT SCIENCE, AND ARGUES THAT SERIOUS FUTUROLOGY IS AN INTERDISCIPLINARY EFFORT TO MAKE CERTAIN LARGE SCALE AND LONG TERM FORECASTS ON THE BASI OF EITHER PRESENT TRENDS OR DEFINITE THEORETICAL MODELS OF MACROSYSTEMS.

BURCH, NOEL. DE "MABUSE" A "M": LE TRAVAIL DE FRITZ LANG. REV ESTH 26,227-241 AP-D 73.

BURCH, ROBERT W. COHEN, AUSTIN AND MEANING. RATIO 15,117-124 JE 73.

BURCH, ROBERT W. REASON-GIVING AND ACTION-GUIDING IN MORALITY. SW J PHIL 4,29-38 SUM 73.

THIS ARTICLE REJECTS PHILIPPA FOOT'S ATTACK ON THE KANTIAN POSITION THAT MORAL CONSIDERATIONS ARE IN THEMSELVES REASONS FOR ACTING. FOOT THINKS THAT IF MORAL CONSIDERATIONS WERE 'CATEGORICAL' IMPERATIVES--I.E., IF THEY WERE CONSIDERATIONS WHICH DO NOT APPEAL TO A PERSON'S WANTS--THEN MORALITY COULD NOT PROVIDE GENUINELY ACTION-GUIDING REASONS. AGAINST FOOT, THE ARTICLE ATTEMPTS TO MAKE INTELLIGIBLE HOW CONSIDERATIONS WHICH DO NOT APPEAL TO WANTS CAN BE GENUINE REASONS FOR ACTING: THEY CAN BE GENUINE REASONS FOR ACTING IF AND BECAUSE THEY ARE REGARDED AS SUCH. IN THIS AREA, REGARDING MAKES SO. THIS POINT IS CLARIFIED WITH AN ANALOGY: RITUAL POLLUTION EXISTS SIMPLY BECAUSE IT IS REGARDED AS EXISTING.

BURDICK, HOWARD. ON A CRITERION OF DEFINITION. J PHIL 70,294-297 24 MY 73.

IN "THE STRUCTURE OF APPEARANCE", NELSON GOODMAN PROPOSED A NOMINALISTIC CRITERION OF DEFINITION FOR NOMINALISTIC SYSTEMS. IN "ON A NOMINALISTIC CRITERION OF DEFINITION", THE AUTHOR SHOWED THIS CRITERION TO BE UNSATISFACTORY. IN "A REVISION IN "THE STRUCTURE OF APPEARANCE", GOODMAN CLAIMED THAT "THAT SPECIAL CRITERION MAY BE DROPPED IN FAVOR OF A MUCH SIMPLER ONE...". THE AUTHOR HOLDS THIS NEW CRITERION TO FAIL TO FULFILL THE ORIGINAL PURPOSE, SINCE IT IS NOT NOMINALISTIC.

BURGE, TYLER. REFERENCE AND PROPER NAMES. J PHIL 70,425-439 16 AG 73.

IT IS ARGUED THAT PROPER NAMES, AT ALL OCCURRENCES, PLAY THE SEMANTICAL ROLE OF PREDICATES IN A THEORY OF TRUTH FOR NATURAL LANGUAGE. IN THOSE OCCURRENCES IN WHICH PROPER NAMES FUNCTION AS SINGULAR TERMS, A TACIT DEMONSTRATIVE IS HELD TO SUPPLEMENT THE PREDICATE. FOR EXAMPLE, 'ALFRED' IN 'ALFRED IS A PHILOSOPHER' IS TREATED ON A ROUGH SEMANTICAL PAR WITH 'BOOK' IN 'THAT BOOK IS A TOME'. OBJECT-LANGUAGE FORMALIZATIONS OF SUCH OCCURRENCES AND METALINGUISTIC EXPLICATIONS OF THEIR TRUTH CONDITIONS ARE SKETCHED. PRAGMATIC QUESTIONS ABOUT THE SUCCESS AND FAILURE OF APPLICATIONS OF PROPER NAMES ARE CONSIDERED. AS A TREATMENT OF NATURAL LANGUAGE, THE ACCOUNT IS ARGUED TO BE SUPERIOR TO AN 'INDIVIDUAL-CONSTANTS APPROACH' TO PROPER NAMES AND TO ANOTHER 'PREDICATE APPROACH'--THAT OF RUSSELL AND QUINE.

BURGESS, A J. IRREDUCIBLE RELIGIOUS METAPHORS. RELIG STUD 8,355-366 D 72.

WILLIAM ALSTON HAS MAINTAINED THAT RELIGIOUS METAPHORS ARE 'QUASI-METAPHORS'--THEY SHOULD BE REDUCIBLE TO LITERAL DISCOURSE, BUT THEY ARE NOT. THE PAPER EXAMINES THIS CONTENTION, ARGUES THAT THE PARADOX ARISES BECAUSE TWO DIFFERENT INTERPRETATIONS OF METAPHOR

ARE BROUGHT TO BEAR AT THE SAME TIME, AND PROPOSES THAT CLOSER ATTENTION BE PAID TO THE SITUATIONAL CONTEXT IN WHICH A METAPHOR IS USED.

BURHOE, RALPH WENDELL. EVOLVING CYBERNETIC MACHINERY AND HUMAN VALUES. ZYGON 7,188-209 S 72.

PURPOSES OR VALUES OF LIVING SYSTEMS, SHOWN IN SCIENTIFIC PICTURES AS CYBERNETIC MACHINERY, ARE PARALLELED IN EVOLUTION OF COMPUTERS THAT CARRY ON PURPOSEFUL ACTIVITIES. COMPUTER THEORISTS FORESEE POTENTIAL CAPACITY OF COMPUTERS TO COMPETE WITH AND REPLACE MEN IN THEIR ECOLOGICAL NICHE, EVEN IN MORAL LIVING. CONCLUDES THERE IS NO GREATER DANGER TO MAN IN THE WORLD OF MACHINERY - BE THAT MACHINERY IN THE FORM OF VIRUSES, LIONS, ATOM BOMBS, OR COMPUTERS - THAN THE FAILURE OF THE MACHINERY IN MAN'S HEAD TO SEE THE IMPERATIVES IN COSMIC NATURE FOR HUMAN VALUES.

BURHOE, RALPH WENDELL. THE INSTITUTE ON RELIGION IN AN AGE OF SCIENCE: A TWENTY-YEAR VIEW. ZYGON 8,59-80 MR 73.

A BRIEF HISTORY AND ANALYSIS OF THE SIGNIFICANCE OF AN INSTITUTION THAT HAS SOUGHT A SOUND AND CREDIBLE INTEGRATION OF THE WISDOM IN THE HIGHER RELIGIONS WITH THE UNDERSTANDINGS OF MODERN SCIENCE. CONTAINS A LIST OF 131 PAPERS AND PARTICIPANTS IN ITS MAJOR CONFERENCES DURING 20 YEARS.

BURKHOLDER, L. THE DETERMINIST PRINCIPLE AS SYNTHETIC AND A PRIORI. KINESIS 4,43-57 FALL 71.

BURKHOLDER, PETER M. OBJECTIVITY IN MORALS. S J PHIL 10,301-305 FALL 72.

AN ANALYSIS OF THE CONCEPT OF MORAL OBJECTIVITY IS PROPOSED AND DEFENDED.

BURMS, A. "(NIET) ANDERS KUNNEN HANDELEN". TIJDSCHR FILOSOF 35,3-26 MR 73.

THE CLASSICAL FORMULATIONS GIVEN TO THE PROBLEM OF FREE WILL AND DETERMINISM IN ANALYTICAL PHILOSOPHY CAN BE SPLIT INTO TWO GROUPS ACCORDING TO A DOUBLE FUNCTION OF THE ELEMENT: "TO BE ABLE TO ACT OTHERWISE". IN THE FIRST CASE WE SPEAK OF "THE PROBLEM OF AUTONOMY" AND IN THE SECOND OF "THE PROBLEM OF JUSTIFYING PUNISHMENT". BOTH FORMULATIONS ARE INADEQUATE. "THE PROBLEM OF AUTONOMY" IS WRONGLY FORMULATED, SINCE DETERMINISM DOES NOT THREATEN OUR POSSIBILITIES. "THE PROBLEM OF JUSTIFYING PUNISHMENT" IS LIKEWISE A WRONG FORMULATION, SINCE THE QUESTION OF "BEING ABLE TO ACT OTHERWISE" MERELY HAS A SECONDARY ROLE IN THE ATTRIBUTION OF GUILT. NEVERTHELESS CERTAIN ELEMENTS CAN BE FOUND IN BOTH FORMULATIONS TO PROVIDE US WITH A NEW FORMULATION AND IT IS IN THIS DIRECTION THAT WE SHOULD LIKE TO MOVE.

BURNETT, JOE R. RESPONSE TO PROFESSOR JOHN L HARRISON. PROC PHIL EDUC 28,164-166 1972.

BURNIER, MICHEL-ANTOINE. ON MAOISM: AN INTERVIEW WITH JEAN-PAUL SARTRE. TELOS 92-101 SUM 73.

THIS 1973 INTERVIEW WITH SARTRE CONCERNS HIS RECENT POLITICAL AND THEORETICAL ACTIVITIES. SARTRE DISCUSSES AT LENGTH HIS RELATION TO THE FRENCH MAOISTS, AS WELL AS THE EVOLUTION OF HIS PRESENT POLITICAL STANCE. THE INTERVIEW ALSO INCLUDES DISCUSSION OF HIS CONTINUING BIOGRAPHY OF FLAUBERT AND ITS INFLUENCE ON CURRENT TRENDS IN FRENCH THOUGHT.

BURRELL, DAVID B. SUBSTANCE: A PERFORMATORY ACCOUNT. PHIL STUD (IRELAND) 21,137-160 1973.

I TRY TO SHOW THAT MANY (IF NOT ALL) OF THE PARADOXES WHICH ARISTOTLE'S TREATMENT OF SUBSTANCE HAS ELICITED CAN BE DISSOLVED ONCE WE SYSTEMATICALLY ATTEND TO SENTENCES RATHER THAN TO TERMS AS THE BASIC UNIT OF DISCOURSE. I SHOW THAT SUCH AN INTERPRETATION IS MORE FAITHFUL TO ARISTOTLE HIMSELF THAN A MORE ATOMISTIC ONE, AND EXPLAIN OUR PENCHANT TO MISREAD HIM BY A FAILURE ON OUR PART TO ATTEND TO THE SHIFTING SENSE OF 'UNIT' OF DISCOURSE (CLEARLY DISPLAYED IN ARISTOTLE).

BURRELL, DAVID. BEYOND THE THEORY OF ANALOGY. PROC CATH PHIL ASS 46,114-121 1972.

THEORIES OF ANALOGY LOOK IN VAIN FOR AN ALGORITHM WHICH WILL SUCCEED IN RELATING THE VARIOUS SENSES OF SUCH EXPRESSIONS. YET ANALOGOUS TERMS ARE USEFUL PRIMARILY IN ALLOWING US TO MAKE A FRESH POINT; ANALOGIES TURN OUT TO BE WELL-AIMED METAPHORS. THEIR AIM IS THE POINT WE WISH TO MAKE; HENCE ONE ASSESSES AN ANALOGY THE MORE CONSCIOUS HE IS OF WHAT HE IS UP TO. BY ILLUSTRATING HOW AQUINAS USES 'ESSE' BOTH TO REVEAL AND TO CONCEAL ANY RESEMBLANCE BETWEEN CREATOR AND CREATURE, I SHOW THAT HE IS AIMING TO DEVELOP IN HIS READER THAT SENSITIVITY TO LANGUAGE USE WHICH WILL POINT UP THE LIMITS OF HIS OWN LANGUAGE, AND SO OFFER WELL-AIMED HINTS REGARDING AN UNSPEAKABLE TRANSCENDENCE.

BURRILL, DONALD R. THE MEANING OF RELIGIOUS SYMBOLS: PAUL TILLICH AND HIS CRITICS. PERSONALIST 54,274-282 SUM 73.

THE ESSAY FALLS INTO THREE RELATIVELY DISTINCT PARTS. SET FORTH IN THE FIRST PART ARE SOME OF THE REASONS WHY PROFESSOR TILLICH AND HIS CRITICS CANNOT AGREE ON WHAT CONSTITUTES A MEANINGFUL RELIGIOUS SYMBOL. PART TWO REVIEWS IN DETAIL TILLICH'S CENTRAL SYMBOL 'GOD'. THE THIRD PART DELINEATES VARIOUS POSSIBLE MEANINGS THAT 'GOD' AND OTHER RELIGIOUS SYMBOLS MAY HAVE, AND WHY, IN THE JUDGMENT OF THE AUTHOR, THE CRITICS' CHARGES AGAINST TILLICHEAN APOLOGETICS ON THIS ISSUE REMAIN CONVINCING.

BURT, DONALD X. THE POWERLESSNESS OF GOD OR OF MAN. PROC CATH PHIL ASS 46,142-148 1972.

BUSA, ROBERTO. L'INDEX THOMISTICUS E L'INFORMATICA FILOSOFICA. REV INT PHIL 27,31-36 1973.

I. LINGUISTIC ANALYSIS AND LEXICOGRAPHY ARE: A. A VALID APPROACH TO PHILOSOPHICAL INTERPRETATION. B. WHEN CONDUCTED ON THE FIRST NOTIONS, COINCIDE WITH THAT BASIC PHILOSOPHY WHICH RECENT SCHOLASTICISM CALLED ONTOLOGY. C. WHEN CONDUCTED BACKWARDS TO THE FOUNDATIONS OF LANGUAGE IN EACH MAN, THEY PROCEED FROM ONTOLOGY TO NATURAL THEOLOGY. II. THE COMPUTERIZED LINGUISTIC ANALYSIS OF THE INDEX THOMISTICUS--ON THE 118 WORKS OF THOMAS AQUINAS AND 61 WORKS OF OTHERS, IN TOTAL 10,600,000 WORDS--CONDUCTED BY BUSA SHOWS: A. HOW THE COMPUTER IS MERELY INSTRUMENTAL: IT ONLY PROCESSES PHYSICALLY PHYSICAL ENTITIES AND NOT THE SEMANTIC VALUES ATTACHED TO THEM BY MAN. B. IN COMPUTER USE THE METHODOLOGICAL MEDIATION OF LINGUISTICS IS NECESSARY. C. HOW THE VARIOUS KINDS OF VOCABULARY REDUNDANCIES HAD TO CONTROLLED IN THIS QUANTITY OF TEXT.

BUTLER, CLARK W. THE MIND-BODY PROBLEM: A NONMATERIALISTIC IDENTITY THESIS. IDEAL STUD 2,229-248 S 72.

THE ARTICLE DISTINGUISHES PROBLEMS OF LIVED BODY-CONSCIOUSNESS INTERACTION AND BRAIN PROCESS-FIELD OF CONSCIOUSNESS PARALLELISM. IF 'LIVED BODY' AND 'ORGANISM' ARE NOT CONFUSED, THE FORMER SEEMS CONTRA DESCARTES A PHENOMENOLOGICAL PROBLEM, NOT SPECULATIVE. THE

LATTER PROBLEM OF EXPLAINING PARALLELISM IS SPECULATIVE: AN IDEALISTIC IDENTITY SOLUTION IS DEFENDED BY OCCAM'S RAZOR AND A CONCEPT OF SUBSTANCE (LOGICALLY INDEPENDENT UNDIVIDED INDIVIDUAL). THE THESIS IS GENERALIZED INTO PANPSYCHISM, WHICH IS DEFENDED AGAINST AN OBJECTION BY FEIGL.

BUTTS, R FREEMAN. RECONSTRUCTION IN FOUNDATIONS STUDIES. EDUC THEORY 23,27-41 WINT 73.

THE REVIVAL OF EDUCATIONAL FOUNDATIONS STUDIES, THROUGH THE SCHOLARLY KNOWLEDGE OF THE RELEVANT HUMANISTIC AND BEHAVIORAL DISCIPLINES, IS CITED AS THE TOUCHSTONE FOR CURRICULUM REFORM IN PROFESSIONAL TEACHER EDUCATION. FOUNDATIONS STUDIES, STRESSING THE SOCIAL AND CULTURAL PROBLEMS OF MODERNIZING SOCIETIES AND THE ISSUE-LADEN TRENDS IN MODERN EDUCATION, SHOULD DRAW UPON THE DISCIPLINES OF HISTORY, PHILOSOPHY, SOCIOLOGY, ANTHROPOLOGY, POLITICAL SCIENCE, ECONOMICS, PSYCHOLOGY, AND COMPARATIVE STUDIES.

BUTTS, ROBERT E. REPLY TO DAVID WILSON: WAS WHEWELL INTERESTED IN TRUE CASES? PHIL SCI 40,125-128 MR 73.

IN SEVERAL EARLIER PAPERS I HAD SUGGESTED THAT WHEWELL'S PHILOSOPHY OF SCIENCE ABSORBS THE CONCEPT OF A TRUE CAUSE INTO THAT OF A SUCCESSFUL THEORY. DAVID WILSON QUESTIONS THIS INTERPRETATION, ARGUING THAT WHEWELL IN NO SENSE ABANDONED TRUE CAUSES. MY REPLY TRIES TO SHOW THAT WHEWELL AT LEAST RADICALLY TRANSFORMED THE IDEA OF TRUE CAUSE, LARGELY BY MEANS OF HIS CONCEPT OF CONSILIENCE OF INDUCTIONS. IN CONFORMITY WITH THIS UNIQUE FEATURE OF WHEWELL'S THEORY OF INDUCTION, I ARGUE THAT FOR HIM IT IS THE SUCCESS OF A THEORY THAT CERTIFIES THE EXISTENCE OF THINGS, AND THAT WE HAVE NO OTHER ACCESS TO CAUSES.

BYERLY, HENRY C AND LAZARA, VINCENT A. REALIST FOUNDATIONS OF MEASUREMENT. PHIL SCI 40,10-28 MR 73.

THIS PAPER DEFENDS A REALIST INTERPRETATION OF THEORIES AND A MODEST REALISM CONCERNING THE EXISTENCE OF QUANTITIES AS PROVIDING THE BEST ACCOUNT BOTH OF THE LOGIC OF QUANTITY CONCEPTS AND OF SCIENTIFIC MEASUREMENT PRACTICES. VARIOUS OPERATIONIST ANALYSES OF MEASUREMENT ARE SHOWN TO BE INADEQUATE ACCOUNTS OF MEASUREMENT PRACTICES USED BY SCIENTISTS. WE ARGUE, FURTHERMORE, THAT APPEALS TO IMPLICIT DEFINITIONS TO PROVIDE MEANING FOR THEORETICAL TERMS OVER AND ABOVE OPERATIONAL DEFINITIONS FAIL BECAUSE IMPLICIT DEFINITIONS CANNOT GENERATE THE REQUISITE DESCRIPTIVE CONTENT. THE SPECIAL CASE OF ESTABLISHING A TEMPERATURE SCALE IS EXAMINED TO SHOW THAT NONREALIST ACCOUNTS FAIL TO PROVIDE INSIGHT INTO THE THEORETICAL CONNECTIONS THAT SCIENTIFIC LAWS POSTULATE TO HOLD AMONG QUANTITIES.

BYNUM, TERRELL WARD. ON AN ALLEGED CONTRADICTION LURKING IN FREGE'S "BEGRIFFSSCHRIFT". NOTRE DAME J FORM LOG 14,285-287 AP 73.

JEAN VAN HEIJENOORT, IN A RECENT INTRODUCTION TO FREGE'S "BEGRIFFSSCHRIFT", CITES WHAT HE TAKES TO BE SUSPICIOUS SUBSTITUTIONS IN THAT WORK AS EVIDENCE THAT A CONTRADICTION IS LURKING IN ITS LOGICAL SYSTEM. THE PRESENT ARTICLE ARGUES THAT THE 'QUESTIONABLE' SUBSTITUTIONS CITED BY VAN HEIJENOORT ARE ACTUALLY LEGITIMATE APPLICATIONS OF SOME PRINCIPLES FROM SECOND-ORDER LOGIC, AND THE SUPPOSED CONTRADICTION IS NOT PRESENT.

BYRD, MICHAEL E. KNOWLEDGE AND TRUE BELIEF IN HINTIKKA'S EPISTEMIC LOGIC. J PHIL LOG 2,181-192 AP 73.

BYRNE, EDMUND F. THE DEPERSONALIZATION OF VIOLENCE: REFLECTION ON THE FUTURE OF PERSONAL RESPONSIBILITY. J VALUE INQ 7,161-172 FALL 73.

TECHNOLOGICAL DEPERSONALIZATION OF THE ACT OF KILLING MAY NOT DESTROY AN INDIVIDUAL MORAL AGENT'S SENSE OF PERSONAL RESPONSIBILITY IF THAT AGENT CAN STILL SEE THROUGH THE MYTHS THAT RATIONALIZE VIOLENCE TO THE UNIQUE LIVED REALITY OF THE WOULD BE VICTIM(S) OF THAT VIOLENCE. FOR, VIOLENCE CAN BE JUSTIFIED ONLY FROM SOME POINT OF VIEW WHICH IS ITSELF ABSOLUTIZED BY MYTH. THIS POINT OF VIEW MIGHT BE THAT OF AN INDIVIDUAL; BUT IT TENDS TO BE THAT OF A SOCIO-POLITICAL SYSTEM WHOSE SUBJECTS PERFORM ACTS OF VIOLENCE IN RELIANCE UPON A MYTH OF POLITICAL RIGHTEOUSNESS. ATTEMPTS TO GROUND THIS POLITICAL MYTH ON SOME ABSOLUTE LIKE THE COMMON GOOD WILL SUCCEED ONLY IF ONE ACCEPTS THE ETHICAL MYTH THAT CULTURAL RELATIVISM HAS BEEN TRANSCENDED. ATTEMPTS TO GROUND THIS ETHICAL MYTH BY SOME APPEAL TO AN INFINITE WILL SUCCEED ONLY IF ONE ACCEPTS AN ONTO-THEOLOGICAL MYTH TO THE EFFECT THAT ONE'S ACTIONS ARE ULTIMATELY GROUNDED THEREUPON ACONTEXTUALLY, INDEPENDENTLY OF ALL SYSTEMATIZATION. BUT WHERE BETTER FIND SUCH AN INFINITE REALIZED THAN IN THE CONCRETE OTHER?

CABRAL, ROQUE. "PORQUE NAO SOU CRISTAO". REV PORT FILOSOF 28,526-532 O-D 72.

CAHN, STEVEN M. A PUZZLE CONCERNING THE 'MENO' AND THE 'PROTAGORAS'. J HIST PHIL 11,535-537 O 73.

VIRTUALLY ALL PLATONIC COMMENTATORS HAVE AGREED THAT THE "MENO" IS A LATER WORK THAN THE "PROTAGORAS." IN THIS ARTICLE I MAINTAIN THAT THERE EXISTS IMPORTANT TEXTUAL EVIDENCE WHICH STRONGLY SUGGESTS THAT IT IS THE "PROTAGORAS" WHICH IS THE LATER WORK OF THE TWO.

CALERA, N M LOPEZ. HEGEL (1770-1970): TOTALIDAD, HISTORIA Y LIBERTAD. AN CATED SUAREZ 9&10,3-7 1969-70.

CALERA, N M LOPEZ. MITIFICACION Y DIALECTICA EN EL ESTADO DE DERECHO. AN CATED SUAREZ 11,91-116 1971.

CALERA, NICOLAS M L. BASE DEL PENSAMIENTO JURIDICO DE JOAQUIN COSTA. AN CATED SUAREZ 11,61-77 1971.

CALERA, NICOLAS MARIA LOPEZ. LA RACIONALIZACION SOCIAL DEL DERECHO. AN CATED SUAREZ 13,61-76 1973.

EL AUTOR PLANTEA EL PROBLEMA DE LAS RELACIONES DERECHO Y SOCIEDAD Y SENALA CONCRETAMENTE QUE UNA DE LAS CAUSAS DE LA ACTUAL CRISIS DEL DERECHO ES LA AUSENCIA DE UNA AUTENTICA PARTICIPACION SOCIAL EN SU CREACION. LA RACIONALIZACION SOCIAL DEL DERECHO SE ENTIENDE COMO SU JUSTIFICACION O LEGITIMACION DEMOCRATICA EN SU NACIMIENTO Y APLICACION. UN DERECHO QUE NO ESTUVIERA BASADO EN UNA JUSTICIA DEMOCRATICA SOLO SE "JUSTIFICARIA" POR LA FUERZA QUE LO AVALARA O POR LA PASIVIDAD SOCIAL QUE LO SOPORTORA. FINALMENTE SUBRAYA LAS DIFICULTADES QUE PLANTEA HOY LA DEMOCRACIA COMO MERA ESTRUCTURACION FORMAL DE LAS COMUNIDADES Y LA NECESIDAD DE DICHA RACIONALIZACION SOCIAL DEL DERECHO PARA LOGRAR QUE SEA UN INSTRUMENTO REALMENTE EFICAZ Y RACIONALIZADO DE ORDENACION SOCIAL Y NO UN MERO INSTRUMENTO DE FUERZA O LETRA MUERTA.

CAMONA, MARIANGELA RAABAUGE. ORTEGA Y GASSET E MARIAS. FILOSOFIA 24,147-152 AP 73.

CAMMARANO, LEONARDO. LA RIVOLUZIONE COME BENE DI CONSUMO. RIV STUD CROCE 7,219-231 AP-JE 70.

TESI: IL FALLIMENTO PRATICO DEL POSTULATO-BASE DEL MARXISMO (FUNZIONE PROPULSIVA AUTONOMA DELL'INFRASTRUTTURA) SPINGE I NEOMARXISTI ALLA TECITA RIVALUTAZIONE DELLA SOVRASTRUTTURA, E IL PUBBLICO EUROPEO ALLA FRUIZIONE 'CONSUMISTICA' DELLE TEORIE EVERSIVE. DIMOSTRAZIONE: ANALISI DELLA 'SOVRASTRUTTURALIZZAZIONE' D'ALCUNE TEORIE NEOMARXISTE, E DELLA RESIDUALIZZAZIONE (PARETO) DELL'IDEA RIVOLUZIONARIA PRESSO LE MASSE. CONCLUSIONE: COMPARSA D'UN GENERICO IDEALISMO RIVOLUZIONARIO INTERCLASSISTA.

CAMPBELL, GORDON. ARE ALL SPEECH-ACTS SELF-INVOLVING? RELIG STUD 8,161-164 JE 72.

THIS BRIEF ARTICLE IS AN ATTEMPT TO REFUTE A BASIC PREMISE OF "THE LOGIC OF SELF-INVOLVEMENT" BY DONALD EVANS (LONDON, 1963). THE PREMISE IS THAT SOME UTTERANCES ARE INHERENTLY NOT SELF-INVOLVING (E.G. "JONES BUILT THE HOUSE."). THE ARGUMENT IS THAT EVANS MISUNDERSTOOD AND/OR MISUSED THE WORK OF J L AUSTIN AND IS BASED ON WHAT HAS BEEN CALLED "ORDINARY LANGUAGE" PHILOSOPHY.

CAMPBELL, HARRY M. TEILHARD DE CHARDIN AND "THE MYSTERIOUS DIVINITY, EVOLUTION". THOMIST 36,608-625 O 72.

CAMPBELL, K T S. 'THE PHOENIX AND THE TURTLE' AS A SIGNPOST OF SHAKESPEARE'S DEVELOPMENT. BRIT J AES 10,169-179 APR 70.

IT IS SUGGESTED THAT THIS MYSTERIOUS POEM WHOSE SYMBOLISM HAS CLOSE CONNECTIONS WITH SHAKESPEARE'S MAJOR TRAGEDIES STANDS FOR A TURNING POINT (1601) IN SHAKESPEARE'S CAREER, WHERE HE FORESAW AND OVERCAME THE DILEMMA OF MEANING ONLY NOW ACUTELY ASSAILING MODERN POETRY. IN THE POEM SHAKESPEARE SHOWS HOW, BY A SIMPLE CHANGE OF FOCUS, AN IMAGE OF ANNIHILATION, I.E., TRAGEDY MAY BE SUBSTITUTED FOR THE ANNIHILATION OF THE IMAGE--WHICH LATTER IS THE CHARACTERISTIC SOLUTION OF MODERN SELF-CONSCIOUS ARTISTS SEEKING TO GAIN EMANCIPATION FROM THE NON-AESTHETIC MEANING-WORLDS OF COGNITION AND COMMONSENSE REALITY.

CAMPBELL, KEITH. PRIMARY AND SECONDARY QUALITIES. CAN J PHIL 2,219-232 D 72.

THE PAPER DISTINGUISHES BETWEEN EPISTEMIC AND ONTIC DIVISIONS OF QUALITIES INTO PRIMARY AND SECONDARY. IT IDENTIFIES TWO FUNCTIONS WHICH ONTIC DIVISION HAS BEEN CALLED UPON TO FULFILL - SETTING THE LIMITS ON WHAT A REALIST PHILOSOPHY OF SCIENCE MUST ACHIEVE, AND PROVIDING A MEANS OF JUDGING BETWEEN RIVAL REALIST PHILOSOPHIES OF SCIENCE. IT ARGUES FOR AN INTERACTION PATTERN CRITERION OF PRIMACY, AND CONCLUDES THAT WHILE THIS ENABLES THE FIRST FUNCTION TO BE ACHIEVED, NO PRIMARY/SECONDARY DISTINCTION CAN FULFILL THE SECOND.

CAMPBELL, PAUL N. POETIC-RHETORICAL, PHILOSOPHICAL, AND SCIENTIFIC DISCOURSE. PHIL RHET 6,1-22 WINT 73.

POETIC AND RHETORICAL DISCOURSE ARE INTERDEPENDENT, ARE UNIFIED BY METAPHOR, RHYTHM, PERSONAE, AND THE SYMBOLIC FORMS OF LANGUAGE AND MIND SUCH AS SERIES, CRESCENDO, REVERSAL, ETC., AND TOGETHER MAKE UP THE PRIMARY DISCURSIVE MODE. PHILOSOPHICAL DISCOURSE IS THE SECONDARY FORM; IT EMPLOYS THE MATERIALS OF POETIC-RHETORICAL DISCOURSE; AND BECAUSE THERE ARE NO PRESUPPOSITIONS UNDERLYING THE PRIMARY MODE, IT CANNOT BE EXPLICATED PHILOSOPHICALLY. SCIENTIFIC DISCOURSE IS THE TERTIARY FORM; IT, TOO, USES METAPHOR, ETC., AND IT RESTS ON PRESUPPOSITIONS THAT CAN BE EXAMINED PHILOSOPHICALLY.

CAMPBELL, RICHARD. DID MEINONG PLANT A JUNGLE? PHIL PAPERS 1,89-102 O 72.

THIS ARTICLE PRESENTS A DETAILED ANALYSIS OF MEINONG'S PAPER ON "THE THEORY OF OBJECTS" IN ORDER TO UNTANGLE THE COMPLEX DIALECTIC OF HIS ARGUMENT. IT IS ARGUED THAT MEINONG'S POSITION HAS BEEN GROSSLY MISUNDERSTOOD; FAR FROM MAINTAINING THAT ALL OBJECTS OF REFERENCE MUST HAVE SOME KIND OF LOGICAL BEING, MEINONG EXPLICITLY DENIES SUCH A 'SOLUTION' TO THE PROBLEM OF HOW REFERENCE IS TO BE UNDERSTOOD WHEN THE EXPRESSION WHICH OCCURS REFERENTIALLY IN A LINGUISTIC CONTEXT FAILS TO REFER TO AN EXISTING OBJECT. HE IS NOT ONTOLOGISING THE LOGIC OF OUR ORDINARY USE OF REFERRING EXPRESSIONS. RATHER, MEINONG'S POSITION IS THAT BEING IS NOT INTRINSIC TO HAVING THE LOGICAL STATUS OF AN OBJECT, BUT RATHER IS ONLY RELEVANT WHEN WE COME TO DETERMINE WHETHER THE EXISTENTIAL PROPOSITION CONCERNING SOME OBJECT IS TRUE. THE QUESTION OF BEING DOES NOT ARISE WHEN AN OBJECT IS CONSIDERED AS SUCH. JUST WHAT THIS IS TO BE TAKEN AS MEANING IS DEVELOPED THROUGH A DISCUSSION OF INTENTIONALITY. IT IS PROPOSED THAT MEINONG CAN BE UNDERSTOOD AS HOLDING THAT THE META-REMARK 'REFERENCE IS THERE BEING MADE TO X' DOES NOT ENTAIL THE EXISTENCE, NOR THE NON-EXISTENCE OF X.

CAMPBELL, RICHMOND. A SHORT REFUTATION OF ETHICAL EGOISM. CAN J PHIL 2,249-254 D 72.

A REFUTATION IS PRESENTED FOR ANY VIEW WHICH IMPLIES THAT IN ANY SITUATION ONE OUGHT (TO TRY) TO PERFORM AN ACTION WITH A CHARACTERISTIC C, WHERE C CONTAINS AN ESSENTIAL REFERENCE TO THE AGENT BUT NOT TO ACTIONS OF OTHER AGENTS. THE MAIN ASSUMPTIONS ARE THAT (A) THERE ARE ALWAYS SITUATIONS WHERE AN AGENT'S ACTION HAS C AND ANOTHER'S DOING WHAT WOULD PREVENT THIS ACTION ALSO HAS C AND (B) ANY ACCURATE SPECIFICATION OF WHAT TWO AGENTS CATEGORICALLY OUGHT TO DO MUST BE CONSISTENT.

CAMPBELL, T D. FORMAL JUSTICE AND RULE-CHANGE. ANALYSIS 33,113-118 MR 73.

IT IS FORMALLY UNJUST NOT TO APPLY THE SAME RULE TO SIMILAR CASES, THEREFORE, IT IS FORMALLY UNJUST TO CHANGE A RULE SINCE THIS WILL INVOLVE TREATING PERSONS WHO ARE IN ESSENTIALLY THE SAME SITUATION DIFFERENTLY ON THE IRRELEVANT GROUNDS THAT THE CASES OCCURRED AT DIFFERENT TIMES. THIS CONCLUSION CANNOT BE AVOIDED BY INCLUDING IN THE RULE A TIME CLAUSE SINCE THE RULE IS THEN NO LONGER GENUINELY GENERAL WHICH IS CONTRARY TO FORMAL JUSTICE. WAYS OF MITIGATING THIS PRIMA FACIE INJUSTICE OF ALL RULE-CHANGE ARE CONSIDERED.

CAMPORESI, CRISTIANO. THE MARXISM OF SIDNEY HOOK. TELOS 115-128 SUM 72.

THE AUTHOR DESCRIBES THE EVOLUTION OF HOOK'S PHILOSOPHY FROM 1927 UNTIL THE PRESENT DAY AND EXPLAINS WHY HOOK, BEGINNING FROM A PRAGMATIST BACKGROUND, TRIED TO RECONCILE DEWEY'S INSTRUMENTALISM WITH MARXIST THEORY. HOOK REACHED HIS OBJECTIVE, GIVING A PLURALISTIC DEFINITION OF DIALECTICS, EMPHASIZING THE ROLE OF PRAXIS AND ESCHEWING SUBJECT-MATTERS LIKE ALIENATION, WHICH ARE LACKING EPISTEMOLOGICAL RIGOR. THE ESSAY ENDS BY ANALYSING HOOK'S PASSAGE FROM MARXISM TO LIBERALISM.

CANAVAN, THOMAS L. ROBERT BURTON, JONATHAN SWIFT, AND THE TRADITION OF ANTI-PURITAN INVECTIVE. J HIST IDEAS 34,227-242 AP-JE 73.

CANCLINI, NESTOR GARCIA. EL TIEMPO EN RICOEUR: ACONTECIMIENTO Y ESTRUCTURA. CUAD FILOSOF 10,49-61 JA-JE 70.

CANDLISH, S AND NESBITT, W. ON NOT BEING ABLE TO DO OTHERWISE. MIND 82,321-330 JL 73.

THE FOLLOWING COMMON ARGUMENT FOR THE INCOMPATIBILITY OF DETERMINISM AND MORAL RESPONSIBILITY IS SHOWN TO BE UNSOUND BUT NOT FOR THE REASONS USUALLY GIVEN. (1) IF A MAN COULD NOT HAVE DONE OTHERWISE THAN HE DID, THEN HE IS NOT RESPONSIBLE FOR HIS ACTION. (2) IF DETERMINISM IS TRUE, IT IS TRUE OF EVERY ACTION THAT THE AGENT COULD NOT HAVE DONE OTHERWISE. (3) HENCE, IF DETERMINISM IS TRUE, NO ONE IS EVER RESPONSIBLE FOR HIS ACTIONS. IT IS ARGUED THAT BOTH CRITICS AND ADVOCATES OF THE ARGUMENT HAVE MISINTERPRETED THE FACT THAT 'HE COULD NOT HAVE DONE OTHERWISE' IS A RECOGNISED DEFENCE. WHEN THIS FACT IS PROPERLY UNDERSTOOD, IT IS SEEN TO BE IRRELEVANT TO THE ISSUE OF THE COMPATIBILITY OR OTHERWISE OF DETERMINISM AND MORAL RESPONSIBILITY.

CAPANAGA, V. INTERPRETACION AGUSTINIANA DEL AMOR. AUGUSTINUS 18,213-278 JL-D 73.

ESTE ESTUDIO TIENE POR OBJETO DEFENDER LA DOCTRINA AGUSTINIANA DEL AMOR O CARIDAD EN SUS ASPECTOS DE 'EROS Y AGAPE' CONTRA LA INTERPRETACION DE A NYGREN, SEGUN EL CUAL 'EROS Y AGAPE' SON DOS CATEGORIAS OPUESTAS E IRRECONCILIABLES ENTRE SI, COMO LO PAGANO Y LO CRISTIANO. PARA S AGUSTIN PUEDEN HALLARSE EN EL CRISTIANO. SON DOS FORMAS DE ASCENSO Y DESCENSO ESPIRITUAL, SIN QUE EL DESEO DE LA FELICIDAD-EROS-IMPIDA LA DONACION DESINTERESADA QUE TAMBIEN SE DA EN EL AMOR CRISTIANO, PORQUE 'RECIBIR Y DAR' SON DOS MANIFESTACIONES SUYAS. LA DOCTRINA DE NYGREN SE APOYA EN SU CONCEPCION PESIMISTA DE LA NATURALEZA LAPSA. CRITICOS SUECOS COMO R HOLTE Y G HULTGREN HAN PUESTO REPAROS A SU DOCTRINA.

CAPANAGA, VICTORINO. LOS TRES VERBOS DEL UNIVERSO AGUSTINIANO. AUGUSTINUS 17,3-15 JA-MR 72.

EL AUTOR ESTUDIA LAS TRES DIMENSIONES DEL "VERBUM" EN S. AUGUSTIN: EL "VERBO DE DIOS", CREADOR DE TODAS LAS COSAS; EL "VERBO DE LA MENTE HUMANA", CAPAZ DE EXPRESAR Y CONOCER TODO LO REAL, Y LAS COSAS MISMAS CREADAS, QUE SON COMO 'PALABRAS Y VOCES', QUE NOS HABLAN DE SU AUTOR, SIENDO EL UNIVERSO 'MAGNUS LIBER', UN LIBRO GRANDE DONDE SE PUEDEN LEER LAS GRANDEZAS DE DIOS. SE ANALIZAN Y DESCRIBEN ESTAS TRES DIMENSIONES, INDICANDO AL FIN DOS FORMAS DE CONOCIMIENTO: EL DESCENSIVO Y EL ASCENSIVO, QUE RESPONDEN 'AL CONOCIMIENTO VESPERTINO Y MATUTINO' DE S. AGUSTIN.

CAPPELLA, JOSEPH N. THE FUNCTIONAL PREREQUISITES OF INTENTIONAL COMMUNICATIVE SYSTEMS. PHIL RHET 5,231-247 FALL 72.

THE ASSUMPTIONS UNDERLYING THE LAW-LIKE EXPLANATIONS OF BEHAVIORISTS AND THE REASON-EXPLANATIONS OF SPECULATIVE INVESTIGATORS IS APPLIED TO LANGUAGE BEHAVIOR IS EXPLORED. THE WEAKNESSES OF BOTH POSITIONS ARE POINTED OUT AND A NEW POSITION IS FORGED BY STIPULATING THE CONDITIONS UNDER WHICH THE PREDICTIVE POWER OF REASON-EXPLANATIONS IS MAXIMAL. A SET OF MECHANISMS NECESSARY FOR THE ACCURATE TRANSMISSION OF MEANING IN INTERACTIVE SITUATIONS (THE FUNCTIONAL PREREQUISITES) IS POSITED AND DESCRIBED, AND THE IMPLICATIONS OF THE ANALYSIS FOR THE PRESCRIPTION, EVALUATION, EXPLANATION, AND PREDICTION OF COMMUNICATIVE ACTS ARE SUMMARIZED.

CAPRA, FRITJOF. THE DANCE OF SHIVA. MAIN CURRENTS 29,15-20 S-O 72.

THE IMAGES AND MYTHS OF EASTERN RELIGIOUS PHILOSOPHIES SHOW SURPRISING PARALLELS TO THE MODELS OF MODERN PHYSICS. THIS ARTICLE CONCENTRATES ON TWO IDEAS WHICH ARE BASIC TO THESE PHILOSOPHIES, THE IDEA OF THE UNITY OF THE COSMOS AND THE IDEA THAT THE COSMOS IS ALIVE, AND IT SHOWS HOW THEY ARISE IN QUANTUM MECHANICS, RELATIVITY THEORY AND QUANTUM FIELD THEORY. THE DANCE OF SHIVA WHICH

SYMBOLIZES THESE IDEAS IN HINDU MYTHOLOGY IS THEN COMPARED TO THE DESCRIPTION OF MATTER AND OF ITS INTERACTION IN QUANTUM FIELD THEORY.

CAPRA, SILVIO. IL PROBLEMA DEL LINGUAGGIO IN MAURICE MERLEAU-PONTY. RIV FILOSOF NEO-SCOLAS 64,446-470 JL-S 72.

SI VOGLIONO ANALIZZARE LE SOLUZIONI CHE MERLEAU-PONTY DA AL PROBLEMA DEL LINGUAGGIO DIMOSTRANDO COME ESSE COINVOLGANO NELLA LORO INADEGUATEZZA IL TEMA FONDAMENTALE DELLA SUA FILOSOFIA: LA FONDAZIONE E IL SENSO DELLA SCIENZA E DEL SAPERE IN GENERE. EGLI, NON PONENDO UN COLLEGAMENTO TRA IL MONDO DELLA PERCEZIONE E QUELLO DEL LINGUAGGIO, NON PORTA A SUFFICIENTE ESPLICITAZIONE IL CARATTERE ASTRATTO DELLA CONOSCENZA INTELLETTUALE E LA FORMAZIONE DEI CONCETTI CHE CARATTERIZZANO IL PROCEDIMENTO RAZIONALE.

CARBONELL, JOHN. ON WHY THE QUESTION 'WHAT IS THE PURPOSE OF EDUCATION' SHOULD NOT BE ASKED. PROC PHIL EDUC 28,167-174 1972.

CARD, CLAUDIA. RETRIBUTIVE PENAL LIABILITY. AMER PHIL QUART MONO 7,17-35 1973.

CARDWELL, CHARLES E. A NOTE ON PUTNAM AND THE TRANSITIVITY OF THE REAL. PHIL STUD 23,414-417 D 72.

HILARY PUTNAM'S ARGUMENT, IN "TIME AND PHYSICAL GEOMETRY", THAT THE FUTURE IS ALREADY REAL IS CLARIFIED AND EXAMINED. AS OPPOSED TO OTHER CLAIMS IN THE LITERATURE, IT IS ARGUED THAT PUTNAM'S PREMISES ARE CONSISTENT, BUT THAT HIS PURPORTED CONCLUSION DOES NOT FOLLOW FROM THEM. HIS ERROR IS TRACED TO PROPERTIES OF THE FIELD OF THE RELATION ON WHICH HE BASES HIS ARGUMENT.

CARE, NORMAN S. ON FIXING SOCIAL CONCEPTS. ETHICS 84,10-21 O 73.

I COMMENT ON ALASDAIR MACINTYRE'S THESIS THAT SOME SOCIAL CONCEPTS (E.G., OF POLITICS, EDUCATION) ARE ESSENTIALLY CONTESTABLE. I CLARIFY THE THESIS IN CERTAIN WAYS, SUGGEST WHAT DOES NOT FOLLOW FROM IT, AND ARGUE AGAINST ITS BEING CONSIDERED IMPORTANT. IT DOES NOT IMPLY THAT SOCIAL SCIENCE CANNOT BE ILLUMINATING ABOUT SOCIAL LIFE, NOR THAT SOCIAL SCIENCE AND NATURAL SCIENCE MUST BE ALTOGETHER DISSIMILAR FORMS OF INQUIRY. THERE MAY BE A RANGE OF SOCIAL CONCEPTS THAT ARE NOT ESSENTIALLY CONTESTABLE. AND THE THESIS DOES NOT IMPLY THAT PRINCIPLES USED IN MORAL ASSESSMENT OF INSTITUTIONS AND PRACTICES CANNOT BE OBJECTIVE OR 'FIXED'.

CARIGNAN, MAURICE. INFERRING THE EXISTENCE OF GOD FROM THE REALITY OF ESSENCE. PROC CATH PHIL ASS 46,91-99 1972.

CARL, WOLFGANG AND HORSTMANN, ROLF P. KNOWING AND CLAIMING. RATIO 14,155-171 D 72.

THE AUTHORS BRIEFLY POINT OUT THAT THE PERFORMATIVE INTERPRETATION OF THE EXPRESSION 'I KNOW THAT P' GIVEN BY AUSTIN IS UNTENABLE. THE SAME HOLDS TRUE FOR THE INTERPRETATIONS DEVELOPED MAINLY BY J HARRISON, A D WOOZLEY, AND A R WHITE. IN THIS PAPER AN EFFORT IS MADE TO GIVE A NEW INTERPRETATION ON THE 'PERFORMATIVE' BASIS OF AUSTIN. IT IS ATTEMPTED TO SHOW THAT THE MAKING OF A CLAIM IS AN ACTION AND TO POINT OUT THAT TO UTTER 'I KNOW THAT P' IS A KIND OF SUCH AN ACTION. 'I KNOW THAT P' IS UNDERSTOOD TO BE THE MAKING OF A CLAIM, THE JUDGING AND JUSTIFICATION OF WHICH HAS TO BE POSSIBLE. IT FOLLOWS THAT THE JUDGING OF THE CLAIM IS THE JUDGING OF ITS LEGITIMACY, WHICH HAS TO REFER TO REASONS FOR THE TRUTH OF WHAT IS BEING KNOWN. THE JUSTIFICATION OF SUCH A CLAIM ALSO CAN ONLY BE GIVEN BY NAMING REASONS FOR THE TRUTH OF P.

CARLSON, GEORGE R. ETHICAL EGOISM RECONSIDERED. AMER PHIL QUART 10,25-33 JA 73.

THE AUTHOR ATTEMPTS TO SHOW THAT RECENT SUBTLE VERSIONS OF ETHICAL EGOISM, LIKE THEIR PREDECESSORS, VIOLATE BASIC CRITERIA OF RATIONALITY. IN THIS CONNECTION IT IS ARGUED THAT TRADITIONAL CRITICISMS OF UNIVERSAL EGOISM AS SELF STULTIFYING ARE VALID, BECAUSE THE PUTATIVE VERSION OF UNIVERSAL EGOISM WHICH IS SAID NOT TO ENTAIL SELF-DEFEATING PROMULGATION, THAT IS, ITS 'WEAK' FORMULATION, ULTIMATELY DEVOLVES INTO AN INDIVIDUAL EGOISM. THE LATTER, HOWEVER, IS IRRATIONAL FOR ONE OR MORE FURTHER REASONS, DEPENDING UPON WHETHER IT IS ARTICULATED AS AN ATTITUDE ONLY, OR AS A THEORY OF ACTION, AS WELL.

CARMICHAEL, PETER A. KANT AND JESUS. PHIL PHENOMENOL RES 33,412-416 MR 73.

A REJOINDER TO AN ARGUMENT BY S K THOMAS IN "MIND" THAT THE 'CATEGORICAL IMPERATIVE' AND THE 'GOLDEN RULE' ARE SIDES OF THE SAME COIN, THIS ARTICLE HOLDS THAT, RATHER, THERE IS AN ANTITHESIS BETWEEN THEM, THE 'GOLDEN RULE' ENJOINING EGOISM, TACITLY EXTENDED UNIVERSALLY, AND THE 'CATEGORICAL IMPERATIVE' A SELFLESS UNIVERSALISM.

CARNAP, RUDOLF. NOTES ON PROBABILITY AND INDUCTION. SYNTHESE 25,269-298 AP 73.

CARNEY, JAMES D AND VON BRETZEL, PHILIP. MODERN MATERIALISM AND ESSENTIALISM. AUSTL J PHIL 51,78-81 MY 73.

CARR, DAVID. THE "FIFTH MEDITATION" AND HUSSERL'S CARTESIANISM. PHIL PHENOMENOL RES 34,14-35 S 73.

THIS PAPER IS A STUDY OF HUSSERL'S FIFTH CARTESIAN MEDITATION IN RELATION TO THE FIRST FOUR. IT ATTEMPTS TO SHOW THAT THIS SECTION OF HUSSERL'S WORK EXHIBITS A PROFOUND DEPARTURE FROM THE PROBLEMS AND APPROACHES OF CARTESIAN PHILOSOPHY, IN SPITE OF THE WORK'S TITLE. IN PARTICULAR, IT IS NOT DESIGNED TO ADDRESS THE TRADITIONAL PROBLEM OF SOLIPSISM, A TYPICALLY CARTESIAN PROBLEM.

CARRIER, DAVID. ADRIAN STOKES AND THE THEORY OF PAINTING. BRIT J AES 13,133-143 SPR 73.

CARRIER, LEONARD S. PROFESSOR SHAFFER'S REFUTATION OF BEHAVIOURISM. MIND 82,249-252 AP 73.

CARSETTI, A. VISUAL PERCEPTION AND SYSTEMS OF PATTERN RECOGNITION. SCIENTIA 107,477-493 1972.

OVER THE LAST TWENTY YEARS CONSIDERABLE PROGRESS HAS BEEN MADE IN OUR UNDERSTANDING OF THE NEUROPHYSIOLOGY OF THE VISUAL SYSTEM OF MAMMALS. IN ADDITION, DURING THE NINETEEN SIXTIES, THERE WERE IMPORTANT ADVANCES IN THE FIELD OF RESEARCH INTO PATTERN RECOGNITION AND THE SIMULATION OF PERCEPTUAL PROCESSES BY AUTOMATA. THIS ARTICLE GIVES A COMPARATIVE CRITICAL SURVEY OF THE MOST SIGNIFICANT STUDIES IN THESE TWO FIELDS AND, BY MEANS OF AN EXTENSION OF CYBERNETICS TO BIONICS AND AN EXAMINATION OF PHYSIOLOGICAL DATA IN THE LIGHT OF MOLECULAR BIOLOGY, SETS OUT A FEW GUIDELINES FOR AN ADVANCED SOLUTION OF THE PROBLEM OF THE PSYCHOLOGICAL RECOGNITION OF COMPLEX FORMS OF A CONCEPTUAL NATURE AND OF THE RELATED PROBLEM OF THE SIMULATION OF THIS TYPE OF RECOGNITION BY ARTIFICIAL INTELLIGENCE.

CARTER, W R. ON PROMISING THE UNWANTED. ANALYSIS 33,88-92 JA 73.

CARTWRIGHT, HELEN MORRIS. CHAPPELL ON STUFF AND THINGS. NOUS 6,369-376 N 72.

CASAUBON, JUAN ALFREDO. SOBRE LOS JUICIOS ANALITICOS Y SINTETICOS Y LA POSIBILIDAD DE LA METAFISICA. SAPIENZA 28,53-56 JA-MR 73.

CASEBIER, ALLAN. THE ALLEGED SPECIAL LOGIC FOR AESTHETIC TERMS. J AES ART CRIT 31,357-364 SPR 73.

A DEEPLY-ENTRENCHED VIEW OF AESTHETIC TERMS (STATED MOST CLEARLY BY FRANK SIBLEY) IS THAT THEY ADMIT OF NEITHER DEFINITION NOR FAMILY RESEMBLANCE ANALYSIS, I.E., THEIR APPLICATION IS GOVERNED NOT BY ANY CONDITIONS BUT RATHER BY TASTE. SIBLEY'S ARGUMENTS ARE SHOWN TO BEG THE QUESTION AND HIS DISCUSSION TO CONTAIN AN ANTILOGISM. THE CONCLUSION IS THAT AESTHETIC CONCEPTS ARE GOVERNED BY NO SPECIAL LOGIC.

CASERTA, ERNESTO G. I PRIMI PASSI DI CROCE CRITICO LETTERARIO GLI ANNI 1883-87. RIV STUD CROCE 9,384-395 JL-D 72.

SCOPO PRINCIPALE DELL'ARTICOLO E DI CHIARIRE LA FORMAZIONE DEL PENSIERO CROCIANO NEGLI ANNI CRUCIALI PASSATI A ROMA (1883-87), MEDIANTE L'ANALISI PUNTUALE DI ALCUNI SCRITTI (LA RECENSIONE AL LIBRO DEL MARTHA, 'I PENSIERI SULL'ARTE', IL SAGGIO SU GASPARA STAMPA), NELLA QUALE SI METTE A FUOCO IN MODO PARTICOLARE L'EMBRIONALE CONCEZIONE ESTETICA DEL CROCE (IL RAPPORTO ARTE-MORALE, CREAZIONE-IMITAZIONE, LINGUA-LINGUAGGIO, GUSTO E CRITICA LETTERARIA) E GLI INTIMI LEGAMI CON L'ESTETICA E LA CRITICA DEL FILOSOFO MATURO.

CASETTI, FRANCESCO AND BETTETINI, GIANFRANCO. LA SEMIOLOGIE DES MOYENS DE COMMUNICATION AUDIO-VISUELS ET LE PROBLEME DE L'ANALOGIE. REV ESTH 26,87-96 AP-D 73.

CASHDOLLAR, STANFORD. ARISTOTLE'S POLITICS OF MORALS. J HIST PHIL 11,145-160 AP 73.

IT IS USUALLY THOUGHT THAT ARISTOTLE RECOGNIZED WHAT WAS (BUT PERHAPS NOT NAMED) A SCIENCE OF MORALS, AS A DIVISION OF PRACTICAL SCIENCE. THIS ETHICS (ETHIKE) IS SUPPOSEDLY CO-ORDINATE WITH POLITICAL SCIENCE (POLITIKE), AND THE TWO CONSTITUTE "HUMAN PHILOSOPHY" (NE 1181B15). THIS IS STRONGLY ARGUED BY GAUTHIER, WHO CLAIMS THAT 'N ETHICS' REPRESENTS THE ACTUAL "BIRTH" OF ETHICAL PHILOSOPHY (AS OPPOSED TO THE PLATONIC "CONFUSION" OF ETHICS AND POLITICS). THIS PAPER EXAMINES THE EVIDENCE FOR RECOGNITION OF AN AUTONOMOUS SCIENCE OF MORALS AND CONCLUDES THAT ARISTOTLE DOES NOT SEPARATE THE STUDY OF VALUE IN HUMAN ACTION FROM THAT OF VALUE IN THE ACTIVITY OF STATES. PASSAGES CITED BY GAUTHIER FOR SCHISM ARE EXAMINED AND SHOWN TO SUPPORT THE CLAIM THAT THERE IS ONLY ONE ARISTOTELIAN SCIENCE OF HUMAN AFFAIRS, POLITICS. SYSTEMATIC CONSIDERATIONS FOLLOW.

CASINI, LEONARDO. NUOVI STUDI SU FEUERBACH. FILOSOFIA 23,411-422 O 72.

LUDWIG FEUERBACH, DI CUI NEL SETTEMBRE 1972 SI E CELEBRATO IL CENTENARIO DELLA MORTE, NON CESSA DI INTERESSARE GLI STUDIOSI DI TUTTE LE TENDENZE. E' IL CASO DEL TEOLOGO M. XHAUFFLAIRE ('F. ET LA THEOLOGIE DE LA SECULARISATION') CHE ANALIZZA IL PROBLEMA DELLA SECOLARIZZAZIONE DELLA TEOLOGIA A PARTIRE DA FEUERBACH, MENTRE M. VON GAGERN ('L.F.S PHILOSOPHIE UND RELIGIONSKRITIK') METTE SOPRATTUTTO IN RILIEVO IL FEUERBACH FILOSOFO. E. KAMENKA ("THE PHILOSOPHY OF L. F.") STUDIA L'ETICA DI F. IN RELAZIONE ANCHE ALL'ETICA MARXISTA.

CASOTTI, MARIO. TEISMO "ASSOLUTO" E "RELATIVO". RIV FILOSOF NEO-SCOLAS 64,672-682 O-D 72.

CASSIN, C E. CIVIC SOPHROSYNE AND DIKAIOSYNE IN THE REPUBLIC. J CRIT ANAL 3,56-66 JL 71.

CASTANEDA, HECTOR-NERI. ON THE CONCEPTUAL AUTONOMY OF MORALITY. NOUS 7,67-77 MR 73.

THE AUTHOR DISTINGUISHES SEVERAL THESES CONCERNING THE AUTONOMY OF MORALITY, PARTICULARLY: (A.1) OUGHT-JUDGMENTS ARE NOT ANALYZABLE INTO PURELY FACTUAL JUDGMENTS, AND (A.4) OUGHT-JUDGMENTS ARE NOT DERIVABLE FROM PURELY FACTUAL PROPOSITIONS. HE OFFERS A TRANSCENDENTAL ARGUMENT AGAINST THE SO-CALLED NATURALISTIC FALLACY, I.E., (A.4): GIVEN THE UNITY, THE SAMENESS, OF PRACTICAL AND THEORETICAL REASON, THERE MUST BE BRIDGING IMPLICATIONS LINKING FACTS AND OUGHTS. HE ALSO OFFERS SEVERAL TYPES OF COUNTEREXAMPLES TO REFINED VERSIONS OF SO-CALLED HUME'S GUILLOTINE WHICH IS A NARROWING OF (A.4). THE FINAL COUNTEREXAMPLES REFUTE THE INITIALLY PLAUSIBLE (A.4W); NAMELY: A SYNTHETIC STRICTLY ATOMIC OVERRIDING OUGHT-JUDGMENT CAN BE VALIDLY DERIVED FROM A CONSISTENT SET OF PREMISES, ONLY IF THIS SET CONTAINS AT LEAST ONE OUGHT-PREMISE. THE PAPER ALSO FORMULATES A VERY GENERAL PRINCIPLE OF HYPOTHETICAL IMPERATIVES. IT ARGUES THAT THE FUNDAMENTAL AUTONOMY THESIS IS (A.1), AND EXPLAINS WHY IT IS NOT AMENABLE TO A FORMAL PROOF. IT IS, OF COURSE, TRUE.

CASTANEDA, HECTOR-NERI. PLATO'S "PHAEDO" THEORY OF RELATIONS. J PHIL LOG 1,467-480 AG 72.

CONTRARY TO THE MONOLITHIC CONSENSUS AMONG PLATO SCHOLARS, THIS PAPER SHOWS THAT IN "PHAEDO" 102B7-C4 PLATO DID DISTINGUISH BETWEEN RELATIONS AND QUALITIES. AN EXEGESIS OF THE TEXT REVEALS THAT PLATO ADUMBRATED THE VIEW THAT: (1) RELATIONS ARE NOT FORMS, BUT SETS OF FORMS GOVERNED BY A LAW OF CO-INSTANTIATION; (2) RELATIONAL FACTS (OR PROPOSITIONS) ARE MULTIPLE-PRONGED AND ARE IRREDUCIBLE TO QUALITATIVE FACTS (OR PROPOSITIONS). THE ESSAY SHOWS HOW THERE IS A TRIVIAL SYNTACTICAL MODIFICATION OF THE STANDARD PREDICATE CALCULI THAT MAKES PLATO'S VIEW FORMALLY SATISFACTORY. THEN A NON-TRIVIAL INTERPRETATION IS DISCUSSED, WHICH REQUIRES A NON-TRIVIAL MODIFICATION OF THE STANDARD SYNTAX. THE RESULTING PLATONIC PREDICATE CALCULI REQUIRE A NEW SEMANTICS. THE ESSAY DEFINES PLATONIC RELATIONAL STRUCTURES, WHICH ARE SEMANTICAL MODELS SUITABLE FOR THE PLATONIC PREDICATE CALCULUS. COMPLETENESS AND CONSISTENCY PROOFS ARE FORTHCOMING. (EDITED).

CASTANEDA, HECTOR-NERI. SOBRE LA FENOMENOLOGICA DEL YO. DIALOGOS 8,23-31 N 72.

THE AUTHOR SHOWS THAT SENTENCES IN THE FIRST-PERSON, LIKE 'I AM HEALTHY',EXPRESS PROPOSITIONS THAT ARE UNIQUE AND IRREDUCIBLE TO PROPOSITIONS EXPRESSED BY SENTENCES IN THE THIRD PERSON AND IN THE SECOND PERSON. THE CRUX OF THE ARGUMENT RESTS IN THE FORMAL PROPERTIES OF THE QUASI-INDICATOR 'HE*' (='HE HIMSELF'). (1) 'X BELIEVES THAT HE* IS F' ATTRIBUTES TO X BELIEF IN THE FIRST-PERSON PROPOSITION HE'D EXPRESS BY SAYING 'I AM F'. BUT (1) NEITHER IMPLIES NOR IS IMPLIED BY ANY PROPOSITION OF THE FORM (2) 'X BELIEVES THAT Y IS F', WHERE F CONTAINS NO QUASI-INDICATOR. SINCE THE TWO PROPOSITIONS HAVE ALL THEIR CONSTITUENTS IN COMMON EXCEPT THE PROPOSITION WHICH IS THE 'OBJECT' OF BELIEF, THEY ARE DIFFERENT BECAUSE THESE 'OBJECTS' OF BELIEF ARE DIFFERENT. THIS IS AN ONTOLOGICAL, NOT AN EPISTEMOLOGICAL, ARGUMENT. SINCE DEMONSTRATIVE OR INDEXICAL REFERENCE ALWAYS HAS THE LARGEST SCOPE, OTHER ARGUMENTS ARE DEVELOPED TO SHOW A FORMAL SENSE IN WHICH THE SELF IS NOT PART OF THE WORLD. THE AUTHOR PROPOSES THAT FIRST-PERSON PROPOSITIONS EXIST CONTINGENTLY, BUT CAN BE NECESSARILY TRUE. (EDITED).

CASTELL, ALBUREY. THE STATUS OF THE PRINCIPLE OF UNIVERSAL CAUSATION. PHIL PHENOMENOL RES 32,403-407 MR 72.

THE STATEMENT THAT EVERY EVENT HAS A CAUSE, IS AN ABSOLUTE PRESUPPOSITION. IT IS A MARK OF ABSOLUTE PRESUPPOSITIONS THAT THEY ARE NOT TESTABLE, NOT FALSIFIABLE, NOT CONTROVERTIBLE, NOT DISCOVERABLE. YOU CAN, OF COURSE, DISCOVER THAT YOU PRESUPPOSE THEM ABSOLUTELY. SO LONG AS THEY ARE PRESUPPOSED, THEY PROVIDE A LAUNCHING PAD FOR QUESTION.

CASTELL, ALBUREY. TWO SENSES OF RATIONAL. PHIL CONTEXT 2,66-69 1973.

WE USE THE TERM 'RATIONAL' IN AT LEAST TWO SENSES. IN SENSE ONE WE USE IT TO MEAN "CAN BE UNDERSTOOD BY REASONING ABOUT IT", OR "CAN BE FOUND OUT ABOUT BY REASONING", OR "CAN BE DISCOVERED BY REASONING FROM RELEVANT DATA". IN THIS SENSE WE MIGHT SAY THAT THE SOLAR SYSTEM IS A RATIONAL ORDER. IN SENSE TWO WE USE IT TO MEAN "CAN REASON, AND CAN BE REASONED WITH". HERE 'RATIONAL' MEANS HAVING THE POWER TO BEHAVE IN A CERTAIN WAY, TO PERFORM A CERTAIN ACTIVITY, TO ENGAGE IN A CERTAIN KIND OF GIVE-AND-TAKE. IN THIS SENSE WE MIGHT SAY THAT AN ASTRONOMER IS A RATIONAL ANIMAL. THE DIFFERENCE BETWEEN THESE TWO SENSES OF 'RATIONAL' IS RADICAL. GIVEN THESE TWO SENSES, THERE IS SOMETHING TO BE SAID, AS A FIRST STEP IN PHILOSOPHY, FOR TRACKING DOWN QUESTIONS TO WHICH IT GIVES RISE, AND THESES WHICH WOULD BE SATISFACTORY ANSWERS TO THESE QUESTIONS.

CASTONGUAY, CHARLES. NATURALISM IN MATHEMATICS: COMMENTS ON HATCHER'S PAPER. J PHIL LOG 1,359-365 AG 72.

HATCHER (J PHIL LOG, 1972) DEFINES MATHEMATICS AS THE EXACT PART OF THOUGHT AND PROPOSES NATURALNESS AS CRITERION IN EVALUATING FOUNDATIONS. IT IS ARGUED MORE SATISFACTORY TO VIEW MATHS DYNAMICALLY AS THE MODELING OF THE VAGUE BY THE LESS VAGUE. ALSO HATCHER'S 'NATURALNESS' SPLITS INTO ADEQUACY AND SUGGESTIVENESS. THESE BETTER REPRESENT FOUNDATIONS AS STRIVING TOWARDS BOTH COVERAGE AND NEW REFLEXES OF POSTULATION. RECOMBINED THESE YIELD EXPLANATORY POWER AS PREFERABLE UNIQUE CRITERION.

CASTRO, MANUEL CABADA. DEL "INDETERMINADO" GRIEGO AL "VERDADERO INFINITO" HEGELIANO: REFLEXIONES SOBRE LA RELACION FINITUD-INFINITUD. PENSAMIENTO 28,321-345 JL-S 72.

EL CONCEPTO DE 'INFINITO' VA CAMBIANDO SU SIGNIFICACION A LO LARGO DE LA HISTORIA DEL PENSAMIENTO, EN LA MEDIDA DE LA EXPERIENCIA DE LA MISMA INFINITUD: LOS GRIEGOS LA PIENSAN COMO 'INDETERMINACION'; POR INFLUJO DE LA REVELACION JUDEO-CRISTIANA SE INICIA LA CONCEPCION DE LA INFINITUD COMO PERFECCION Y PLENITUD. EN EL ARTICULO SE EXAMINA ESTE PROCESO DESDE LOS GRIEGOS, PASANDO POR TOMAS DE AQUINO, NICOLAS DE CUSA, DESCARTES, KANT, HASTA HEGEL. HEGEL ES VALORADO ESPECIALMENTE FRENTE A LA CONTRAPOSICION TEORICA KANTIANA DE FINITUD E INFINITUD.

CATANIA, A CHARLES. CHOMSKY'S FORMAL ANALYSIS OF NATURAL LANGUAGES: A BEHAVIORAL TRANSLATION . BEHAVIORISM 1,1-15 FALL 72.

SOME ASPECTS OF CONTEMPORARY PSYCHOLINGUISTICS ARE REVIEWED: SEQUENTIAL ANALYSES, CONSTITUENTS, AND TRANSFORMATIONAL STRUCTURE. THE EMPIRICAL BASES FOR THESE LANGUAGE PROPERTIES ARE EXAMINED, AND LEAD TO THE CONCLUSION THAT WHAT CAN BE SAID IN THE LANGUAGE OF PSYCHOLINGUISTICS CAN ALSO BE SAID IN THE LANGUAGE OF BEHAVIOR. THE CONTROVERSY BETWEEN BEHAVIORISM AND PSYCHOLINGUISTICS IS ATTRIBUTED, ON THE ONE HAND, TO THE FAILURE ADEQUATELY TO DISTINGUISH BETWEEN STRUCTURAL AND FUNCTIONAL PROBLEMS IN PSYCHOLOGY, AND ON THE OTHER, TO THE TENDENCY TO CONFUSE THE DISTINCTION BETWEEN STRUCTURAL AND FUNCTIONAL PROBLEMS WITH THE DISTINCTION BETWEEN BEHAVIORISM AND MENTALISM.

CATESSON, JEAN. INTERPRETATION, REFLECT, INITIATION. REV METAPH MORALE 76,424-440 O-D 71.

LE CONFLIT DES INTERPRETATIONS, FORCEMENT ETERNEL, COMPORTE UNE ISSUE, LORSQUE L'INTERPRETATION REPETE LE SIGNE, QUI EST SIGNE DE SIGNE. L'INTERPRETATION N'EST ALORS QUE REFLET; D'AUTRE PART LE REFLET EST INTERPRETATION. IL COMPORTE UNE DUALITE COMME CELLE DU SIGNE ET DU SENS; MAIS L'INTERPRETATION DEVIENT AINSI MUETTE A L'EGARD DU SENS. LA DIFFICULTE EST ALORS DE TROUVER QUELLE ACTION NOUVELLE PEUT SE LIER A CETTE INTERPRETATION EXTERIEURE AU SENS. D'OU LA SUGGESTION D'UN RECIT ABSTRAIT, OU L'EVENEMENT EST INITIATION, C'EST-A-DIRE REPETITION ET DUALITE. FINALEMENT LA REAL-ITE ELLE-MEME APPARAIT, MAIS COMME INITIATION A SOI ET INTERPRETATION DE SOI.

CATON, HIRAM AND KENNINGTON, RICHARD. DESCARTES' EVIL GENIUS. J HIST IDEAS 34,639-644 O-D 73.

CATON, HIRAM. MARX'S SUBLATION OF PHILOSOPHY INTO PRAXIS. REV METAPH 2,233-259 D 72.

MARX ARRIVED AT MARXISM THROUGH AN INTERNAL CRITIQUE OF PHILOSOPHY, WHICH IS HEGELIAN IN ITS INITIAL PREMISE AND IN ITS METHOD, FOR PRAXIS IS CONCEIVED AS THE SUBLATED RESULT OR TRUE OUTCOME OF THEORY. THE IDEA OF SUBLATION IS THAT PHILOSOPHY OR THEORY EXPRESS THE CONSCIOUSNESS OF AN AGE; HENCE, THEORY ARISES AS THE IDEAL EXPRESSION OF PRACTICAL NEEDS; HENCE, THE SUBLATION OF THEORY INTO PRAXIS REALIZES THE IDEAL. IN THE 'GERMAN IDEOLOGY', THIS NOTION IS REPLACED BY THE CONCEPT OF IDEOLOGY, ACCORDING TO WHICH THEORY NO LONGER PLAYS A ROLE IN THE DIALECTICAL MEDIATION OF PRAXIS; THE DIALECTICAL MOVEMENT OF HISTORY IS NOW FOUNDED EXCLUSIVELY ON THE INTERPLAY OF PRODUCTIVE RELATIONS.

CATON, HIRAM. THE STATUS OF METAPHYSICS IN THE "DISCOURSE ON METHOD". MAN WORLD 5,468-473 N 72.

THE AUTHOR REPLIES TO CRITICISMS OF HIS INTERPRETATION OF THE RELATION BETWEEN THE METHODOLOGICAL AND METAPHYSICAL FOUNDATIONS OF CARTESIAN PHILOSOPHY AS PRESENTED IN THE "DISCOURSE ON METHOD", MAINTAINING THAT THE THEOLOGY OF THE LATTER WAS INTRODUCED ONLY FOR PRUDENTIAL REASONS.

CAUSEY, ROBERT L. THE BLACK BOX AS AN AID IN TEACHING PHILOSOPHY. METAPHILOSOPHY 3,324-325 O 72.

I DESCRIBE HOW TO CONSTRUCT A SMALL, SIMPLE BLACK BOX WHICH PRODUCES SEVERAL REPEATABLE TYPES OF SOUND WHEN HANDLED OR SHAKEN IN CERTAIN WAYS. THIS DEVICE CAN BE USED TO INTRODUCE STUDENTS TO PRACTICAL EXPERIENCE WITH THE HYPOTHETICAL--DEDUCTIVE METHOD, AND TO MOTIVATE CONSIDERATION OF OTHER ISSUES IN THE PHILOSOPHY OF SCIENCE.

CAUSEY, ROBERT L. UNIFORM MICROREDUCTIONS. SYNTHESE 25,176-217 N-D 72.

IN A UNIFORM MICROREDUCTION OF ONE THEORY TO ANOTHER, THE DOMAINS OF THE TWO THEORIES HAVE HOMOGENEOUS CLASSIFICATIONS, AND THE STRUCTURED WHOLES INVOLVED SATISFY A UNIFORMITY CONDITION. I PRESENT A DETAILED CHARACTERIZATION OF SUCH MICROREDUCTIONS, AND SHOW THAT THE SET OF BRIDGE LAWS OF THESE REDUCTIONS CONSISTS OF THING-IDENTITIES AND ATTRIBUTE-IDENTITIES. THESE RESULTS ARE APPLIED TO SOME QUESTIONS ABOUT THEORETICAL CHANGE AND TRIVIAL REDUCTIONS.

CEBIK, L B. NARRATIVES AND ARGUMENTS. CLIC 1,7-24 C 71.

AN ANALYSIS OF DANTO'S NOTION OF TEMPORAL STRUCTURES YIELDS SOME OF THE FORMAL REQUIREMENTS FOR SUCCESSFUL NARRATIVE IN TERMS OF TEMPORALLY PROGRESSIVE AND THEMATICALLY INTERRELATIVE FEATURES. SINCE THE CRITERIA FOR NARRATIVE ADEQUACY TO NOT COINCIDE WITH THOSE FOR ARGUMENTATIVE ADEQUACY, AND SINCE NARRATIVES NEED NOT BE SAID TO ARGUE, THE RELATION AND COMPATIBILITY BETWEEN NARRATIVES AND ARGUMENTS ARE ANALYSED, ALONG WITH THE IMPLICATIONS OF THE ANALYSIS FOR NARRATIVE AND THESIS HISTORY AND FOR LITERARY NARRATIVE AND PHILOSOPHY IN LITERATURE. THE RESULT IS A STATEMENT OF CONDITIONS UNDER WHICH A CONSTRUCTED ARGUMENT CAN BE SAID TO BE CONTAINED, HELD, OR YIELDED BY A NARRATIVE. SUCH CONDITIONS ARE CONSISTENT WITH THE NATURE OF BOTH NARRATIVE AND ARGUMENT, OBVIATE APPEAL TO NON-COGNITIVE FACTORS, AND DO NOT COMPOUND OR CONFOUND THE TWO MODES OF DISCOURSE.

CEMERNIK, JOZEF. DEUX CONTRIBUTIONS A L'ANALYSE DU STALINISME TCHECOSLOVAQUE. PRAXIS 434-446 1970.

CENACCHI, G. UN MODO NUOVO DI FARE STORIA DELLA FILOSOFIA. AQUINAS 16,104-111 1973.

E' LA VALUTAZIONE DELL'OPERA "STORIA DELLA FILOSOFIA", SCRITTA DAL PROF. MARINO GENTILE DELL'UNIVERSITA DI PADOVA. FILOSOFIA E STORIA S'INTERSECANO NELLO SVOLGIMENTO DEL PENSIERO SECONDO IL METODO "TEORETICO" INTEGRATO DA QUELLO "DESSOGRAFICO". L'INDAGINE ATTRAVERSO I SECOLI E CARATTERIZZATA DALLA RICERCA DEL PRINCIPIO UNITARIO DELL'ESPERIENZA, IL MODO MIGLIORE PER INDIVIDUARE CHI NON E FILOSOFO, CHI LE E CHI SONO GLI AUTENTICI FILOSOFI CHE HANNO IMPRESSO SVOLTE DECISIVE. IN PARTICOLARE, NECESSITANO DUE NOTE DISTINTIVE: ESSERE FILOSOFI E NON SEMPLICEMENTE CULTORI DELLA STORIA; AVERO MENTALITA APERTA AL DIALOGO COSI CHE I GRANDI TEMI DELLA SPECULAZIONE DIVENTINO COMPRENSIBILI E CONCATENATI. SOLO INERENDO ALLA PERSONALITA DEGLI AUTORI, LA FILOSOFIA INFATTI E PRESENZA VIVA ALLA COSCIENZA, E SCOPRENDO LA MOBILITA DINAMICA DELLE PROPOSIZIONI FILOSOFICHE PER EVIDENZIARE LA POTENZIALITA CHE RICEVE DIVERSA ATTUALITA NELLE SINTESI PERSONALI, SI RISCENTRA L'UNITA DEL PROCESSO STORICO, NON IDEALISTICO MA REALISTICO, DELLA FILOSOFIA.... (EDITED).

CENAL, RAMON. LA HISTORIA DE LA LOGICA EN ESPANA Y PORTUGAL DE 1500 A 1800. PENSAMIENTO 28,277-319 JL-S 72.

WILHELM RISSE HA PUBLICADO DOS PRIMEROS TOMOS DE SU "DIE LOGIK DER NEUZEIT": I BD. 1500-1640, II BD. 1640-1780 (STUTTGART, FROMMANN VERLAG, 1964-1970) Y EL TOMO I DE SU 'BIBLIOGRAPHIA LOGICA. VERZEICHNIS DER DRUCKSCHRIFTEN ZUR LOGIK MIT ANGABE IHRER FUNDORTE 1472-1800 (HILDESHEIM, G. OLMS VERLAG, 1965). SU EXPOSICION DE LA HISTORIA DE LA LOGICA EN ESPANA Y PORTUGAL EN LOS SIGLOS 16 AL 18 ES MUY MERITORIA. EL AUTOR DEL ARTICULO COMPLETA EN ESTA PARTE LA OBRA DE RISSE CON NOTICIAS DE AUTORES Y OBRAS NO CITADAS POR EL. DENTRO DEL SIGLO 17 MERECE ESPECIAL ATENCION LA REFERENCIA DEL JESUITA ESPANOL SEBASTIAN IZQUIERDO (1601-1681) Y SU "PHARUS SCIENTIARUM" (1659), UNA TEORIA DE LA CIENCIA QUE CULMINA EN UNA "DISPUTATIO DE COMBINATIONE", ANTECEDENTE INTERESANTE DEL "TRAITE DU TRIANGLE ARITHMETIQUE" (1663) DE PASCAL Y DEL "DE ARTE COMBINATORIA" (1666) DE LEIBNIZ.

CENKNER, WILLIAM. TAGORE AND AESTHETIC MAN. INT PHIL QUART 13,229-241 JE 73.

THIS STUDY CONCENTRATES ON THE RELATIONAL DIMENSIONS OF ARTISTIC AND RELIGIOUS MAN. IT SHOWS, FROM TAGORE'S PHILOSOPHICAL ESSAYS ESPECIALLY, THAT MAN ADVANCES IN EXPERIENCE AS HE EXTENDS HIS RELATIONAL LIFE, AND IT IS THIS ELEMENT WHICH SPECIFICALLY CALLS

FORTH THE ARTISTIC AND CREATIVE DIMENSIONS OF MAN. TO KNOW REALITY IN ITS RELATEDNESS IS TO KNOW THE TRUTH OF REALITY. THE HIGHEST ARTISTIC SPIRIT IS THE "HARMONY OF SELF-ADJUSTING INTER-RELATIONSHIPS". ART BECOMES, FOR TAGORE, THE ACTUAL EXPRESSION OF RELATIONSHIPS BROUGHT TO CONSCIOUSNESS IN THE HUMAN PERSONALITY. RELIGIOUS MAN EMERGES, IN ANALYSING TAGORE'S THOUGHT, AS A RELATIONAL FIGURE IN A HIGHLY CREATIVE AND DEVELOPING PROCESS. THE "DIVINE PRINCIPLE OF UNITY HAS EVER BEEN THAT OF AN INNER INTER-RELATIONSHIP". FINALLY, UNIVERSAL MAN ATTAINS PERFECT FREEDOM WHICH "LIES IN THE HARMONY OF RELATIONSHIPS REALIZED NOT THROUGH KNOWING, BUT IN BEING". THESE LINES STAND OUT CLEARLY IN TAGORE'S POETRY, FICTION, AND ESSAYS.

CENTIOLI, E. ONTOLOGIA TRIADICA E TRINITARIA. AQUINAS 16,98-103 1973.

CENTORE, F F. MECHANISM, TELEOLOGY, AND 17TH CENTURY ENGLISH SCIENCE. INT PHIL QUART 12,553-571 D 72.

IT IS OFTEN STATED THAT NATURAL SCIENCE AND TELEOLOGICAL THINKING ARE MUTUALLY EXCLUSIVE, AND FURTHER, THAT THIS SEPARATION BEGAN IN THE MINDS OF 17TH CENTURY SCIENTISTS. THIS IS HISTORICALLY UNTRUE. IT IS ALSO PHILOSOPHICALLY UNNECESSARY. THE SITUATION IS QUITE THE REVERSE IN FACT. TELEOLOGICAL THINKING WAS NECESSARY TO 17TH CENTURY ENGLISH SCIENTISTS. WHAT IS MORE, THEY THEMSELVES WERE AWARE OF IT. THIS IS SHOWN IN SOME DETAIL WITH RESPECT TO BACON, BOYLE, HOOKE, AND NEWTON. IT TURNS OUT THAT THESE ORIGINAL THINKERS WERE PHILOSOPHICALLY MORE SOPHISTICATED THAN ARE MANY OF THEIR MODERN COMMENTATORS.

CEPPA, LEONARDO. STORIA E STRUTTURA NELL'ESSEGESI MARXISTA DI ALFRED SCHMIDT. RIV FILOSOF 63,228-255 JL-S 72.

IL PROBLEMA DELLA DIALETTICA IN MARX VIENE AFFRONTATO DA SCHMIDT IN UN PRIMO TEMPO COME PROBLEMA DELLA MEDIAZIONE SOCIALE DELLA NATURA, IN UN SECONDO TEMPO COME IRRIDUCIBILITA DELLA RICERCA EMPIRICA (FORSCHUNGSWEISE) ALLA ESPOSIZIONE DIALETTICA (DARSTELLUNGSWEISE). IN QUESTO MODO SCHMIDT SI RICOLLEGA ALLE PIU RECENTI ANALISI SISTEMATICHE SULLA STRUTTURA LOGICA DELLA CRITICA MARXIANA DELL'ECONOMIA POLITICA (REICHELT, ROSDOLSKY).

CERRI, STEFANO. LOGICA E FENOMENOLOGIA II. RIV FILOSOF NEO-SCOLAS 65,51-78 JA-MR 73.

CESA, CLAUDIO. ZELLER ET FEUERBACH. REV INT PHIL 26,405-423 1972.

THE ARTICLE WISHES TO SHOW THE REACTIONS OF THE THEOLOGICAL SCHOOL OF TUBINGEN TO "THE ESSENCE OF CHRISTIANITY" OF FEUERBACH. OTHER THINKERS OF THE SCHOOL (F C BAUR, D F STRAUSS, C MARKLIN) TOOK AN INTEREST IN FEUERBACH'S WORKS, BUT E ZELLER WAS THE ONLY ONE THAT DID A DETAILED ANALYSIS OF "THE ESSENCE OF CHRISTIANITY" IN TWO LONGS REVIEWS (WRITTEN IN 1843 AND 1844, RESPECTIVELY). WITH THESE AND WITH OTHER ZELLER'S WRITINGS THE DIFFERENCE OF THE THEORIES CAN BE JUDGED. AND NEW ELEMENTS ARE FOUND FOR THE DISCUSSION ABOUT RELIGION, THAT TOOK PLACE IN THE SPHERE OF THE HEGELIAN LEFT.

CHADWICK-JONES, J K. LOGICAL REDUCTION AND SOCIAL PSYCHOLOGY. J THEOR SOC BEHAV 3,3-21 AP 73.

CHALMERS, A F. MAXWELL'S METHODOLOGY AND HIS APPLICATION OF IT TO ELECTROMAGNETISM. STUD HIST PHIL SCI 4,107-164 AG 73.

THE AIM OF THE ARTICLE IS TO TRACE THE CONNECTION BETWEEN THE METHODOLOGY THAT MAXWELL ADVOCATED AND THE ELECTROMAGNETIC THEORY THAT HE HIMSELF DEVELOPED. THE GENERAL TENOR OF THE CONCLUSION REACHED IS THAT MAXWELL'S INNOVATIONS IN ELECTROMAGNETISM WERE ACHIEVED IN SPITE OF THE METHODOLOGY HE PURPORTED TO SUBSCRIBE TO,

WHILE THE LIMITATIONS OF HIS THEORY AROSE LARGELY AS A RESULT OF THAT METHODOLOGY. THE EVOLUTION OF MAXWELL'S ELECTROMAGNETIC THEORY IS INVESTIGATED IN DETAIL. IT IS ARGUED THAT MAXWELL'S MAJOR INNOVATIONS, SUCH AS THE INTRODUCTION OF A DISPLACEMENT CURRENT, WERE HYPOTHESES OF THE KIND HE WISHED TO AVOID, AND DID NOT ARISE FROM HIS ATTEMPTS TO REDUCE ELECTROMAGNETISM TO A MECHANICS OF AN AETHER. HIS VAGUE AND CONFUSED NATION OF CHARGE DID, HOWEVER, ARISE BECAUSE OF HIS RELUCTOUANCE TO HYPOTHESIZE.

CHALMERS, A F. ON LEARNING FROM OUR MISTAKES. BRIT J PHIL SCI 24,164-173 JE 73.

POPPER'S EMPHASIS ON BOLDNESS AND ON FALSIFICATION IN HIS METHODOLOGY OF SCIENCE IS CRITICISED. IT IS ARGUED THAT WE LEARN FROM OUR MISTAKES BY REFUTING CALTICUS RATHER THAN BOLD CONJECTURES, WHEREAS WE LEARN FROM OUR SUCCESSES BY CONFIRMING BOLD CONJECTURES. THE ARGUMENT IS SUPPORTED BY HISTORICAL EXAMPLES CENTERED ON THE WORK OF CLERK MAXWELL.

CHAMBERLIN, J GORDON. EXPECTATION IN EDUCATION. PROC PHIL EDUC 28,307-316 1972.

A PHENOMENOLOGICAL ANALYSIS OF THE COMPLEX EXPECTATIONS WHICH ENCOMPASS EACH EDUCATIONAL OCCASION. IT EXPLORES HOW DISTINCTIVE GROUP-EXPECTATIONS (LEARNERS, HELPERS, SPONSORS, CONSTITUENCY) ARE FORMED, AND HOW THEY OPERATE TO SIGNIFY THE MEANING OF EDUCATION, AS INTERPRETIVE SCREENS, AND GIVE DIRECTION AND DYNAMICS TO EDUCATIONAL ACTIVITY. THE ANALYSIS SHOWS EDUCATION AS AN INDETERMINATE FUTURE-ORIENTED PROCESS AND THAT THE COMMON "PRODUCTION MODEL" FOR EDUCATION IS INVALID.

CHAN, CHUNG-HWAN. ANALYSIS OF ARISTOTLE'S "METAPHYSICS" THETA 6, 1048A 25-89. APEIRON 6,25-33 MR 72.

CHAN, WING-TSIT. CHAN JO-SHUI'S INFLUENCE ON WANG YANG-MING. PHIL EAST WEST 23,9-30 JA-AP 73.

THERE WERE TWO POSSIBLE SOURCES OF INFLUENCE ON WANG YANG-MING'S PHILOSOPHY OF MIND. ONE WAS LOU LIANG WHOM WANG MET IN 1489. BUT LOU MERELY INSPIRED WANG TO STUDY CHU HSI AND TO SEEK THE REALIZATION OF CONFUCIAN SAGEHOOD. THE INFLUENCE OF CHANG JO-SHUI' HOWEVER, IS MORE TANGIBLE. IN THIS ARTICLE WANG'S CONTACT WITH CHAN IS DOCUMENTED IN DETAIL AND THE FACT THAT WANG NEVER MENTIONED CHAN IN HIS PHILOSOPHICAL DISCUSSIONS IS EXPLAINED. GOING BEYOND CHINESE AND JAPANESE SCHOLARS WHO HAVE MENTIONED CHAN'S INFLUENCE ON WANG IN GENERAL TERMS, THE ARTICLE POINTS OUT AND HAS DOCUMENTED THREE AREAS IN WHICH CHAN HAS EXERCISED A SPECIFIC AND DIRECT INFLUENCE ON WANG. FIRST, CHAN INFLUENCED WANG TO TURN AWAY FROM TAOST PRACTICE TO NOURISH LIFE. SECONDLY, AT THE TIME WHEN WANG ADVOCATED QUIET SITTING, CHAN'S DOCTRINE OF THE INTERDEPENDENCE OF ACTIVITY AND TRANQUILLITY HAD AN IMPACT ON WANG. THIRDLY, FOLLOWING THE CONFUCIAN TRADITION, CHAN EMPHASIZED KNOWLEDGE AND ACTION EQUALLY, AND THIS HELPED TO REINFORCE THE TRADITION IN WANG. WANG WENT BEYOND CHAN AND ADVOCATED THE DOCTRINE OF THE UNITY OF KNOWLEDGE AND ACTION. LASTLY, WANG CONCENTRATED ON THE MIND, AND CHAN MAY HAVE HELPED WANG TO INCLUDE ALL AFFAIRS IN THE UNIVERSE.

CHANCELLOR, JOHN M. THE AMERICAN SCHOLAR. RELIG HUM 6,151-154 AUTUMN 72.

THE INJUNCTION IN EMERSON'S FAMOUS 'AMERICAN SCHOLAR' THAT THE TRUE ROLE OF THE SCHOLAR BE THE INTELLECT OF MAN, 'MAN THINKING,' IS ESPECIALLY APPLICABLE TODAY IF WE CONSIDER JUST WHAT EMERSON ENVISAGED BY THE WORD 'EDUCATION'. REALLY EFFECTIVE EDUCATION, HE BELIEVED, WAS INFORMAL, 'NATURAL,' ENVIRONMENTAL AND NOT THE CONVENTIONAL, INSTITUTIONAL APPARATUS OF TEACHER AND TAUGHT. THE

SCHOLAR SHOULD RATHER BRING WISDOM AND ENLIGHTENMENT TO BEAR ON THE MORES OF THE HUMAN COMMUNITY.

CHANDLER, JOHN. ACT-UTILITARIANISM AND COLLECTIVE ACTION. ETHICS 84,78-85 O 73.

G BARNES ("UTILITARIANISMS", ETHICS 82, NUMBER 1) HAS ARGUED THAT RULE-UTILITARIANISM IS PREFERABLE TO ACT-UTILITARIANISM ON UTILITARIAN GROUNDS, IN THAT EVERYONE'S FOLLOWING R U CAN HAVE GREATER UTILITY THAN EVERYONE'S FOLLOWING A U, AND HE EXPLAINS THIS BY THE AMBIGUITY BETWEEN THE DISTRIBUTIVE AND COLLECTIVE SENSES OF 'EVERYONE'. I ARGUE THAT THE COLLECTIVE ASSERTIONS ABOUT EVERYONE IN A GROUP WHICH BARNES DISCUSSES DESCRIBE CASES WHERE THE MEMBERS OF A GROUP ARE COOPERATING, THAT THIS IS LIKELY TO PRODUCE GREATER UTILITY THAN THE SAME PEOPLE ACTING INDEPENDENTLY, BUT THAT NOTHING PRECLUDES A U FROM RECOGNITION OF THIS FACT.

CHANDRA, SURESH. THE NATURE OF BEING: AN ESSAY IN REFLECTIVE METAPHYSICS. INDIAN PHIL QULT 17,269-281 D 72.

CHANG, CHUNG-YUAN. "THE ESSENTIAL SOURCE OF IDENTITY" IN WANG LUNG-CHI'I'S PHILOSOPHY. PHIL EAST WEST 23,31-47 JA-AP 73.

CHANG, TUNG-FENG. ON THE METHODOLOGY OF THE HISTORY OF PHILOSOPHY AND THE PROBLEM AND THE PROBLEM OF THE INHERITANCE OF MORALS. CHIN STUD PHIL 4,4-66 FALL-WINT 72-73.

CHAO, CHI-PIN. THE ORIGIN OF CONFUCIUS'S IDEOLOGY OF "HARMONY BUT NOT EQUALITY" AND THEOLOGICAL GOAL OF HIS THEORY OF RECONCILING CONTRADICTIONS. CHIN STUD PHIL 4,100-162 FALL-WINT 72-73.

CHAPIN JR, E WILLIAM. ON AXIOMS AND THEIR CORRESPONDING DEDUCTION RULES: A SURVEY. LOG ANAL 14,707-714 D 71.

THIS PAPER PRESENTS AN ELEMENTARY EXPOSITION OF THE RELATIONSHIP BETWEEN THE PRESENCE OF THE DEDUCTION THEOREM AS A DERIVED RULE OF VARIOUS CLASSICAL CALCULI AND THE PRESENCE OF VARIOUS SIMPLER RULES ATTACHED TO EACH THEOREM OF THE CALCULUS WHOSE MAIN CONNECTIVE IS IMPLICATION.

CHAPIN, WILLIAM E AND WEBB, MICHAEL. A NON-STANDARD PROOF IN THE THEORY OF INTEGRATION. NOTRE DAME J FORM LOG 14,125-127 JA 73.

A NON-STANDARD PROOF IS GIVEN OF THE FOLLOWING THEOREM OF CLASSICAL ANALYSIS: LET F BE A BOUNDED REAL-VALUED FUNCTION DEFINED ON AN INTERVAL A = (A,B,) OF THE REAL LINE. SUPPOSE THAT THE RIEMANN INTEGRAL OF F FROM A TO B EXISTS; THEN F IS CONTINUOUS EXCEPT OF A SET OF LEBESGUE MEASURE ZERO, SO THAT F IS MEASURABLE. FURTHER, THE LEBESGUE INTEGRAL OF F OVER THE INTERVAL (A,B) IS EQUAL TO THE RIEMANN INTEGRAL OF F OVER THAT INTERVAL.

CHAPMAN, T. SPECIAL RELATIVITY AND INDETERMINISM. RATIO 15,107-110 JE 73.

THE PURPOSE OF THIS PAPER IS TO SHOW THAT ATTEMPTS TO DERIVE STRICT DETERMINISM FROM THE SPECIAL THEORY OF RELATIVITY ARE BASED ON LOGICALLY OR SCIENTIFICALLY ILLEGITIMATE USES OF THE TERMS 'ABSOLUTELY FUTURE (PAST)', 'LOCUS-RELATIVE' AND 'DETERMINATE'.

CHAPMAN, TOBIAS. NOTE ON RESCHER'S FORMALIZATION OF ARISTOTELIAN INDETERMINISM. NOTRE DAME J FORM LOG 13,573-575 O 72.

N. RESCHER'S FORMALIZATION OF ARISTOTELIAN INDETERMINISM SEEMS TO PROCEED WITHOUT THE INTRODUCTION OF TENSED LOCUTIONS. WERE THIS TO SUCCEED IT WOULD BE AN IMPORTANT RESULT SINCE ONE OF THE MAIN REASONS FOR CONSTRUCTING TENSE-LOGICS IS THE BELIEF THAT ONLY IN

THESE CAN INDETERMINISM BE PROPERLY FORMULATED. BUT A CAREFUL READING OF RESCHER'S INTERPRETATION OF HIS FORMULAS REVEALS THAT EITHER TENSES MUST BE UNDERSTOOD OR THAT HIS DISTINCTION BETWEEN NECESSITY AND CONTINGENCY BECOMES POINTLESS.

CHAPMAN, TOBIAS. ON A NEW ESCAPE FROM LOGICAL DETERMINISM. MIND 81,597-599 O 72.

THE INDETERMINIST LOGIC DEVELOPED BY S. CAHN AT THE END OF HIS BOOK "FATE, LOGIC AND TIME" TURNS OUT TO BE INCOHERENT IN THAT IT ENTAILS THAT ANY CONJUNCTION OF INDETERMINATE PROPOSITIONS MUST BE FALSE.

CHARLSON, PRICE. ONTOLOGY WITHOUT TASTE. INQUIRY 15,346-355 AUTUMN 72.

CHARLTON, WILLIAM. ARISTOTLE AND THE PRINCIPLE OF INDIVIDUATION. PHRONESIS 17,239-249 1972.

ARISTOTLE IS COMMONLY SAID TO MAKE INDIVIDUALS DIFFER IN BEING COMPOSED OF DIFFERENT MATTER. THIS VIEW INVOLVES DIFFICULTIES AND THE TEXTS USUALLY CITED DO NOT SHOW ARISTOTLE HELD IT. INSOFAR AS HE DISTINGUISHED THE PROBLEM OF INDIVIDUATION FROM OTHER PROBLEMS ABOUT IDENTIFYING INDIVIDUALS HIS SOLUTION IS OR SHOULD BE FORM. REFERENCE IS MADE TO G E M ANSCOMBE, P T GEACH AND K R POPPER.

CHAUCHARD, P. L'AVORTEMENT. REV THOMISTE 73,33-46 JA-MR 73.

SCIENTIFIC ARGUMENTS WHICH PROVE THAT THE HUMAN BEING EXISTS FROM THE MOMENT OF CONCEPTION: THEREFORE ABORTION IS AN UNACCEPTABLE PRENATAL MURDER. FROM THE MOMENT OF CONCEPTION, THE HUMAN BEING HAS A NATURAL APTITUDE, ESTABLISHED BY THE NATURAL LAW, TO BECOME A HUMAN PERSON. IT IS NOT ONLY A SOCIAL RELATIONSHIP WHICH BRINGS ABOUT THIS POSSIBILITY. NOT ONLY TO FORBID ABORTION, BUT TO CURE PREGNANT WOMEN OF THIS NEUROTIC NEED CONTRARY TO A WELL BALANCED MATERNAL SUB-CONSCIOUSNESS. ARTICLE COMPLETED BY SOME PHILOSOPHICAL CONSIDERATIONS OF FR GRENET.

CHAZAN, BARRY. THE NATURE OF CONTEMPORARY PHILOSOPHY OF JEWISH EDUCATION. PROC PHIL EDUC 28,175-188 1972.

THIS ARTICLE IS CONCERNED WITH A MAPPING OF THE NATURE OF CONTEMPORARY PHILOSOPHY OF JEWISH EDUCATION; I.E., WITH THE ANALYSIS OF ACTIVITIES EFFECTED UNDER THE TITLE OF PHILOSOPHY OF JEWISH EDUCATION. THE PREDOMINANT CHARACTERISTICS ARE DISCUSSED: THE MULTI-MEANINGED NATURE OF THE PHENOMENON; ITS NON-PHILOSOPHIC AND NON-EDUCATIONAL NATURE; AND ITS NEGLECT OF THE META AND ANALYTIC PHILOSOPHIC FUNCTIONS. NEW DIRECTIONS FOR ACTIVITY IN CONTEMPORARY JEWISH EDUCATIONAL PHILOSOPHY ARE PROPOSED.

CHELLAS, BRIAN F. NOTIONS OF RELEVANCE: COMMENTS ON LEBLANC'S PAPER. J PHIL LOG 1,287-293 AG 72.

CHEN, CHUNG-HWAN. THE "PHAEDRUS" AS THE TRANSITION FROM THE PLATONISM IN THE EARLIER DIALOGUES TO THE DIALECTIC AND THEOLOGY IN THE LATTER DIALOGUES. STUD INT FILOSOF 4,77-90 AUTUMN 72.

THE OBJECTIVE OF THIS ARTICLE IS STATED IN ITS LONG, DETAILED TITLE. ITS PART (I) SHOWS HOW THE DIALECTIC METHOD IN THE "PHAEDRUS" IS CONNECTED WITH "MENO", "PHAEDRUS", AND "SYMPOSIUM" WITH RESPECT TO THE COMPREHENSION OF THE SENSIBLE MANY IN ONE IDEA AND WITH "SOPHIST", "STATESMAN", AND "PHILEBUS" WITH RESPECT TO COLLECTION AND DIVISION OF 'EIDE' OR 'GENE'. PART (II) SHOWS HOW THE "PHAEDRUS" CONNECTS THE THEOLOGY IN "TIMAEUS" AND "LAWS", THE FUNDAMENTAL PROPOSITION OF WHICH ARE: GOD LOOKS TO THE INTELLIGIBLE PATTERN TO CREATE THE WORLD; GOD EXISTS; GOD CARES FOR THE WORLD, WITH "CRATYLUS" AND "PHAEDRUS" BY ITS THEORY OF THE SOUL AND THE MYTH FOLLOWING IT. PART (III) POINTS OUT THAT THE DIALECTIC AND THE

THEORY OF THE SOUL IN THE "PHAEDRUS" TOGETHER FORM THE CONCEPT OF 'EROS' IN THE DIALOGUE. BY "DIVISION" 'EROS' IS FOUND TO BE ONE OF THE FOUR KINDS OF DIVINE MADNESS AND IS DISTINGUISHED FROM THE OTHER KINDS BY ITS CHARACTERISTIC RECOLLECTION, WHICH IMPLIES IMMORTALITY OF THE SOUL. THE CONCEPT OF EROS IN "PHAEDRUS" FORMS THE TRANSITIONAL POINT IN THE DEVELOPMENT OF PLATONISM FROM THE DIALOGUES BEFORE, AND THE DIALOGUES AFTER, THE "PHAEDRUS".

CHEN, ELLEN MARIE. THE MEANING OF 'TE' IN THE 'TAO TE CHING': AN EXAMINATION OF THE CONCEPT OF NATURE IN CHINESE TACISM. PHIL EAST WEST 23,457-469 O 73.

CHEN, ELLEN MARIE. THE ORIGIN AND DEVELOPMENT OF BEING (YU) FROM NON-BEING (WU) IN THE "TAO TE CHING". INT PHIL QUART 13,403-417 S 73.

ACCORDING TO THE "TAO TE CHING", BEING AT ITS INITIAL STAGE MARKING TAO'S RETURN MOVEMENT IS THE EXTREMELY SMALL BORN OF THE NOTHINGNESS OF TAO. AS THE EXTREMELY SMALL, BEING IS ALSO THE DARK, THE VAPOR MIXTURE, THE ONE OF NUMBERS, AND THE MOTHER OF THE WORLD. WHEN BEING GROWS AND BECOMES THE WORLD OF TEN THOUSAND THINGS, IT IS IDENTIFIED WITH THE GREAT. AS THE GREAT, BEING IS THE MANIFESTATION AS WELL AS A CO-PRINCIPLE OF NON-BEING, STILL DEPENDENT ON NON-BEING FOR ITS FUNCTIONING. IN ITS THIRD STAGE, BEING RECEDES AND RETURNS TO NON-BEING, THUS ALL THINGS RETURN TO THE NOTHINGNESS OF TAO. SINCE TAO MEANS CHANGE AND MOVEMENT, BEING ('YU') AS A PHASE OF TAO IS ALSO A CONTINUOUS MOVEMENT: INITIATING FROM WITHIN THE ABSOLUTE NOTHINGNESS ('WU'), IT GROWS AND BECOMES THE RELATIVE WORLD ('YU-WU'), ATTAINING ITS DESTINY BY RETURNING TO THE ABSOLUTE STILLNESS ('WU').

CHENG, CHUNG-YING. RELIGIOUS REALITY AND RELIGIOUS UNDERSTANDING IN CONFUCIANISM AND NEO-CONFUCIANISM. INT PHIL QUART 13,33-63 MR 73.

CHENG, CHUNG-YING. UNITY AND CREATIVITY IN WANG YANG-MING'S PHILOSOPHY OF MIND. PHIL EAST WEST 23,49-72 JA-AP 73.

CHERLIN, G L. ALGEBRAICALLY CLOSED COMMUTATIVE RINGS. J SYM LOG 38,493-499 S 73.

A COMMUTATIVE RING 'A' IS SAID TO BE ALGEBRAICALLY CLOSED IF EVERY FINITE SYSTEM OF POLYNOMIAL EQUATIONS AND INEQUATIONS IN ONE OR MORE VARIABLES WITH COEFFICIENTS IN 'A' WHICH HAS A SOLUTION IN SOME (COMMUTATIVE) EXTENSION OF 'A' ALREADY HAS A SOLUTION IN 'A'. THE MAIN RESULT IS THAT THERE IS AN A-SUB-3 SENTENCE TRUE IN ALL FINITELY GENERIC COMMUTATIVE RINGS AND IN NO INFINITELY GENERIC ONES. IT EXPRESSES THE STATEMENT "R/RADICAL (R) IS VON NEUMANN REGULAR." 'COROLLARY:' THE THEORY OF COMMUTATIVE RINGS HAS NO MODEL-COMPANION IN ROBINSON'S SENSE.

CHERLIN, G L. THE MODEL-COMPANION OF A CLASS OF STRUCTURES. J SYM LOG 37,546-556 S 72.

THE THEORY OF VARIOUS SORTS OF ALGEBRAICALLY CLOSED STRUCTURES HAS BEEN STUDIED INTENSIVELY BY ABRAHAM ROBINSON. WE DEVELOP THE THEORY OF ROBINSON'S "INFINITELY GENERIC" STRUCTURES FROM A NEW POINT OF VIEW, GENERALIZING IT SLIGHTLY IN THE PROCESS. MORE RECENT INFORMATION CONCERNING THE IDEAS INTRODUCED IN THIS ARTICLE IS FOUND IN THE DOCTORAL THESES OF J. HIRSCHFELD AND W. WHEELER (YALE, 1972).

CHERRY, CHRISTOPHER. REGULATIVE RULES AND CONSTITUTIVE RULES. PHIL QUART 23,301-315 O 73.

THE AUTHOR DISCUSSES THE FORMULAE DEVISED BY PROFESSOR J R SEARLE FOR DISTINGUISHING BETWEEN REGULATIVE AND CONSTITUTIVE RULES. HE CONCLUDES THAT THEY ARE IN VARIOUS RESPECTS INADEQUATE; THAT IT IS

UNCLEAR THAT A DISTINCTION BETWEEN TWO KINDS OF RULES CAN REALLY BE DRAWN; AND THAT THE RELATIONSHIP BETWEEN BRUTE AND INSTITUTIONAL FACTS CANNOT BE QUITE AS SEARLE SUPPOSES.

CHERRY, CHRISTOPHER. SCEPTICISM AND MORALITY. PHILOSOPHY 48,51-62 JA 73.

IT HAS BEEN ARGUED THAT THE NOTION OF MORAL SCEPTICISM AS A PURELY INTELLECTUAL POSITION IS INCOHERENT ON THE GROUNDS THAT IT WILL NECESSARILY TURN OUT TO BE SOMETHING ELSE, E.G., THE RATIONALIZATION OF SELFISHNESS. THIS CONFUSES TWO SENSES OF 'SCEPTICISM AS AN INTELLECTUAL POSITION': (A) TRADITIONAL HYPERBOLIC DOUBT; AND (B) A SCEPTICISM OF EXCLUSIVELY INTELLECTUAL PROVENANCE. (A) ALLOWS THE POSSIBILITY OF A MORAL SCEPTICISM WHICH 'MUST BE' PURELY INTELLECTUAL; TO DENY THIS IS TO TREAT MORAL SCEPTICISM AS A COUNTERPART OF EPISTEMOLOGICAL SCEPTICISM RATHER THAN AS A POSSIBLE EXEMPLIFICATION. (B) IS IRRELEVANT TO THE ISSUE, SINCE IT IGNORES THE DISTINCTION BETWEEN THE SOURCE AND THE LOGICAL STATUS OF AN ATTITUDE.

CHERRY, CHRISTOPHER. TWO VIEWS OF MORAL PRACTICES. ANALYSIS 33,118-123 MR 73.

THE ARTICLE DEALS WITH TWO ROLES ALLOCATED TO THE NOTION OF A PRACTICE (OR GAME) IN RECENT DISCUSSIONS OF THE RELATIONSHIP BETWEEN FACTS AND VALUES. IT ARGUES THAT THE NOTION HAS BEEN VARIOUSLY ABUSED AS A RESULT OF CONFUSIONS ABOUT THE RELATIONSHIP BETWEEN BRUTE AND INSTITUTIONAL ELEMENTS IN THE ANALYSIS OF CERTAIN OUGHT-STATEMENTS.

CHIDGEY, JOHN R. A NOTE ON TRANSITIVITY. NOTRE DAME J FORM LOG 14,273-275 AP 73.

THE CONJECTURE THAT PREFIXING CCPQCCRPCRQ AND SUFFIXING CCPQCCQRCPR ARE EQUIVALENT THEOREM FORMS OF TRANSITIVITY IN ANY REASONABLE CONTEXT IS SHOWN TO BE FALSE, USING MATRICES TO SHOW THEIR INDEPENDENCE IN TWO SUBSYSTEMS OF ANDERSON-BELNAP'S SYSTEM OF ENTAILMENT E. (EDITED).

CHIHARA, CHARLES S. ON ALLEGED REFUTATIONS OF MECHANISM USING GOEDEL'S INCOMPLETENESS RESULTS. J PHIL 69,507-526 21 S 72.

THIS PAPER PROVIDES AN ANALYSIS AND CRITICISM OF TWO WELL KNOWN ARGUMENTS WHICH MAKE USE OF GODEL'S INCOMPLETENESS THEOREMS: (1) THE ONE PUT FORWARD BY J.R. LUCAS WHICH PURPORTEDLY REFUTES MECHANISM; AND (2) P. BENACERRAF'S MORE RIGOROUS RECONSTRUCTION OF LUCAS' ARGUMENT WHICH SUPPOSEDLY SHOWS (ROUGHLY) NOT THAT I CANNOT BE A TURING MACHINE, BUT ONLY THAT IF I AM A TURING MACHINE I CANNOT KNOW MY OWN PROGRAM. THE AUTHOR MAKES CERTAIN DISTINCTIONS IN TERMS OF WHICH BOTH ARGUMENTS ARE ANALYZED TO BE EITHER FALLACIOUS OR IMPLAUSIBLE.

CHIHARA, CHARLES. OPERATIONALISM AND ORDINARY LANGUAGE REVISITED. PHIL STUD 24,137-156 MY 73.

IN "HUMAN BEINGS", "STUDIES IN THE PHILOSOPHY OF WITTGENSTEIN" (ED. BY P WINCH), J COOK PRESENTS A RADICAL SOLUTION TO THE PROBLEM OF OTHER MINDS AND THEN SUGGESTS THAT THIS TREATMENT OF THE PROBLEM IS TO BE FOUND IN THE WRITINGS OF WITTGENSTEIN. ACCORDING TO COOK'S INTERPRETATION, WITTGENSTEIN'S ANALYSIS OF THE PROBLEM DOES NOT INVOLVE IN ANY ESSENTIAL WAY ANY SPECIAL DOCTRINES ABOUT CRITERIA, NOR DOES IT COMMIT HIM TO ANY FORM OF BEHAVIORISM. IN THE COURSE OF ARGUING THESE THESES, COOK RAISES A NUMBER OF OBJECTIONS TO AN EARLIER PAPER I WROTE WITH J FODOR ENTITLED "OPERATIONALISM AND ORDINARY LANGUAGE: A CRITIQUE OF WITTGENSTEIN", "AMERICAN PHILOSOPHICAL QUARTERLY". IN THE PRESENT PAPER, I RESPOND TO COOK'S

ARTICLE BY ARGUING THAT HIS SOLUTION TO THE PROBLEM OF OTHER MINDS IS DEFECTIVE, BY POINTING OUT THAT SOME OF HIS OBJECTIONS ARE BASED ON MISREADINGS OF OUR PAPER, AND BY SHOWING HOW THE BULK OF HIS OBJECTIONS ARE SUPPORTED BY CONFUSED ARGUMENTS AND IMPLAUSIBLE INTERPRETATIONS OF WITTGENSTEIN'S WRITINGS.

CHIN, STEVE S. CHANGES IN THE MEANING OF THE TERM 'THE PEOPLE' (JEN-MIN) - AN EXAMPLE OF CONCEPTUAL REVOLUTION AS REFLECTED IN SEMANTIC EVOLUTION. STUD SOVIET THO 12,124-148 JE 72.

ANALYSIS OF THE USE OF THE KEY TERM 'THE PEOPLE' SHOWS THAT IT HAS VARIED BOTH SEMANTICALLY AND SYNTACTICALLY ALONG THE TIME-LINE OF THE EVOLUTION OF THE CPC.

CHIPMAN, LAUCHLAN. THINGS IN THEMSELVES. PHIL PHENOMENOL RES 33,489-502 JE 73.

AN ATTEMPT TO PROVIDE AN ELUCIDATION AND QUALIFIED DEFENCE OF KANT'S NOTION OF A THING IN ITSELF, AS IT FIGURES IN HIS "CRITIQUE OF PURE REASON AND THE PROLEGOMENA". IT IS ARGUED THAT A THING IN ITSELF IS A THING INSOFAR AS IT IS NOT EXHAUSTED BY ITS ACTUAL OR POTENTIAL APPEARINGS. SO UNDERSTOOD, IT IS A NOTION WHICH HAS A PLACE IN OUR ORDINARY CONCEPTUAL SCHEME. FURTHERMORE IT IS POSSIBLE TO MAKE SENSE OF KANT'S CLAIM THAT THE CATEGORIES DO NOT APPLY TO THINGS IN THEMSELVES: FOR SOME OF THE CATEGORIES KANT'S CLAIM IS TRUE.

CHISHOLM, RODERICK M AND KEIM, ROBERT G. A SYSTEM OF EPISTEMIC LOGIC. RATIO 14,99-115 D 72.

THE AUTHORS TAKE AS UNDEFINED THE EXPRESSION, "P IS EPISTEMICALLY PREFERABLE TO Q FOR S AT T", WHICH THEY INTERPRET AS REFERRING TO A RELATION THAT MAY HOLD AMONG A MAN'S BELIEVINGS ("HE BELIEVES H"), HIS DISBELIEVINGS ("HE BELIEVES NOT-H"), AND HIS WITHHOLDINGS ("HE BELIEVES NEITHER H NOR NOT-H"). SEVEN AXIOMS OF EPISTEMIC PREFERABILITY ARE SET FORTH FROM WHICH THE AUTHORS DEDUCE SOME 60 THEOREMS. SOME OF THESE THEOREMS ARE DESCRIBED AS "PYRRHONISTIC." SEVERAL FUNDAMENTAL EPISTEMIC CONCEPTS ARE DEFINED IN TERMS OF EPISTEMIC PREFERABILITY. AMONG THEM ARE THOSE SUGGESTED BY THE TERMS "SOME PRESUMPTION IN ITS FAVOR", "ACCEPTABLE", "BEYOND REASONABLE DOUBT", "EVIDENT", "CERTAIN", AND "COUNTERBALANCED".

CHISHOLM, RODERICK M. BEYOND BEING AND NONBEING. PHIL STUD 24,245-255 JL 73.

THE PAPER IS AN EXPOSITION AND A PARTIAL DEFENCE OF MEINONG'S DOCTRINE OF "AUSSERSEIN"--THE DOCTRINE ACCORDING TO WHICH THINGS THAT DON'T EXIST OR HAVE ANY KIND OF BEING AT ALL MAY YET HAVE CERTAIN PROPERTIES. IT IS ARGUED THAT THE DOCTRINE IS PLAUSIBLE IN THE LIGHT OF CERTAIN INTENTIONAL TRUTHS (E.G., "THE MOUNTAIN I AM THINKING OF IS GOLDEN") AND THAT THE MOST COMMON CRITICISMS OF IT REST UPON MISUNDERSTANDINGS.

CHISHOLM, RODERICK. PARTS AS ESSENTIAL TO THEIR WHOLES. REV METAPH 26,581-603 JE 73.

THE PAPER IS A DEFENCE OF "THE PRINCIPLE OF MEREOLOGICAL ESSENTIALISM". THE PRINCIPLE MAY BE FORMULATED BY SAYING: "FOR ANY WHOLE X, IF X HAS A CERTAIN THING Y AS ONE OF ITS PARTS, THEN Y AS PART OF X IN EVERY POSSIBLE WORLD IN WHICH X EXISTS." THE PRINCIPLE IS DEFENDED AGAINST SUCH OBJECTIONS AS "BUT SOME THINGS SURVIVE THE LESS OF SOME OF THEIR PARTS" AND "SOME THINGS ARE SUCH THAT THEY COULD HAVE HAD PARTS OTHER THAN THE ONES THEY DO HAVE." IN THE COURSE OF THE DEFENCE, A DISTINCTION IS MADE BETWEEN 'PRIMARY OBJECTS' AND 'NONPRIMARY OBJECTS'. IT IS CONTENDED THAT WHATEVER CAN BE TRULY SAID ABOUT THE UNREALIZED POSSIBILITIES OF NONPRIMARY OBJECTS (SUCH THINGS AS MIGHT BE DESIGNATED BY ("MY AUTOMOBILE") CAN

BE FORMULATED MORE PRECISELY BY REFERENCE TO THE UNREALIZED POSSIBILITIES OF PRIMARY OBJECTS. IT IS ARGUED THAT THE ABOVE POINTS THROW LIGHT, NOT ONLY UPON THE THEORY OF POSSIBILITY, BUT ALSO UPON A NUMBER OF OTHER FUNDAMENTAL METAPHYSICAL PROBLEMS.

CHOMSKY, NOAM. COMMENTS ON HERRNSTEIN'S RESPONSE. COGNITION 1,407-418 1972.

CHOMSKY, NOAM. PSYCHOLOGY AND IDEOLOGY. COGNITION 1,11-46 1972.

CHOPRA, Y N. DESIRE AND CAPACITY. CAN J PHIL 3,115-119 S 73.

CHOPTIANY, LEONARD. A CRITIQUE OF JOHN RAWLS'S PRINCIPLES OF JUSTICE. ETHICS 83,146-150 JA 72.

IN HIS ARTICLES ON JUSTICE, JOHN RAWLS HAS ATTEMPTED TO FORMULATE A CONTRACT THEORY SUCH THAT RATIONAL EGOISTS, IN THE PURSUIT OF THEIR OWN ENDS, WILL DECIDE UPON AND FOLLOW CERTAIN RULES OF JUSTICE. IT IS ARGUED THAT THIS ATTEMPT TO GROUND MORALITY IN EGOISM MUST FAIL, AND HENCE THAT A CORNERSTONE OF RAWLS'S THEORY IS UNSOUND.

CHRISTENSEN, DARREL E. HEGEL AND THE CONTEMPORARY CRISIS OF AUTHORITY. IDEAL STUD 3,117-132 MY 73.

DRAWING MOST SPECIFICALLY UPON HEGEL'S PHENOMENOLOGICAL ACCOUNTS OF "LORDSHIP AND BONDAGE" AND "THE REALIZATION OF RATIONAL SELF-CONSCIOUSNESS THROUGH ITS OWN ACTIVITY", IN HIS "PHENOMENOLOGY OF MIND", A CONCEPT OF AUTHORITY IS CONSTRUCTED ON HEGELIAN LINES. AN ATTEMPT IS THEN MADE TO EXHIBIT THE EXPLANATORY POWER OF THIS CONCEPT BY ITS APPLICATION TO AN ACCOUNT OF SOME RECENT MANIFESTATIONS OF WHAT HAS SOMETIMES BEEN ASSAYED TO BE THE CONTEMPORARY CRISIS OF AUTHORITY.

CHRISTENSEN, NIELS EGMONT. DOUBTS ABOUT MATHEMATICAL LOGIC. DAN YRBK PHIL 7,7-12 1970.

IN ANSWER TO A PAPER "THE LOGIC OF MATHEMATICS AND MATHEMATICAL LOGIC" (SAME VOLUME) BY STIG ANDUR PETERSEN WHO CRITICIZES AN EARLIER WORK OF MINE, I REARGUE THAT MATHEMATICAL LOGIC IS UNSATISFACTORY DUE TO ITS INESCAPABLE INTERPRETATION OF 'OR' AND 'IF' AS TRUTH-FUNCTIONAL CONNECTIVES. IN PARTICULAR, THE WEAKNESS OF THESE CONNECTIVES WILL IN SOME, MAINLY NEGATED, CONTEXTS LEAD FROM A TRUE PREMISE TO A FALSE CONCLUSION.

CHRISTENSEN, WILLIAM. SARTRE'S INTERPRETATION OF CONSCIOUSNESS AS SPONTANEOUS. PHIL STUD (IRELAND) 21,172-185 1973.

CHRISTIAN, WILLIAM. THE MORAL ECONOMICS OF TOM PAINE. J HIST IDEAS 34,367-380 JL-S 73.

CHRISTOFF, DANIEL. REFLEXIONES SUR L'OUVERTURE A L'EXPERIENCE. REV INT PHIL 24,587-594 1970.

CHROUST, ANTON-HERMANN. "MYSTICAL REVELATION" AND "RATIONAL THEOLOGY" IN ARISTOTLE'S "ON PHILOSOPHY. TIJDSCHR FILOSOF 34,500-512 S 72.

IN HIS "ON PHILOSOPHY" ARISTOTLE STATES THAT MAN'S KNOWLEDGE OF GOD, THE GODS OR THE DIVINE ORIGINATED EITHER WITH DIRECT AND PERSONAL 'MYSTICAL REVELATION,' INSPIRATION OR THE PROPHETIC POWERS OF THE SOUL, OR WITH THE THOUGHTFUL CONTEMPLATION OF THE WONDROUS AND ORDERLY UNIVERSE, THAT IS, WITH THE INFERENTIAL REALIZATION, BASED ON REASONING, THAT THIS COSMIC ORDERLINESS MUST BE THE HANDIWORK OF A SUPREME ARTIFICER. IN THE FIRST CASE THE BELIEVER IS A 'PASSIVE RECIPIENT' OF 'REVELATION,' IN THE SECOND HE 'ACTIVELY' REASONS FROM THE ARTIFACT TO THE ARTIFICER.

CHROUST, ANTON-HERMANN. ARISTOTLE'S 'ON PHILOSOPHY'. LAVAL THEOL PHIL 29,19-22 F 73.

CICERO, "DE NATURA DEORUM" II. 37. 95-96, HAS BEEN CALLED A FRAGMENT OF ARISTOTLE'S "ON PHILOSOPHY" BY V ROSE, R WALZER, W D ROSS AND M UNTERSTEINER. THERE EXIST SOME UNDENIABLE SIMILARITIES BETWEEN THIS PASSAGE FROM CICERO AND ARISTOTLE, "METAPHYSICS" 982 B 12 FF. BOTH PASSAGES STATE OR IMPLY THAT ONLY AFTER THEY HAD ATTAINED A CERTAIN LEVEL OF MATERIAL CULTURE MEN BEGAN TO PHILOSOPHIZE (AND TO ENGAGE IN THEOLOGICAL SPECULATION). MEN WHO ARE ACQUAINTED WITH THE ARTS (SCULPTURE, PAINTING AND ARCHITECTURE) REALIZE THAT THE LATTER ARE THE PRODUCT OF DELIBERATE AND INTELLIGENT 'TECHNE' RATHER THAN THE RESULT OF "NATURE" OR ACCIDENT. THE ARTFUL VISIBLE UNIVERSE IN ITS PERFECTION, TOO, MUST BE THE DELIBERATE PRODUCT OF AN INTELLIGENT 'TECHNE', THAT IS, THE PERFECT ARTIFACT OF A PERFECT ARTIFICER. THIS BEING SO, "METAPHYSICS" 982 B 12 FF. MAY ALSO BE CONSIDERED A FRAGMENT OF THE "ON PHILOSOPHY".

CHROUST, ANTON-HERMANN. ARISTOTLE'S ALLEGED "REVOLT" AGAINST PLATO. J HIST PHIL 11,91-94 JA 73.

THERE EXISTS A TRADITION THAT IN A TRUE "HIPPY FASHION" ARISTOTLE REVOLTED AGAINST PLATO. THIS TRADITION PROBABLY SERVED EITHER OF TWO PURPOSES: (I) THE "FRIENDS" OF ARISTOTLE WISHED TO PROVE BY THIS STORY THAT INTELLECTUALLY THE STAGIRITE OWED NOTHING TO PLATO; AND (II) THE DETRACTORS OF ARISTOTLE INTENDED TO PROVE BY THIS STORY THAT HE WAS AN UNGRATEFUL PERSON WHO DID NOT DESERVE TO SUCCEED PLATO IN THE SCHOLARCHATE OF THE ACADEMY.

CHROUST, ANTON-HERMANN. LATE HELLENISTIC "TEXTBOOK DEFINITIONS" OF PHILOSOPHY. LAVAL THEOL PHIL 28,15-25 F 72.

IN THEIR EFFORTS TO PRODUCE WHAT MIGHT BE CALLED 'INTRODUCTIONS' TO THE STUDY OF PHILOSOPHY OR PHILOSOPHICAL 'TEXT BOOKS', SEVERAL LATE-HELLENISTIC OR NEO-PLATONIC AUTHORS AND COMMENTATORS DEVISED WHAT THEY CONSIDERED TO BE THE SIX BASIC DEFINITIONS OF PHILOSOPHY. THESE SIX DEFINITIONS, WITH SOME MODIFICATIONS, INFLUENCED FOR CENTURIES TO COME THE HISTORY AND DEVELOPMENT OF WESTERN PHILOSOPHY.

CHRYSSIDES, GEORGE D. ABRAHAM'S FAITH. SOPHIA 12,10-16 AP 73.

AN ATTEMPT IS MADE HERE TO SUBMIT TO LINGUISTIC ANALYSIS KIERKEGAARD'S CLAIM IN "FEAR AND TREMBLING" THAT FOR ABRAHAM THE ETHICAL WAS "TELEOLOGICALLY SUSPENDED", AND THAT HIS ACTION, WHILE COMMENDABLE, WAS NOT MORALLY COMMENDABLE. SOME PRIMA FACIE INTERPRETATIONS OF THIS CONTENTION ARE CONSIDERED, AND THE THESIS IS ADVANCED THAT, ON KIERKEGAARD'S VIEW, LANGUAGE WHICH EXPRESSES RELIGIOUS DUTIES IS NON-UNIVERSALIZABLE, IN CONTRAST WITH THE CLAIMS CONCERNING THE UNIVERSALITY OF MORAL LANGUAGE MADE BY KANT AND R M HARE. KIERKEGAARD'S VIEW THAT LANGUAGE CAN BE "PARTICULAR" RATHER THAN "UNIVERSAL" IS EXAMINED AND REJECTED.

CHUBB, J N. PRESUPPOSITIONS OF RELIGIOUS DIALOGUE. RELIG STUD 8,289-310 D 72.

CHUBB, JEHANGIR N. COMMITMENT AND JUSTIFICATION: A NEW LOOK AT THE ONTOLOGICAL ARGUMENT. INT PHIL QUART 13,335-346 S 73.

THE TRUTH UNDERLYING THE ONTOLOGICAL ARGUMENT STILL AWAITS DISCOVERY. THE TRADITIONAL AND CONTEMPORARY FORMULATIONS OF ANSELM'S MODAL ARGUMENT HAVE ADOPTED THE WRONG MODEL BY PROCEEDING 'MORE GEOMETRICO', THUS SEEKING TO PROVIDE A RATIONAL 'FOUNDATION' FOR FAITH. THERE IS ALSO THE FAILURE TO REALIZE THAT ONTOLOGICAL MODALITY CANNOT BE KNOWN DIRECTLY BUT ONLY THROUGH LOGICAL MODALITY AS ITS OBJECTIVE CORRELATE. A PROPER FORMULATION OF THE ONTOLOGICAL ARGUMENT INVOLVES A REVISION OF THE CONCEPT OF RATIONALITY. THE

JUSTIFICATION OF RELIGIOUS BELIEF IS DEDUCED NOT FROM AN ABSTRACT CONCEPT OF GOD BUT FROM THE RELIGIOUS ATTITUDE WHICH IS ORGANICALLY RELATED TO THE CONCEPT OF GOD. THE JUSTIFICATION IS THUS SEEN TO BE 'INTERIOR' AND NOT 'ANTERIOR' TO RELIGIOUS FAITH. THE TRUE PRINCIPLE OF THE ONTOLOGICAL ARGUMENT MAY BE STATED THUS: A TOTAL, UNCONDITIONAL AND UNQUESTIONING COMMITMENT TO A BEING, 'IF IT IS REQUIRED BY THE CONCEPT OF THAT BEING', IS SELF-JUSTIFYING.

CHURCH, ALONZO. OUTLINE OF A REVISED FORMULATION OF THE LOGIC OF SENSE AND DENOTATION (PART I). NOUS 7,24-33 MR 73.

THIS PAPER OUTLINES A REVISION OF THE FORMULATION WHICH APPEARED IN 1951 IN THE AUTHOR'S "A FORMULATION OF THE LOGIC OF SENSE AND DENOTATION" IN STRUCTURE, METHOD, AND MEANING, ESSAYS IN HONOR OF HENRY M SHEFFER. PART I DESCRIBES A CLASS OF MODELS ALONG THE LINES OF THE NOW FAMILIAR 'POSSIBLE WORLDS' APPROACH, WHICH WILL BE USED TO CONTROL THE AXIOMS FOR ALTERNATIVE (2) AND THEN GIVE DETAILS OF THE PARTICULAR MODEL 2-2.

CHURCHILL, LARRY R. FLEW, WISDOM AND POLANYI: THE FALSIFICATION CHALLENGE REVISITED. INT J PHIL RELIG 3,185-194 FALL 72.

CIAFRE, GUISEPPE. OSSERVAZIONI INTORNO AD UN RECENTE STUDIO SULLE INTERPRETAZIONI CROCIANE . G CRIT FILOSOF ITAL 53,273-282 AP-JE 72.

ESPOSIZIONE ESSENZIALE E COMMENTO DELL'OPERA DI V STELLA, "IL GIUDIZIO SU CROCE", PESCARA 1971, CHE ESAMINA BIBLIOGRAFIA ITALIANA SUL CROCE DEGLI ANNI '50 E '60 ED APPARE GUIDATA DAL CONCETTO CHE IL VITALISMO, MOSTRATOSI IN CROCE PARTICOLARMENTE NEI TARDI "SCHIARIMENTI FILOSOFICI", SIA SEMPRE DA RICONDURSI, NELLA CONSIDERAZIONE DEL GENERALE PENSIERO CROCIANO, PUR FATICOSAMENTE ALLA CIVILTA, CHE PER ESSERE RAZIONALE E MORALE, NON PER QUESTO E MENO VIVAMENTE UMANA E CONCRETA.

CIARAVOLO, PIETRO. RAGIONE E SOCIALITA. SAPIENZA 24,477-482 O-D 71.

L'AUTORE SOTTOPONE LARRAGIONE AD UN PROCESSO "DEMITIZZATORE" SCOPRENDOLA, SUL PIANO PSICO-TEORETICO, COME UNA TRA LE TANTE FUNZIONI CHE, A RAPPORTO PARIETARIO, ENTRANO NELLA DINAMICA DELLA PERSONA UMANA. INOLTRE RILEVA CHE LA RAGIONE ESAURISCE IL SUO COMPITO NELL'USO SINTATTICO DELL'ASTRATTO CHE FA DA FONDAMENTO DEL LINGUAGGIO.

CIARDO, MANLIO. PUDICIZIA DELL'ART: L'ARTE COME ESPRESSIONE DI UMANESIMO TOTALE. RIV STUD CROCE 10,18-27 JA-MR 73.

IL PROF. CIARDO DEFINISCE IL CRITERIO DELLA DISTINZIONE TRA CIO CHE E VERA E GENUINA ARTE E CIO CHE, INVECE, E PSEUDO-ARTE. ORBENE, SECONDO IL PROF. CIARDO, IL CRITERIO DELLA SUDDETTA DISTINZIONE CONSISTE NEL DISCERNERE LA DIFFERENZA FONDAMENTALE TRA L'ESPRESSIONE, CHE E TRASFIGURAZIONE FANTASTICA DELLO STATO D'ANIMO DELL'ARTISTA E CHE, PER CIO STESSO, E SEMPRE PURA, E QUINDI, DI PER SE, GIA IMMUNE DA OGNI GIUDIZIO DI VALUTAZIONE MORALE, DA UN LATO, E L'ESPRESSIONE CHE E FALSA O SOLO PARVENTE IMMAGINE POETICA, PERCHE NIENT'ALTRO, COM'EGLI DICE, CHE "PAROLA-COSA", DALL'ALTRO, VALE A DIRE, NIENT'ALTRO CHE LA PAROLA CHE, AI FINI DELLA SIGNIFICAZIONE QUOTIDIANA, E COME INCROSTATA NELLA COSA, E CHE, PERTANTO, DESTINATA A RIMANERE, SOLO E SEMPRE, COMPIACIUTA, E QUINDI PUR IMMORALE REGISTRAZIONE VISIVA-FOTOGRAFICA DI BRUTE E GREZZE SENSAZIONI; COME TALE, ESSA E SEMPRE FUORI DELLA REGIONE DELLO SPIRITO COME ATTO DI AUTOCONTEMPLAZIONE FANTASTICA, E, QUINDI, PUR GIA MORALMENTE PURA, DELLA GENUINA POESIA. COME VERIFICA DI TAL CRITERIO, SI CITANO PASSI DI CAPOLAVORI DELLA LETTERATURA UNIVERSALE. (DANTE, SHAKESPEARE, MANZONI, LA BIBBIA).

CLACK, R JEROLD. CHISHOLM AND HUME ON OBSERVING THE SELF. PHIL PHENOMENOL RES 33,338-348 MR 73.

CHISHOLM HAS RECENTLY ATTACKED HUME'S VIEW THAT THE SELF IS UNOBSERVABLE. I ARGUE, CONTRA CHISHOLM, (1) THAT HUME DID NOT MAKE A CONCEPTUAL ERROR IN HIS NOTION OF WHAT CONSTITUTES THE IDEA OF THE SELF, (2) THAT HUME DID NOT CONTRADICT HIMSELF IN ASSERTING THAT HE (A SELF) CANNOT LOCATE HIS SELF WITHIN EXPERIENCE, AND (3) THAT AWARENESS OF PARTICULAR MENTAL DATA DOES NOT ENTAIL SELF-AWARENESS. I CONCLUDE THAT NEITHER CHISHOLM NOR HUME EXHIBITS AWARENESS OF THE UNIQUE CHARACTER OF SELF-OBSERVATION.

CLAGGERBAUGH, KENNETH C. INDIVIDUATION IN THE ONTOLOGY OF DUNS SCOTUS. FRAN STUD 32,65-73 1972.

THE SCOTISTIC SOLUTION TO THE PROBLEM OF INDIVIDUATION REQUIRES A SPECIAL INDIVIDUATING ENTITY. SCOTUS' DECISION TO ENRICH HIS ONTOLOGY IN THIS WAY RESTS UPON AN INTERRELATED SET OF BELIEFS ABOUT THE INADEQUACIES OF CERTAIN WAYS OF SOLVING THE PROBLEM OF INDIVIDUATION WITHOUT THIS ENTITY, THE ARGUMENTS WHICH CAN BE MUSTERED ON BEHALF OF HIS OWN SOLUTION, AND FINALLY THE COMPATIBILITY OF HIS ONTOLOGY WITH CERTAIN TRADITIONAL POSITIONS. IN THE THREE SECTIONS OF THIS PAPER I ENDEAVOR TO PRESENT THESE BELIEFS AND TO SHOW HOW SCOTUS USES THEM IN SUPPORTING HIS OWN SOLUTION TO THE PROBLEM OF INDIVIDUATION.

CLAIBORNE, JOHN H. LAUGHTER AND THE THEORY OF ACTION. S J PHIL 10,343-352 FALL 72.

THE PAPER SURVEYS THE RANGE OF DESCRIPTIONS APPLICABLE TO INSTANCES OF LAUGHING AND ARGUES THAT THESE ASSEMBLE SO MANY MATERIALS FOR EXPLAINING LAUGHTER IN TERMS OF THE DEDUCTIVE-NOMOLOGICAL MODEL OF EXPLANATION. THE CONCEPT OF LAUGHTER IS ANALYZED IN TERMS OF ATTENTION TO AN OBJECT WHICH CAUSES A DISTINCT RANGE OF PHYSIOGNOMICAL EXPRESSIONS. IT IS ARGUED THAT EVERY CASE OF LAUGHTER THAT IS AN ACTION IS A CASE OF AN INTENTIONAL ACTION; THOUGH THE STANDARD CASE, 'OUTBURST LAUGHTER', MAY BE NEITHER INTENTIONAL NOR AN ACTION BUT A PASSION. A DISCUSSION OF SIMPLE SORTS OF REASONS IN CONNECTION WITH LAUGHTER MAKES IT PLAIN THAT ONE MAY BE RESPONSIBLE FOR HIS LAUGHTER.

CLAIX, RENE. LE STATUT ONTOLOGIQUE DU CONCEPT DE "SUJET" SELON LA METAPHYSIQUE D'ARISTOTE. REV PHIL LOUVAIN 70,335-359 AG 72.

LA DEFINITION DE LA SUBSTANCE COMME SUJET A ETE TRADITIONNELLEMENT TENUE POUR UNE DES AFFIRMATIONS ALLANT DE SOI, SINON BANALES, DE LA METAPHYSIQUE ARISTOTELICIENNE. LE PROPOS DE LA PRESENTE ETUDE EST DE DETRUIRE LE PRETENDU CARACTERE D'EVIDENCE PREMIERE DE CETTE DEFINITION EN MONTRANT QU'EN ELLE IL Y VA DU SENS MEME DE LA METAPHYSIQUE ARISTOTELICIENNE: CONFERER LE PRIMAT ONTOLOGIQUE AU SUJET DERNIER DE LA PREDICATION SANS QU'IL EN RESULTE QUE LA SUBSTANCE S'IDENTIFIE A LA MATIERE.

CLARK JR, WALTER H. SKILL AND ART IN TEACHING LITERATURE. J AES EDUC 7,23-36 JA 73.

ARGUES THAT READING AND WRITING ARE ARTS, NOT SKILLS. DRAWS IMPLICATIONS FOR TEACHING AFTER INVESTIGATING QUESTION OF WHAT IT IS TO BE A SKILL, AN ART.

CLARK, IAN D. AN AXIOMATISATION OF QUANTUM LOGIC. J SYM LOG 38,389-392 S 73.

QUANTUM LOGIC HAS MAINLY BEEN TREATED AS AN ALGEBRA DERIVED FROM QUANTUM MECHANICS. QUITE SOUND ASSUMPTIONS FOR THE SECOND MAKE THE FIRST AN ORTHOMODULAR POSET. ANOTHER ASSUMPTION - OPEN TO QUESTION

= MAKES QUANTUM LOGIC ISOMORPHIC TO THE CLOSED SUBSPACES OF A SEPARABLE HILBERT SPACE AND A FORTIORI, AN ORTHOMODULAR LATTICE. MY ARTICLE ASSUMES THAT QUANTUM LOGIC IS AN ORTHOMODULAR LATTICE AND FINDS AN AXIOM SYSTEM CHARACTERISTIC OF THIS ALGEBRA. J. KOTAS DOES THE SAME FOR MODULAR LATTICES WHILST M FRIEDMAN AND C GLYMOUR GIVE AN AXIOM SYSTEM FOR ORTHOMODULAR ONES WHICH DIFFERS FROM MINE IN THAT IT CONSISTS MAINLY OF RULES OF INFERENCE AND CONTAINS CONSTANTS.

CLARK, ORVILLE. THE OPTICS OF NOTHINGNESS. PHIL TODAY 16,243-253 WINT 72.

"THE OPTICS OF NOTHINGNESS" ATTEMPTS TO LOOK AT THE PROBLEM OF NIHILISM FROM A DIFFERENT PERSPECTIVE. THE DISCUSSION IS PLACED IN THE CONTEXT OF THE QUESTION: WHAT DOES NOTHING LOOK LIKE? "THE DARK NIGHT OF THE SOUL" BY ST. JOHN OF THE CROSS PROVIDES AN "OPTICS" FOR VIEWING NOTHINGNESS. NIETZSCHE'S "WILL-TO-POWER" AND HEGEL'S "PHENOMENOLOGY OF MIND" ARE RE-INTERPRETED THROUGH THIS "OPTICS." THE LAST PART OF THE ESSAY DISCUSSES HEIDEGGER'S "THE QUESTION OF BEING" AND THE ROLE OF MAN IN THE ADVENT OF NIHILISM. MAN IS DEFINED AS THE INTERSECTION OF BEING AND NOTHING AND THUS AS "THE PLACE HOLDER OF NOTHINGNESS." I CONCLUDE THAT MAN HIMSELF IS THE LOOK OF NOTHING.

CLARK, ROMANE. SENSUOUS JUDGMENTS. NOUS 7,45-56 MR 73.

THIS PAPER IS CONCERNED WITH THE REFERENCE OF CERTAIN SIMPLE PERCEPTUAL JUDGMENTS. IT IS CRITICAL OF VIEWS, ASSOCIATED WITH THE WRITINGS OF PROFESSORS AUNE, GEACH, AND SELLARS, THAT SENSE IMPRESSIONS HAVE NO COGNITIVE OR CONCEPTUAL STATUS.

CLARKE, DESMOND M. TWO ARGUMENTS AGAINST THE IDENTITY THEORY OF MIND. PHIL STUD (IRELAND) 21,100-110 1973.

SOME ORDINARY LANGUAGE PHILOSOPHERS OBJECT THAT THE IDENTITY THEORY OF MIND CAN BE SHOWN, A PRIORI, TO BE EITHER FALSE OR MEANINGLESS. THUS, IT IS FALSE TO IDENTIFY THE REFERENTS OF DIFFERENT TYPES OF LINGUISTIC CATEGORIES; IT IS MEANINGLESS TO PROPOSE A CONTINGENT IDENTITY WHICH CANNOT BE EMPIRICALLY TESTED. BOTH OBJECTIONS ARE REJECTED. OUR ORDINARY LANGUAGE ABOUT THE WORLD CANNOT DECIDE THE LIMITS OF FUTURE SCIENTIFIC THEORIES.

CLARKE, J J. PERSONS, THOUGHTS AND BRAINS. CAN J PHIL 3,89-104 S 73.

CLARKE, THOMPSON. THE LEGACY OF SKEPTICISM. J PHIL 69,754-769 9 N 72.

CLAY, DISKIN. SOCRATES' MULISHNESS AND HEROISM. PHRONESIS 17,53-60 1972.

SOCRATES' DEMONSTRATION (AP. 26E6-28D5) OF THE ABSURDITY OF MELETUS' CHARGE THAT HE IS AN ATHEIST AND HIS STATEMENT OF HIS RESOLVE TO FACE DEATH ARE CONNECTED BY DEEP BONDS OF THOUGHT: ONE IS IMPLICIT IN THE PROPORTIONAL SCHEME LINKING DAEMONS, MULES, AND HEROES; THE OTHER IN SOCRATES' QUOTATION FROM THE "ILIAD" (18.98) WHICH INTRODUCES FERA AND THE THEME OF THE 'PHTHONOS' OF THE CITY AGAINST DAEMON AND PHILOSOPHER.

CLAY, ROBERT E. TWO RESULTS IN LESNIEWSKI'S MEREOLOGY. NOTRE DAME J FORM LOG 14,559-564 O 73.

THE FIRST RESULT IS THAT "A IS THE MEREOLOGICAL CLASS OF E IF AND ONLY IF A IS A AND FOR ALL B, E IS CONTAINED IN THE ELEMENTS OF B IF AND ONLY IF A IS AN ELEMENT OF B" CAN BE PROVED WITHOUT THE AID OF AUXILIARY DEFINITIONS. A DIRECT PROOF IS GIVEN. THE SECOND RESULT IS THAT THE MAIN THEOREMS OF: "THE RELATION OF WEAKLY DISCRETE TO SET AND EQUINUMEROSITY IN MEREOLOGY," "NOTRE DAME JOURNAL OF FORMAL LOGIC," VOLUME VI (1965), PAGES 325-340, STILL HOLD WHEN THE

ORIGINAL DEFINITION OF CLASS IS REPLACED BY THE CHARACTERIZATION GIVEN IN THE FIRST RESULT. (EDITED).

CLEGG, JERRY S. SELF-PREDICATION AND LINGUISTIC REFERENCE IN PLATO'S THEORY OF THE FORMS . PHRONESIS 18,26-43 1973.

BECAUSE OF ITS PARADOXICAL QUALITY, MANY EFFORTS HAVE BEEN MADE TO EXPLAIN AWAY THE APPARENT CLAIM BY PLATO THAT HIS FORMS HAVE THE PROPERTIES THEY ARE THE FORMS FOR. THESE EFFORTS CONFLICT WITH TOO MANY CONTRAL AND UNSURRENDERED PLATONIC DOCTRINES TO BE PLAUSIBLE. THEY ALSO IGNORE THE STEPS PLATO TAKES TO DEFEND HIS POSITION. HIS FORMS, THEREFORE, SHOULD BE UNDERSTOOD AS HAVING IN FULL MEASURE THE PROPERTIES THEY ARE THE FORMS FOR.

COADY, C A J. TESTIMONY AND OBSERVATION. AM PHIL QUART 10,149-155 AP 73.

COBB JR, JOHN B AND SHERBURNE, DONALD W. REGIONAL INCLUSION AND THE EXTENSIVE CONTINUUM. PROCESS STUD 2,277-295 WINT 72.

COBB: WHITEHEAD'S GOD CAN BE RELATED TO OCCASIONS BY MEANS OF NONCONTINUOUS PREHENSION, OR DIRECTLY BY REGIONAL INCLUSION. COORDINATE DIVISIBILITY OF THE EXTENSIVE CONTINUUM DOES NOT UNDERMINE THE INDIVISIBILITY OF THE SUBJECTIVE UNITY OF OVERLAPPING OCCASIONS. SHERBURNE: CONTRA COBB, REGIONS DO COME INTO BEING, BEING INTRINSICALLY BOUND UP WITH THE STANDPOINTS WHICH ACTUALIZE THE EXTENSIVE CONTINUUM. IN THEIR ACTUALITY REGIONS ARE INDIVISIBLE, THOUGH THEY MIGHT HAVE BEEN DIVIDED. IF THE EXTENSIVE CONTINUUM IS ACTUALLY INCREASED BY THE EMERGENCE OF NEW OCCASIONS, REGIONAL INCLUSION SUPPOSES THE SAME REGION TO BE CREATED OUT OF NOTHING TWICE. COBB: SHERBURNE PROPOSES TO ASSIMILATE THE EXTENSIVE CONTINUUM TO REAL POTENTIALLY, FINDING THE LOCUS OF POTENTIALITY IN THE INDIVIDUAL OCCASIONS AS THEY ARISE. BUT THE EXTENSIVE CONTINUUM IS REALLY THE COORDINATION OF ALL REAL POTENTIALITIES PER SE, PAST, PRESENT, AND FUTURE.

COBB JR, JOHN B AND SHERBURNE, DONALD W. REGIONAL INCLUSION AND PSYCHOLOGICAL PHYSIOLOGY. PROCESS STUD 3,27-40 SPR 73.

A DEBATE BETWEEN TWO DIFFERENT WAYS OF CONSTRUING PSYCHOLOGICAL PHYSIOLOGY WITHIN A WHITEHEADIAN FRAMEWORK. COBB: SHERBURNE OFFERS A POSSIBLE INTERPRETATION OF WHITEHEAD'S PSYCHOLOGICAL PHYSIOLOGY, BUT IT IS IMPLAUSIBLE TO SUPPOSE THAT SENSATIONS FROM DIFFERENT SOURCES, SUCH AS SEEING AND HEARING, MUST BE SUCCESSIVE AND INTERMITTENT. THE UNITY OF OUR SENSATIONS POINTS RATHER TO THE MIND AS INCLUDING WITHIN ITS EXPERIENCE ALL THE ACTIVITIES OF THE BRAIN-OCCASIONS. SHERBURNE: A NON-SOCIAL NEXUS TANGENTIALLY INHERITING FROM MANY SENSORY SOURCES MEETS COBB'S OBJECTIONS, WHILE HIS MODEL OF INCLUSION FAILS TO EXPLAIN THE CONSCIOUS/UNCONSCIOUS DISTINCTION, LAPSES IN MEMORY, AND THE REMEMBRANCE OF PERSISTENT PAIN WE WERE NOT ORIGINALLY AWARE OF. COBB: CONCEIVING OF THE MIND AS A DOMINANT INCLUSIVE OCCASION DOES NOT ENTAIL THAT ALL OF ITS FEELINGS ARE CONSCIOUS. EVEN ON SHERBURNE'S MODEL THE PRESIDING OCCASION CANNOT BE FULLY CONSCIOUS, SINCE IT IS UNAWARE OF ITS LOCATION OR MOVEMENT WITHIN THE BRAIN. CAN THE DOMINANT OCCASION MOVE ABOUT RAPIDLY ENOUGH IN THE BRAIN TO ACCOUNT FOR OUR ABILITY TO SYNTHESIZE PERCEPTION AND MEMORY? WHAT SORT OF EMPIRICAL CHECKS OF THE THEORY WOULD BE ACCEPTABLE?

COBB JR, JOHN B. NATURAL CAUSALITY AND DIVINE ACTION. IDEAL STUD 3,207-222 S 73.

DIVINE ACTION ENTAILS SOME FORM OF CAUSALITY. RECENT THEOLOGY HAS EMPLOYED ALL FOUR OF ARISTOTLE'S CAUSES IN ITS VARIED ATTEMPTS TO PICTURE GOD AS ACTING, BUT EFFICIENT CAUSE REMAINS DECISIVE. EFFICIENT CAUSE CAN MEAN EITHER GROUNDS OF PREDICTION OR ACTUAL

INFLUENCE, BUT ONLY THE SECOND MEANING CAN APPLY TO GOD'S RELATION TO THE WORLD. GOD'S EFFICIENT CAUSALITY CONSISTS CHIEFLY IN RENDERING EFFECTIVE AN APPROPRIATE AND CREATIVE FINAL CAUSATION. ANALYSIS OF HUMAN EXPERIENCE CAN DISPLAY THE PRESENCE OF THIS DIVINE ACTION.

COBB, R ALLAN. THE PRESENT PROGRESSIVE PERIPHRASIS AND THE METAPHYSICS OF ARISTOTLE. PHRONESIS 18,80-90 1973.

THE THESIS OF THIS PAPER IS THAT ARISTOTLE INTRODUCES FOR THE FIRST TIME IN THE HISTORY OF THE GREEK LANGUAGE THE PROGRESSIVE SENSE FOR THE PRESENT PERIPHRASIS IN ORDER TO ESTABLISH A NEW METAPHYSICAL THEORY--VIZ., THE THEORY OF THE EQUIVOCATION OF BEING. USING THE PRESENT PERIPHRASIS IN THE PROGRESSIVE SENSE ALLOWS ARISTOTLE TO EXPRESS THE VIEW THAT EVEN CONTINUOUS ACTIVITY IS A FORM OF THE BEING OF A SUBSTANCE, AS AGAINST THE PLATONIC VIEW THAT BEING IS INCOMPATIBLE WITH CONTINUOUS CHANGE. HAVING DISCUSSED THE HISTORICAL GRAMMAR AND LOGIC OF THE PRESENT PROGRESSIVE PERIPHRASIS (E.G., IN ENGLISH 'JONES IS WALKING TO THE SCOTT LIBRARY'), I GO ON TO INTERPRET THE DIFFICULT PASSAGE IN "METAPHYSICS" DELTA 7, 1017A22-30, WHERE ARISTOTLE ASSERTS THAT 'A MAN IS WALKING' DOES NOT DIFFER FROM 'A MAN WALKS'.

COBURN, ROBERT C. SOME REFLECTIONS ON QUANTIFIED EPISTEMIC LOGIC. CAN J PHIL 2,233-247 D 72.

THE AIM OF THE PAPER IS TO SHOW THAT HINTIKKA'S ATTEMPT, IN THE SIXTH CHAPTER OF KNOWLEDGE AND BELIEF, TO EXTEND THE SYSTEM DEVELOPED EARLIER SO AS TO PERMIT THE ASSOCIATION OF QUANTIFIERS WITH EPISTEMIC OPERATORS IS UNSUCCESSFUL. THE SENTENCES WHICH INVOLVE QUANTIFICATIONS INTO OPAQUE CONTEXTS REMAIN INELUCTABLY OBSCURE.

CODER, DAVID. HOW BRAINS THINK. DIALOGUE (CANADA) 12,78-86 MR 73.

TO THOSE WHO SUGGEST THAT ONE'S BRAIN MIGHT THINK "IN VITRO" I SAY: ONE'S BRAIN WILL DO NOTHING "IN VITRO" THAT IT DOES NOT DO IN ONE'S HEAD. SO FOR EVERY PERSON X, IF X'S BRAIN WILL THINK "IN VITRO", THEN EITHER X AND HIS BRAIN BOTH THINK OR X DOES NOT THINK, HIS BRAIN THINKS, OR X IS MISTAKEN IN THINKING THAT HE IS A HUMAN BEING: X IS REALLY A BRAIN THAT THINKS THAT IT IS A HUMAN BEING. ALL OF WHICH ALTERNATIVES ARE ABSURD.

CODER, DAVID. LEHRER ON THE ANALYSIS OF 'I CAN'. PHIL STUD 24,280-281 JL 73.

IN TWO RECENTLY ANTHOLOGIZED ARTICLES KEITH LEHRER ARGUES AS FOLLOWS THAT "I CAN" AND "I SHALL, IF I CHOOSE" ARE NOT EQUIVALENT: SUPPOSE OTHERWISE; THEN THE LATTER IS EQUIVALENT TO "I CAN, IF I CHOOSE"; BUT THEN "I CAN" IS EQUIVALENT TO "I SHALL", WHICH IT IS NOT. THIS ARGUMENT IS INVALID. IT PRESUMES, IN ITS SECOND STEP, THAT IF "Q IF P" AND "R IF P" ARE EQUIVALENT, SO ARE "Q" AND "R". THIS IS FALSE. FOR EXAMPLE, LET "R" = "Q&P".

CODER, DAVID. STRAWSON, PARTICULARS, 'NO-SUBJECT' AND 'NO-OWNERSHIP'. PHIL STUD 23,335-342 O 72.

STRAWSON CONFUSES 'ARE PERSONS PARTICULARS?' WITH 'IS (SAY) HAVING TOOTHACHE RELATIONAL?' FOR LIKE THOSE WHO SAY THAT EXPERIENCE HAS NO SUBJECT HE PRESUMES THAT TOOTHACHES ARE PARTICULARS. HE PRETENDS TO DISTINGUISH PARTICULARS THAT DEPEND UPON OTHERS FOR THEIR EXISTENCE (E.G. TOOTHACHES) FROM PARTICULARS THAT DO NOT (E.G. PERSONS). BUT THE UNITY OF THIS BIFURCATED CLASS IS DUBIOUS, ESPECIALLY SINCE NOTHING SEPARATES THE FORMER HALF FROM THE CLASS OF INDIVIDUALS THAT ARE NOT PARTICULARS.

COFFEY, PATRICK J. TOWARD A SOUND MORAL POLICY ON ABORTION. NEW SCHOLAS 47,105-112 WINT 73.

THE PURPOSE OF THE ARTICLE IS TO MAKE MORE PRECISE THE ADVANCE ON THE PHILOSOPHICAL DEBATE CONCERNING THE MORALITY OF ABORTION MADE BY DANIEL CALLAHAN AND GERMAIN GRISEZ IN THEIR RECENTLY PUBLISHED INNOVATIVE BOOKS ON THE SUBJECT OF ABORTION. THE ARTICLE ATTEMPTS TO SHOW THAT GRISEZ'S POSITION, WITH A MODIFICATION, SUGGESTS A MORE PLAUSIBLE LINE OF APPROACH THAN THE ONE PROPOSED BY CALLAHAN. THE MODIFIED POSITION ADVOCATES A MORAL POLICY ON ABORTION WHICH WOULD BE RESTRICTIVE IN PRACTICE, BUT OPEN IN PERSPECTIVE. THIS IS MORE PLAUSIBLE THAN CALLAHAN'S POSITION--OPEN IN BOTH PRACTICE AND PERSPECTIVE--BECAUSE, IN BEING A "GENETIC SCHOOL" POSITION THAT IS PRACTICALLY SIGNIFICANT AND ALSO LOGICALLY CONSISTENT, IT INVALIDATES MUCH OF THE MORAL ARGUMENT CALLAHAN USES IN DEVELOPING HIS CASE.

COHEN, B AND MADDEN, E H. HARRE AND NON-LOGICAL NECESSITY. BRIT J PHIL SCI 24,176-182 JE 73.

IN HIS REVIEW OF HARRE'S "PRINCIPLES OF SCIENTIFIC THINKING," MR. DAVID MILLER ANNOUNCES THAT THE BOOK IS OPAQUE AND PROCEEDS TO RECONSTRUCT ITS THEMES. 'WE WILL NEVER ILLUMINATE IF WE DON'T SPECULATE' (PAGE 70) AND KINDRED EXPRESSIONS OCCUR THROUGHOUT THE REVIEW. THE RESULT IS THAT MILLER'S REVIEW IS MAINLY A CRITIQUE OF HIS OWN SPECULATIONS, A PROCEDURE WHICH MAKES REVIEWING A BOOK LESS ARDUOUS THAN USUAL. MUCH OF WHAT HE ASCRIBES TO HARRE IS FAR OFF THE MARK. WE AIM TO GIVE A MORE ACCURATE ACCOUNT OF HARRE'S VIEWS AND HOPEFULLY TO ADVANCE THE DISCUSSION OF WHAT, AFTER ALL, ARE CRUCIAL ISSUES.

COHEN, BARRY AND HUMBER, JAMES. STERLING LAMPRECHT'S CRITIQUE OF CAUSALITY. TRANS PEIRCE SOC 9,41-54 WINT 73.

OUR PROCEDURE WILL BE AS FOLLOWS: IN SECTION I WE WILL PRESENT AS CONCISELY AS POSSIBLE LAMPRECHT'S NON-HUMEAN VIEW OF CAUSALITY, TAKING AS OUR POINT OF DEPARTURE HIS CONCEPTS OF PARTICULARS THAT ARE AGENTS AND PATIENTS; IN SECTION II WE WILL SUMMARIZE THE HUMEAN ARGUMENTS AGAINST THE CONCEPTS OF CAUSAL POWER AND NECESSITY AND SHOW THAT LAMPRECHT HAS EFFECTIVE REPLIES TO SEVERAL POINTS BUT FAILS TO REPLY AT ALL TO HUME'S IN-PRINCIPLE ARGUMENT; IN SECTION III WE WILL SHOW IN OUTLINE FASHION HOW LAMPRECHT'S INSIGHTS CAN BE DEVELOPED IN SUCH A WAY AS TO PROVIDE AN ANSWER TO THE IN-PRINCIPLE ARGUMENT; AND IN SECTION IV WE WILL AMPLIFY, IN THE LIGHT OF PREVIOUS DISCUSSION, LAMPRECHT'S CLAIM THAT CAUSAL POWER CAN BE DIRECTLY PERCEIVED.

COHEN, BERNARD P. ON THE CONSTRUCTION OF SOCIOLOGICAL EXPLANATIONS. SYNTHESE 24,401-409 S-O 72.

COHEN, CARL. AUTONOMY AND GOVERNMENT. J PHIL 69,716 9 N 72.

I EXPLORE THE CONCEPT OF AUTONOMY. HAVING DONE SO, I SHOW, BRIEFLY, THAT THERE IS NO NECESSARY CONFLICT BETWEEN THE AUTONOMY OF PERSONS AND THE AUTHORITY OF GOVERNMENTS. MORE IMPORTANTLY, I ARGUE THAT - SUPPOSING REGARD FOR PERSONAL AUTONOMY AN IMPORTANT VALUE - SYSTEMS OF GOVERNMENT MAY BE APPRAISED WITH RESPECT TO THE DEGREE THAT THEY HINDER OR REINFORCE THE AUTONOMY OF THEIR INDIVIDUAL CITIZENS.

COHEN, CYNTHIA B. SOME ASPECTS OF IAN RAMSEY'S EMPIRICISM. INT J PHIL RELIG 3,2-17 SPR 72.

IAN RAMSEY'S ACCOUNT OF THE 'DISCLOSED' FACT THAT GIVES EMPIRICAL RELEVANCE TO RELIGIOUS LANGUAGE IS SHOWN TO REST ON THE POSTULATION OF AMBIGUOUS SORTS OF EMPIRICAL OBJECTS THAT ARE ARTIFICIALLY SEGREGATED INTO TWO GROUPS. HIS ACT-OBJECT ANALYSIS OF PERCEPTION

AND HIS CORRELATIVE SUBJECT-OBJECT DISTINCTION DO NOT HOLD FOR ALL THE EMPIRICAL OBJECTS THAT HE DISTINGUISHES. IN HIS THEORY OF DISCLOSURES HE MERGES ALL ABSTRACT THEORETICAL ENTITIES, REDUCING THEM TO ONE ALL - EMBRACING EXPERIENCE, AND SO OPENS THIS THEORY TO A PANTHEISTIC INTERPRETATION THAT DOES NOT ADEQUATELY EXPLAIN THE ONTOLOGICAL BASIS OF THAT TO WHICH RELIGIOUS LANGUAGE REFERS.

COHEN, CYNTHIA B. THE LOGIC OF RELIGIOUS LANGUAGE. RELIG STUD 9,143-155 JE 73.

IAN RAMSEY'S VIEW OF RELIGIOUS LANGUAGE AS A PECULIAR FORM OF DISCOURSE THAT FUNCTIONS TO EVOKE AN ODD SORT OF EMPIRICAL FACT RESTS ON AN INADEQUATE REFERENTIAL THEORY OF MEANING. THE PARADOX THAT HE FINDS IN A DESCRIPTIVE INTERPRETATION OF THE ATTRIBUTES OF GOD HAS ITS SOURCE IN A CONFUSION OF LOGICAL AND EPISTEMOLOGICAL DISTINCTIONS. THIS PARADOX WOULD RUN RAMPANT IF HIS EVOCATIVE THEORY, WHICH IS MERELY A MEANS OF INTUITIVE ASSOCIATION BASED ON NO INTELLIGIBLE PRINCIPLES, WERE ADOPTED.

COHEN, DAVID. HINDI "APNAA": A PROBLEM IN REFERENCE ASSIGNMENT. FOUND LANG 10,399-408 S 73.

BASED UPON CERTAIN INSTANCES OF AMBIGUITY IN THE INTERPRETATION OF THE REFLEXIVE POSSESSIVE PRONOUN, 'APNAA', IN HINDI, I WILL ARGUE FIRST THAT A MORE ABSTRACT UNDERLYING REPRESENTATION IS NECESSARY AND MOTIVATED FOR SENTENCES EXHIBITING SUCH AMBIGUITY. THE ANALYSIS NECESSITATED BY THIS MORE ABSTRACT UNDERLYING REPRESENTATION WILL THEN BE SHOWN TO HAVE CERTAIN CONSEQUENCES RELATING TO THE ISSUES OF S-PRUNING (ROSS, 1967) AND RULE ORDER (RINGEN, 1972). IT WILL ALSO BE SHOWN THAT THE HINDI DATA PROVIDE ADDITIONAL EVIDENCE AGAINST AN ABSTRACT ANALYSIS OF CAUSATIVE SENTENCES (MCCAWLEY, 1968) AS OPPOSED TO ONE WHICH TREATS CAUSATIVE SENTENCES AS SIMPLEX.

COHEN, JEAN. MAX WEBER AND THE DYNAMICS OF RATIONALIZED DOMINATION. TELOS 63-86 WINT 72.

AS AN IMMANENT CRITIQUE OF MAX WEBER'S THEORY OF RATIONALIZATION, THIS ARTICLE ANALYZES WEBER'S INSIGHTS INTO THE NEW FORMS OF DOMINATION EMERGING IN LATE CAPITALISM. WEBER'S THEORY OF BUREAUCRACY, HIS CRITIQUE OF FORMAL DEMOCRACY AS WELL AS HIS CRITIQUE OF SOCIALISM, ARE EXAMINED IN LIGHT OF THEIR IMPLICATIONS REGARDING SUBJECTIVITY. THE PURPOSE OF THIS ARTICLE IS TO DEMONSTRATE THAT ANY SOCIAL THEORIST (MARXIST OR OTHER) WHO IS INTERESTED IN THE OBJECTIVE POSSIBILITIES OF CHANGE AND HUMAN DEVELOPMENT, MUST ADDRESS HIMSELF TO THE NEW FORMS OF DOMINATION THAT WEBER POINTED TO--I.E., BUREAUCRACY IN THE ECONOMIC AND POLITICAL SPHERES, AND THE PRIMACY OF THE POLITICAL IN THE FORM OF EXECUTIVE POWER.

COHEN, L J. THE INDUCTIVE LOGIC OF PROGRESSIVE PROBLEM-SHIFTS. REV INT PHIL 25,62-77 1971.

IN HIS CONSTRUCTIVE CRITIQUE OF POPPER'S PHILOSOPHY OF SCIENCE LAKATOS AGREES WITH POPPER'S REJECTION OF INDUCTIVE LOGIC BUT PROPOSES TO REPLACE POPPER'S FALSIFICATIONISM BY A DISTINCTION BETWEEN PROGRESSIVE AND DEGENERATING PROBLEM-SHIFTS. HOWEVER IT CAN BE SHOWN THAT EXACTLY THE SAME DISTINCTION CAN BE REPRESENTED WITHIN THE SYSTEM OF BACONIAN INDUCTIVE LOGIC DEVELOPED IN THE AUTHOR'S BOOK "THE IMPLICATIONS OF INDUCTION."

COHEN, L JONATHAN. A NOTE ON INDUCTIVE LOGIC. J PHIL 70,27-40 25 JA 73.

THE AUTHOR DEFENDS THE CONJUNCTION PRINCIPLE GIVEN IN HIS "THE IMPLICATIONS OF INDUCTION" BY AN ANALYSIS OF VON FRISCH'S REASONING ABOUT EXPERIMENTS ON BEES' COLOUR-SENSITIVITY, AND CLARIFIES THE ARGUMENT THAT INDUCTIVE SUPPORT CONFORMING TO THIS PRINCIPLE CANNOT

BE A FUNCTION OF THE MATHEMATICAL PROBABILITIES INVOLVED.

COHEN, L JONATHAN. THE NON-EXISTENCE OF ILLOCUTIONARY FORCES: A REPLY TO MR BURCH. RATIO 15,125-131 JE 73.

BURCH'S CRITICISM OF COHEN'S ATTACK ON AUSTIN'S DOCTRINE OF ILLOCUTIONARY FORCE IS BASED ON MISINTERPRETATIONS OF COHEN'S AND AUSTIN'S TEXTS. THE ONLY WAY TO RENDER AUSTIN'S THEORY CONSISTENT AND PLAUSIBLE IS TO SELECT FAVOURED SENTENCES FROM HIS BOOK AND EXCLUDE OTHERS FROM CONSIDERATION. OTHERWISE WE ARE CONFRONTED WITH SUCH PARADOXES AS THAT THE TWO SENTENCES 'THE DOOR IS SHUT' AND 'THE DOOR IS NOT SHUT' ARE REQUIRED TO HAVE THE SAME MEANING. IT IS TIME THAT PHILOSOPHERS, LINGUISTS AND PSYCHOLOGISTS STOPPED USING THE TERM ILLOCUTIONARY FORCE AS IF AUSTIN HAD GIVEN A CLEAR AND CONSISTENT ACCOUNT OF IT.

COHEN, SHELDON M. ANALYTICITY AND REAL ESSENCES. NEW SCHOLAS 47,68-75 WINT 73.

IT HAS SOMETIMES BEEN THOUGHT THAT (C1) IS TRUE: (C1): IF (S1): "ALL HORSES ARE MAMMALS", OR THE PROPOSITION THAT ALL HORSES ARE MAMMALS, IS TRUE AND ANALYTIC, THEN (S2): "PART OF THE MEANING OF 'HORSE' IS 'MAMMAL'", OR THE CONCEPT OF A MAMMAL IS A CONSTITUENT OF THE CONCEPT OF A HORSE, FOLLOWS. AND IT HAS BEEN THOUGHT THAT (C2): IF (S2) IS TRUE, THEN (S1) CANNOT STATE THE REAL ESSENCE OF HORSES. BUT (S2) DOES NOT FOLLOW FROM THE ANALYTICITY OF (S1), AND EVEN IF (S2) IS TRUE, IT DOES NOT FOLLOW THAT (S1) CANNOT STATE THE REAL ESSENCE OF HORSES. C1 AND C2 MAY BE TRUE, BUT THAT THEY ARE TRUE DOES NOT FOLLOW FROM THE ANALYTICITY OF (S1), BUT REQUIRES THE ADDITION OF CERTAIN EPISTEMOLOGICAL AND/OR METAPHYSICAL PREMISES.

COHEN, SHELDON MARC. "PREDICABLE OF" IN ARISTOTLE'S ANALYTICS. PHRONESIS 18,69-70 1973.

THE CRITERIA, IN THE CATEGORIES, FOR A THING BEING PREDICABLE OF ANOTHER THING WOULD ALLOW "STONECUTTER" TO BE PREDICABLE OF "SOCRATES". BUT ARISTOTLE COULD ARGUE THAT A STONECUTTER IS COMPLEX, AND THE CATEGORIES APPLY ONLY TO "THINGS SAID WITHOUT COMBINATION".

COHEN, TED. ILLOCUTIONS AND PERLOCUTIONS. FOUND LANG 9,492-503 MR 73.

AUSTIN'S DISTINCTION BETWEEN ILLOCUTIONS AND PERLOCUTIONS IS MISTAKEN AND LEADS TO AN UNDERESTIMATION OF THE IMPORTANCE OF PERLOCUTIONS. HE THINKS OF ILLOCUTIONS AS CONCEPTUALLY RELATED TO LOCUTIONS BUT OF PERLOCUTIONS AS NON-CONVENTIONAL EFFECTS OR CONSEQUENCES. BUT WITHIN THE CLASS OF 'DIRECT' PERLOCUTIONS (THOSE WHICH ARE CONSEQUENCES OF ILLOCUTIONS), SOME ARE 'ASSOCIATED' WITH THEIR ILLOCUTIONS. AN ASSOCIATED PERLOCUTION IS NOT SIMPLY A CONTINGENT EFFECT: THE POSSIBILITY OF ACHIEVING ITS ASSOCIATED PERLOCUTION IS A PRECONDITION FOR PERFORMING AN ILLOCUTION.

COHEN, TED. THE POSSIBILITY OF ART: REMARKS ON A PROPOSAL BY DICKIE. PHIL REV 38,69-82 JA 73.

THE INSTITUTIONAL CONCEPTION OF ART IS SHOWN INADEQUATE IN THE FORM IT HAS IN DICKIE'S "DEFINING ART" (AMERICAN PHILOSOPHICAL QUARTERLY 6, 253-256, JL 69). THE CONCEPTION SUPPOSES THAT ANY ARTIFACT WHATEVER CAN BE MADE A CANDIDATE FOR APPRECIATION. THIS IS A MISTAKE. IF AN OBJECT OBVIOUSLY CANNOT BE APPRECIATED, THEN IT CANNOT BE GIVEN THE STATUS OF CANDIDATE FOR APPRECIATION. THIS IS A SPECIAL APPLICATION OF A GENERAL POINT WHOSE ARGUMENT IS SKETCHED HERE AND GIVEN IN MORE DETAIL IN "ILLOCUTIONS AND PERLOCUTIONS" (FOUNDATIONS OF LANGUAGE 9, 492-503, MR 73).

COHN, P M. THE WORD PROBLEM FOR FREE FIELDS. J SYM LOG 38,309-314 JE 73.

GIVEN A SKEW FIELD K WITH A CENTRAL SUBFIELD L, THE FREE FIELD F ON A SET X OVER K/L MAY BE DEFINED AS THE UNIVERSAL FIELD OF FRACTIONS OF THE FREE K-RING OVER L ON X. IN THIS NOTE THE WORD PROBLEM FOR F (RELATIVE TO K) IS SOLVED UNDER THE CONDITION THAT L IS INFINITE. THE PROOF USES THE REPRESENTATION OF THE ELEMENTS OF F AS SOLUTIONS OF MATRIX EQUATIONS (CF. P M COHN, FREE RINGS AND THEIR RELATIONS, LONDON NEW YORK 1971, CHAPTER 7). (EDITED).

COLBERT JR, JAMES G. EL INTELECTUALISMO ETICO DE SOCRATES. ANU FILOSOF 6,11-28 1973.

COLGAN, QUENTIN. THE OTHER: A DIALOGUE. DIALOGUE (PST) 15,45-54 JA 73.

THIS ARTICLE, WRITTEN IN DIALOGUE FORMAT, DEALS WITH THE PROBLEM OF INTERSUBJECTIVITY. IT ATTEMPTS TO TAKE INTO ACCOUNT RECENT DEVELOPMENTS IN THE FIELD OF ARTIFICIAL INTELLIGENCE, AS WELL AS ADVANCEMENTS IN BIOLOGY WHICH MAY SOMEDAY HAVE A BEARING UPON THIS PARTICULAR PHILOSOPHICAL PROBLEM. OTHER MORE TRADITIONAL SUBJECTS ARE ALSO CONSIDERED, SUCH AS THE ROLE OF THE HUMAN FORM AND THE PLACE OF LANGUAGE IN HELPING US DETERMINE CENTERS OF SUBJECTIVITY.

COLLETTI, LUCIO. THE THEORY OF THE CRASH. TELOS 34-46 FALL 72.

COLLIER, KENNETH W. CONTRA THE CAUSAL THEORY OF KNOWING. PHIL STUD 24,350-351 S 73.

THE CAUSAL THEORY OF KNOWLEDGE IS ARGUED AGAINST BY THE CONSTRUCTION OF A COUNTER-EXAMPLE. A SITUATION IS CONSTRUCTED IN WHICH A PERSON BELIEVES THAT P, HIS BELIEF IS, IN SOME SENSE, CAUSED BY THE FACT THAT P, YET I ARGUE THAT HE DOES NOT KNOW THAT P. THE COUNTER-EXAMPLE IS CONSIDERED IN THE LIGHT OF BOTH GOLDMAN'S AND UNGER'S CAUSAL ANALYSES OF KNOWLEDGE AND BOTH ARE FOUND WANTING.

COLLIER, KENNETH W. PHYSICAL MODALITIES AND THE SYSTEM E. NOTRE DAME J FORM LOG 14,185-194 AP 73.

THE POINT OF THE PAPER IS TO FIND AN ADEQUATE SYSTEMATIC TREATMENT OF BOTH ALETHIC AND PHYSICAL MODALITIES BY INTRODUCING AS THE BASIC MODAL NOTION 'P IS NECESSARY GIVEN Q', AND EXTENDING ANDERSON AND BELNAP'S SYSTEM OF RELEVANT IMPLICATION, E. SEVERAL EXTENSIONS ARE TRIED AND DISCARDED, INCLUDING AN ADOPTION OF VON WRIGHT'S SYSTEM OF "A NEW SYSTEM OF MODAL LOGIC", M-SUB-C. IN THE FINAL SYSTEM, THE ONE ADOPTED, THE BINARY MODALITY IS DEFINED, THE SENSE OF THE DEFINITION BEING THAT THERE IS AN ENTHYMEMATIC INFERENCE FROM Q TO P. (EDITED).

COLLINS, CLINTON. ON THE SUBJECTIVITY OF TOOTHACHES AND TEACHING: AN APPLICATION OF THE PHENOMENOLOGICAL SOCIOLOGY OF ALFRED SCHUTZ. PROC PHIL EDUC 28,326-336 1972.

COLLINS, PETER M. TEILHARD DE CHARDIN AND CHRISTIAN SCHOOLS. EDUC THEORY 23,267-276 SUM 73.

THE PURPOSES OF "TEILHARD DE CHARDIN AND CHRISTIAN SCHOOLS" WERE 1) TO ANALYZE THE RENOWNED JESUIT'S BRIEF TREATISE "HOW I BELIEVE", NOTING ESPECIALLY THE PEDAGOGICAL STANCE WHICH THE AUTHOR ASSUMES AND THE MANNER IN WHICH HE RELATES MAN AND GOD, AND 2) TO EXAMINE SOME POSSIBLE IMPLICATIONS (NOT NECESSARILY CHARDIN'S OWN) FOR A TRULY CHRISTIAN SCHOOL. IT WAS CONCLUDED THAT CHARDIN APPROACHED THE EXPLANATION OF HIS OWN BELIEF FROM THE VIEWPOINT OF A TEACHER, PROGRESSIVELY CLARIFYING HIS FAITH IN THE WORLD, IN SPIRIT, IN IMMORTALITY, AND IN PERSONALITY. ON THE BASIS OF HIS APPROACH TO GOD, ONE CAN ENVISION A DISTINCTIVE CHARACTERISTIC OF EDUCATORS IN A

CHRISTIAN SCHOOL IN THEIR EFFORTS TO INVESTIGATE WITH THEIR STUDENTS THE INTEGRAL RELATIONSHIP BETWEEN THE HUMAN AND THE DIVINE.

COLWELL, C CARTER. LITERARY CRITICISM AND PROCESS THOUGHT: BLACKMUR, SARTRE, BROOKS, AND WHITEHEAD. PROCESS STUD 2,183-192 FALL 72.

THE ONTOLOGICAL IMPLICATIONS OF THREE CRITICS' CRITERIA FOR LITERARY JUDGMENT ARE SHOWN BY QUOTATION AND SUMMARY FROM ONE WORK EACH. BLACKMUR INSISTS THAT POETRY OBJECTIFY IMPERSONAL MATERIAL. BROOKS WANTS STRUCTURAL COMPLEXITY IN POETRY AND DRAMA. SARTRE WANTS FICTION TO SHOW PERSONAL FREEDOM AS A PROJECTION INTO AN OPEN FUTURE. THESE CORRESPOND RESPECTIVELY TO THE INITIAL, INTERMEDIATE, AND FINAL PHASES OF AN OCCASION, AND MIGHT BE RECONCILED BY A THEORY OF GENRES WITH ONTOLOGICAL BASES.

COMPTON, JOHN J. RESPONSIBILITY AND AGENCY. S J PHIL 11,83-89 SPR-SUM 73.

CONRAD, DAVID AND NASH, ROBERT AND SHIMAN, DAVID. FOUNDATIONS OF EDUCATION - THE RESTORATION OF VISION TO TEACHER PREPARATION. EDUC THEORY 23,42-55 WINT 73.

CONWAY, DAVID A. SENSATIONS AND BODILY POSITION: A CONCLUSIVE ARGUMENT? PHIL STUD 24,353-354 S 73.

G E M ANSCOMBE AND HOWARD ROLSTON CLAIM THAT IT CANNOT BE THAT WE KNOW THE POSITION OUR BODIES ARE IN ON THE BASIS OF KINAESTHETIC SENSATIONS, BECAUSE MOST PEOPLE DO NOT KNOW WHAT SENSATIONS ARE ASSOCIATED WITH A PARTICULAR POSITION PRIOR TO GETTING INTO THAT POSITION AND THEN NOTING THEIR SENSATIONS. I ARGUE THAT THEIR CLAIM IS NOT AT ALL PERSUASIVE BECAUSE WE CAN CONSTRUCT PARALLEL BUT OBVIOUSLY INCORRECT ARGUMENTS CONCERNING SUCH WELL-KNOWN PHENOMENA AS RECOGNIZING ON SIGHT A CHILDHOOD FRIEND WHOSE PHYSICAL FEATURES HAD APPARENTLY BEEN LONG-FORGOTTEN.

CONWAY, DAVID. DESCRIPTION AND EVALUATION. MIND 81,590-594 O 72.

COOK, GARY ALAN. THE DEVELOPMENT OF G H MEAD'S SOCIAL PSYCHOLOGY. TRANS PEIRCE SOC 8,167-186 SUM 72.

THIS ARTICLE TRACES THE DEVELOPMENT OF G. H. MEAD'S KEY SOCIAL PSYCHOLOGICAL IDEAS IN A SERIES OF ESSAYS HE PUBLISHED DURING THE PERIOD FROM 1900 TO 1913. THROUGH A CAREFUL ANALYSIS OF THESE ESSAYS I ATTEMPT TO SHOW THAT MEAD'S EARLY INTEREST IN THE NATURE OF PERSONAL AND PRIVATE CONSCIOUSNESS LED HIM TO A GROWING EMPHASIS UPON THE SOCIAL DIMENSIONS OF HUMAN CONDUCT. AND HIS CONSEQUENT ANALYSIS OF SOCIALITY AS A DOMINANT FEATURE OF CONDUCT GREATLY ENRICHED THE ORGANIC MODEL OF ACTION INITIALLY SET FORTH BY JOHN DEWEY, THUS PROVIDING THE CONCEPTUAL FRAMEWORK IN TERMS OF WHICH MEAD'S MATURE SOCIAL PSYCHOLOGY WAS TO DEVELOP.

COOKE, J W. JEFFERSON ON LIBERTY. J HIST IDEAS 34,563-576 O-D 73.

"JEFFERSON ON LIBERTY" IS A STUDY OF THE WAYS IN WHICH THOMAS JEFFERSON USED THE WORDS "LIBERTY" AND "FREEDOM." UNLESS THE MEANINGS ASSIGNED THESE PROTEAN TERMS ARE UNDERSTOOD IT IS QUITE DIFFICULT, IF NOT IMPOSSIBLE, TO COMPREHEND WHAT THE THIRD PRESIDENT MEANT WHEN HE USED SUCH KEY WORDS AS "REASON," "MORAL SENSE," "VIRTUE," "NATURAL RIGHTS," "GOVERNMENT," "EDUCATION," AND "PROPERTY." AND, WITHOUT SUCH AN UNDERSTANDING, MUCH OF THE AMERICAN PAST (AND PARTICULARLY THE AMERICAN ENLIGHTENMENT) WILL BE OBSCURE. JEFFERSON'S THINKING ABOUT FREEDOM WAS DERIVATIVE, AN AMERICAN VERSION OF WHAT SIR ISAIAH BERLIN HAS CALLED "NEGATIVE" LIBERTY. ALTHOUGH INFUSED WITH BOTH PASSION AND VISION IT IS ONLY ORIGINAL IN DETAIL AND EMPHASIS.

COONEY, BRIAN. JOHN SERGEANT'S CRITICISM OF LOCKE'S THEORY OF IDEAS. MOD SCH 50,143-158 JA 73.

THIS ARTICLE DISCUSSES THE EPISTEMOLOGICAL THEORY OF JOHN SERGEANT (1622-1707) IN HIS 'SOLID PHILOSOPHY', A BOOK READ AND ANNOTATED BY LOCKE. SERGEANT USES HIS ECLECTIC THEORY, COMPOUNDED OF THE ARISTOTELIAN-THOMIST DOCTRINE OF INTENTIONALITY AND A THEN CURRENT NEO-EPICUREAN ACCOUNT OF THE MECHANISM OF PERCEPTION, AS A BASIS FOR REJECTING LOCKE'S NOTION OF AN IDEA. THE INCOMPATIBILITY OF THE COMPONENTS OF SERGEANT'S THEORY DIMINISHES THE IMPACT OF HIS OTHERWISE ACUTE CRITICISM OF LOCKE.

COOPER, DAVID E. DEFINITIONS AND 'CLUSTERS'. MIND 81,495-503 O 72.

THE EXISTENCE OF 'CLUSTER' CONCEPTS - THOSE FOR WHOSE APPLICATION, SUPPOSEDLY, NO NECESSARY CONDITIONS CAN BE SPECIFIED - HAS BEEN THOUGHT TO PLAY HAVOC WITH THE ANALYTIC/SYNTHETIC DISTINCTION, AND WITH THE VIEW THAT PROPER NAMES ARE CONCEALED DESCRIPTIONS. IN THIS ARTICLE, IT IS ARGUED THAT 'IF' WE PERMIT A CERTAIN KIND OF DEFINITION, OF THE FORM 'X' = DF. 'SOMETHING HAVING SUFFICIENT OF THE FOLLOWING PROPERTIES....', THESE IMPLICATIONS DO NOT HOLD. IT IS THEN ARGUED THAT SUCH DEFINITIONS ARE PERMISSIBLE, DESPITE PLAUSIBLE OBJECTIONS.

COOPER, NEIL. LANGUAGE, PURPOSE AND MORALITY. PHIL QUART (SCOT) 23,230-240 JL 73.

COOPER, S B. JUMP EQUIVALENCE OF THE DELTA-0-2 HYPERHYPERIMMUNE SETS (TITLE EDITED). J SYM LOG 37,598-600 S 72.

COOPER, S B. MINIMAL DEGREES AND THE JUMP OPERATOR. J SYM LOG 38,249-271 JE 73.

COPLESTON, FREDERICK C. THE HISTORY OF PHILOSOPHY: RELATIVISM AND RECURRENCE. HEYTHROP J 14,123-135 AP 73.

IN THIS TEXT OF AN INAUGURAL LECTURE PROFESSOR COPLESTON REFERS TO TWO POINTS OF VIEW ABOUT THE CONCEPT OF PERENNIAL PHILOSOPHY EXPRESSED IN THE FIRST VOLUME OF HIS HISTORY OF PHILOSOPHY. HE THEN INDICATES SUBSEQUENT CHANGES IN HIS THOUGHT AND DISCUSSES THE IDEAS OF HISTORICAL RELATIVISM AND OF THE RECURRENCE OF PHILOSOPHICAL PROBLEMS AND THEORIES. EACH IDEA CONTAINS TRUTH; BUT NEITHER CAN PROVIDE AN ADEQUATE INTERPRETATION OF THE HISTORY OF PHILOSOPHY. THERE CAN BE BOTH ADVANCE AND NOVELTY. REFERENCE IS MADE TO A PROJECTED VOLUME OF GENERAL REFLECTIONS ON THE HISTORY OF PHILOSOPHY.

CORCORAN, CLIVE M. SO WE HAVE A SHAFTENBUREAN SELF IN THE 'TREATISE'? PHIL QUART 23,67-72 JA 73.

LESNIEWSKI'S 'GENERAL MEREOLOGY' CAN, ON THE ONE HAND, BE EXTENDED INTO 'ATOMISTIC MEREOLOGY' BY MEANS OF AN ADDITIONAL ASSUMPTION TO THE EFFECT THAT ALL OBJECTS ARE MEREOLOGICAL CLASSES OF MEREOLOGICAL ATOMS, A MEREOLOGICAL ATOM BEING AN OBJECT WHICH HAS NO PROPER PARTS. ON THE OTHER HAND BY SUPPLEMENTING THE AXIOMATIC FOUNDATIONS OF GENERAL MEREOLOGY WITH AN ASSUMPTION WHICH SAYS THAT ALL OBJECTS HAVE PROPER PARTS, WE OBTAIN A SYSTEM OF 'ATOMLESS MEREOLOGY'. THE AUTHOR SHOWS THAT SOBOCINSKI'S AXIOM SYSTEM FOR ATOMISTIC MEREOLOGY, WHICH USES 'A IS A MEREOLOGICAL ATOM OF B' AS A PRIMITIVE FUNCTION AND WHICH CONSISTS OF FOUR MUTUALLY INDEPENDENT THESES, IS INFERENTIALLY EQUIVALENT TO A SINGLE AXIOM BASED ON THE SAME PRIMITIVE FUNCTION. HE ALSO ESTABLISHES A SINGLE AXIOM FOR A SYSTEM OF ATOMLESS MEREOLOGY WHOSE PRIMITIVE NOTION IS EXHIBITED BY THE FUNCTION 'A IS A PROPER PART OF B'.

CORCORAN, JAMES. GEWIRTH'S DEONTOLOGISM. ETHICS 83,313-321 JL 73.

THE ARTICLE ATTEMPTS TO SHOW THAT, IF GEWIRTH'S PRINCIPLE OF CATEGORIAL CONSISTENCY IS THE SUPREME PRINCIPLE OF MORALITY, THEN, CONTRARY TO WHAT GEWIRTH ALLEGES, THE INSTRUMENTAL OR PROCEDURAL CONFORMITY OF A SPECIFIC RULE TO THE POC IS NOT A SUFFICIENT CONDITION FOR THE MORAL VALIDITY OF THIS RULE OR FOR THE MORAL OBLIGATORINESS OF ACTING IN ACCORDANCE WITH (OR OF NOT ACTING IN VIOLATION OF) THIS RULE.

CORCORAN, JOHN AND WOOD, SUSAN. THE SWITCHES "PARADOX" AND THE LIMITS OF PROPOSITIONAL LOGIC. PHIL PHENOMENOL RES 34,102-108 S 73.

THIS ARTICLE IS A DISCUSSION OF THE DATA, PURPOSES, RESULTS, APPLICATIONS AND LIMITATIONS OF LOGICAL THEORY. CONCRETE CONTENT IS PROVIDED BY MEANS OF AN EXAMPLE, 'THE SWITCHES PARADOX', WHICH HAD ALREADY BEEN DISCUSSED IN THIS JOURNAL. BECAUSE OF ITS ELEMENTARY LEVEL, THIS ARTICLE MIGHT BE FOUND SUITABLE FOR UNDERGRADUATE COURSES IN LOGICAL THEORY.

CORCORAN, JOHN. COMPLETENESS OF AN ANCIENT LOGIC. J SYM LOG 37,696-702 D 72.

IN A PREVIOUS ARTICLE IT HAS BEEN SHOWN THAT THE DEDUCTIVE SYSTEM DEVELOPED BY ARISTOTLE IN HIS 'SECOND LOGIC' IS A NATURAL DEDUCTION SYSTEM AND NOT AN AXIOMATIC SYSTEM AS PREVIOUSLY HAD BEEN THOUGHT. IT WAS ALSO POINTED OUT THAT ARISTOTLE'S LOGIC IS SELF-SUFFICIENT IN TWO SENSES: FIRST, THAT IT PRESUPPOSED NO OTHER LOGICAL CONCEPTS, NOT EVEN THOSE OF PROPOSITIONAL LOGIC; SECOND, THAT IT IS COMPLETE IN THE SENSE THAT EVERY VALID ARGUMENT FORMABLE IN THE LANGUAGE OF THE SYSTEM IS DEMONSTRABLE BY MEANS OF A FORMAL DEDUCTION IN THE SYSTEM. REVIEW OF THE SYSTEM MAKES THE FIRST POINT OBVIOUS. THE PURPOSE OF THE PRESENT ARTICLE IS TO PROVE THE SECOND. STRONG COMPLETENESS IS DEMONSTRATED FOR THE ARISTOTELIAN SYSTEM.

CORCORAN, JOHN. CONCEPTUAL STRUCTURE OF CLASSICAL LOGIC. PHIL PHENOMENOL RES 33,25-47 S 72.

THIS ARTICLE DEVELOPS A CONCEPTUAL FRAMEWORK FOR ANALYSIS OF CLASSICAL LOGIC, PARTICULARLY FOR THAT PART OF CLASSICAL LOGIC CONCERNED WITH CORRECTNESS OF ARGUMENTS. THE VALIDITY OF THE FRAMEWORK IS SUPPORTED BY EXAMPLES OF ITS APPLICABILITY IN HISTORICALLY GIVEN SITUATIONS. WITHIN THE FRAMEWORK TWO KINDS OF REDUCTIONISM ARE SEEN TO BE GROUNDLESS. FINALLY, THE CURRENTLY ACCEPTED EXPLICATION OF THE CONCEPT OF LOGICAL CONSEQUENCE IS SUBJECTED TO CRITICAL REEVALUATION WHICH SHOWS THAT CONTINUED ACCEPTANCE IS NOT JUSTIFIED WITHOUT FURTHER RESEARCH.

CORCORAN, JOHN. WEAK AND STRONG COMPLETENESS IN SENTENTIAL LOGICS. LOG ANAL 15,429-434 S-D 72.

THE PURPOSE OF THIS PAPER IS TO GIVE A METHOD WHICH WEAKENS DERIVING POWER OF A SENTENTIAL LOGIC WHILE LEAVING PROVING POWER UNCHANGED. IN PARTICULAR IF THE METHOD IS APPLIED TO A STRONGLY COMPLETE LOGIC THE RESULTANT WILL NOT HAVE STRONG COMPLETENESS BUT IT WILL RETAIN WEAK COMPLETENESS. MOREOVER, BECAUSE OF THE NATURE OF THE METHOD TWO ADDED FACTS OBTAIN. FIRST, WEAK COMPLETENESS OF THE RESULTANT IS ALWAYS AN OBVIOUS COROLLARY TO WEAK COMPLETENESS OF THE OPERAND, SO THAT NO NEW COMPLETENESS PROOF NEED BE GIVEN. SECOND, FAILURE OF STRONG COMPLETENESS IN THE RESULTANT IS ALWAYS OBVIOUS, SO NO MULTI-VALUED MATRICES NEED BE CONSTRUCTED. THE METHOD APPLIES TO ALL SENTENTIAL LOGICS FORMULATED USING ONLY AXIOM SCHEMES AND SCHEMATICALLY STATABLE RULES. THESE RESULTS GENERALIZE AND SIMPLIFY A RESULT OF HIZ.

CORDIE, CARLO. IMMAGINI E RICORDI DI FRANCESCO FLORA. RIV STUD CROCE 9,312-319 JL-D 72.

CORDING, RICHARD. SOME CRITICISMS OF CHAPPELL'S ARGUMENT FOR SOLIPSISM. J CRIT ANAL 4,21-24 AP 72.

IN HIS 'INTRODUCTION' TO "THE PHILOSOPHY OF MIND" PROFESSOR V C CHAPPELL PRESENTS AN ARGUMENT FOR SOLIPSISM IN THE FORM OF A REDUCTIO AD ABSURDUM. HE REJECTS BEHAVIOR AS A CRITERION OF PAIN BECAUSE OF THE POSSIBILITY OF SUCCESSFUL PRETENSE. I MAINTAIN THAT CHAPPELL CANNOT USE SUCCESSFUL PRETENSE AS A REASON FOR REJECTING BEHAVIOR AS A CRITERION OF THE OCCURENCE OF PAIN IN ANOTHER. IF, AS CHAPPELL CLAIMS, ONE CANNOT DIRECTLY APPREHEND PAIN IN ANOTHER, THEN NEITHER CAN HE APPREHEND SUCCESSFUL PRETENSE IN ANOTHER; NOR CAN HE INFER FROM SUCCESSFUL PRETENSE IN HIS OWN CASE TO SUCCESSFUL PRETENSE IN ANOTHER.

CORLISS, RICHARD L. A THEORY OF CONTEXTUAL IMPLICATION. PHIL RHET 5,215-230 FALL 72.

STATEMENT OF THEORY: BY SAYING 'P' S CONTEXTUALLY IMPLIES THAT Q IF AND ONLY IF: (1) S IS PARTICIPATING IN THE ACTIVITY OF COMMUNICATING WITH ANOTHER PERSON, (2) S MEANS THAT P, AND (3) THAT S INTENDS FOR HIS AUDIENCE TO BELIEVE THAT Q CAN BE DETERMINED FROM THE RULES OF COMMUNICATION AND BELIEFS ABOUT THE WORLD THAT S SHARES WITH HIS AUDIENCE (OR FROM WHICH S TAKES TO BE SHARED BELIEFS ABOUT THE WORLD). COMMUNICATION IS AN ACTIVITY GOVERNED BY THE RULE 'DO NOT MISLEAD' WHICH FUNCTIONS AS A CONSTITUTIVE RULE. TO ASK WHAT JOHN IMPLIED BY SAYING 'P' IS TO ASK WHAT HE WAS INTENDING TO CONVEY BY SAYING 'P'. BY EXAMINING VARIOUS CASES THE PAPER ATTEMPTS TO SHOW THAT BY PAYING ATTENTION TO THE RULES OF COMMUNICATION AND BELIEFS ABOUT THE WORLD THAT THE SPEAKER SHARES WITH HIS AUDIENCE (OR WHAT THE SPEAKER TAKES TO BE SHARED BELIEFS) WE CAN DETERMINE WHAT THE INTENTIONS OF A SPEAKER ARE WHEN HE SAYS 'P' AND WHAT, IF ANYTHING, HE IMPLIES.

CORNMAN, JAMES W. CRAIG'S THEOREM, RAMSEY-SENTENCES, AND SCIENTIFIC INSTRUMENTALISM. SYNTHESE 25,82-126 N-D 72.

AN ATTEMPT TO SHOW THAT THE CRAIG AND RAMSEY METHODS OF ELIMINATING THEORETICAL TERMS CAN BE EXTENDED TO HANDLE THEORIES IN WHICH THE POSTULATES ARE PROBABILISTIC. THE DISTINCTION BETWEEN OBSERVATION TERMS AND THEORETICAL TERMS IS DEFENDED AGAINST ATTACKS BY ACHINSTEIN, MAXWELL, AND SPECTOR. ALL THIS IS EMBEDDED IN THE DISCUSSION AND DEFENSE OF THE LAID OUT PREMISES OF AN ARGUMENT TO JUSTIFY THE REJECTION OF SCIENTIFIC REALISM AND THE ACCEPTANCE OF SCIENTIFIC INSTRUMENTALISM.

CORNMAN, JAMES W. THEORETICAL PHENOMENALISM. NOUS 7,120-138 MY 73.

CORR, CHARLES A. THE EXISTENCE OF GOD, NATURAL THEOLOGY, AND CHRISTIAN WOLFF. INT J PHIL RELIG 4,105-118 SUM 73.

THIS ARTICLE EXAMINES SOME ELEMENTS OF 'NATURAL THEOLOGY' AS CONCEIVED BY ONE OF ITS PRINCIPAL PROPONENTS, THE GERMAN PHILOSOPHER CHRISTIAN WOLFF (1679-1754). TOPICS CONSIDERED ARE WOLFF'S EXPLICIT COMMENTS ON THE CHARACTER OF THIS DISCIPLINE AND ITS ROLE IN HIS PHILOSOPHY, TOGETHER WITH HIS TWIN A POSTERIORI AND A PRIORI PROOFS OF THE EXISTENCE OF GOD. THE INTENTION IS BOTH HISTORICAL, IN ELUCIDATING WOLFF'S PHILOSOPHY AND SOME OF ITS IMPLICATIONS FOR THE THOUGHT OF OTHER PHILOSOPHERS OF HIS TIME, AND PROBLEMATICAL, IN TERMS OF THE ADEQUACY OF THE NATURAL THEOLOGY PARADIGM FOR A CONTEMPORARY PHILOSOPHICAL APPROACH TO THE EXISTENCE OF GOD.

CORRADI, MARIA GRAZIA. IL PENSIERO POLITICO DI BERNARDO DI CHIARAVALLE. AQUINAS 15,598-632 1972.

CORRADINI, BRUNO. CINEMA ABSTRAIT, MUSIQUE CHROMATIQUE (1912). REV ESTH 26,267-274 AP-D 73.

CORRADO, MICHAEL. PROPER NAMES AND NECESSARY PROPERTIES. PHIL STUD 24,112-118 MR 73.

IT HAS BEEN PROPOSED THAT, UNDER THE RESTRICTION OF SINGULAR TERMS TO PROPER NAMES, SINGULAR DE RE PROPOSITIONS WOULD BE EQUIVALENT TO CERTAIN DE DICTO PROPOSITIONS. BUT THAT IS SO ONLY IF A CERTAIN THESIS--A THESIS WHICH IS ITSELF IRREDUCIBLY DE RE--IS TRUE OF PROPER NAMES. THE CONCLUSION IS THAT THE RESTRICTION TO PROPER NAMES IS NOT, BY ITSELF, SUFFICIENT TO RENDER THE DE RE AND DE DICTO EQUIVALENT.

CORSANO, ANTONIO. DIMENSIONI DEL FATTO RELIGIOSO. G CRIT FILOSOF ITAL 51,516-524 O-D 73.

CORSANO, ANTONIO. IL MAGALOTTI E L'ATEISMO. G CRIT FILOSOF ITAL 51,241-262 AP-JE 72.

L'AUTORE CLASSIFICA GLI ATEI IN ATEI A PRIORI O SPECULATIVI E ATEI DI 'NESTO' O ALLA MODA, ESPEDIENTE DI SUCCESSO SOCIALE, MAGALOTTI, DISEGNA I MODELLI DELL 'AVERSA GENIA, CONCLUDENDO CHE GLI ATEI VERI SONO POCHISSIMI. IL PIU ILLUSTRE ESEMPLARE, SPINOZA, VIENE MESSA IN LUCE L'INSPIRAZIONE GALILEIANA NEL DUPLICE ASPETTO: 'METODOLOGICO' E'SCIENTIFICO' ANCHE NELLA TRATTAZIONE TEOLOGICA, GALILEO SI FA MODELLO DI TEOLOGIA NEGATIVA. L'ORIGINALITA DEL CONTRIBUTO DEL MAGALOTTI CONSISTE NEL TENTATIVO DI RIPRODURRE I TEMI BIBLICI, LA CREAZIONE EX NIHILO, L'ETERNITA DEL MONDO E DELL'ANIMA, PARTENDO DA UNO DEI PUNTI PIU INTERNI DEL SUO PENSIERO TECNICO-SCIENTIFICO: SI POTREBBE PARLAREDI UN ARGOMENTO 'EX ANALOGIA ODORIS'; SE NE RICAVA PER ESEMPIO LA SUA CAPACITA DI GODIMENTO NEI CONFRONTI DELLE BESTIE, L'IMMAGINE DI DIO COME 'QUIETE ATTIVA', CONTRO L'IMPERSONALE DIVINITA SPINOZIANA E PLATONICO-ARISTOTEMICA, E INTERESANTI CONSIDERAZIONI ANTROPOLOGICHE. (EDITED).

COSTA, MARGARITA. EL METODO FENOMENOLOGICO. CUAD FILOSOF 12,93-110 JA-JE 72.

LA FINALIDAD DEL ARTICULO ES OFRECER UNA DESCRIPCION ORDENADA DEL METODO FENOMENOLOGICO, QUE HUSSERL NO HA EXPUESTO EN FORMA SISTEMATICA EN NINGUNA DE SUS OBRAS. LA REDUCCION EIDETICA ES PRESENTADA COMO UNA VERSION FENOMENOLOGICA DEL METODO CIENTIFICO. LUEGO SE EXPONE LA REDUCCION FENOMENOLOGICA O TRASCENDENTAL Y SE DESLINDA ESTE PROCEDIMIENTO DE LA REFLEXION FENOMENOLOGICA O METODO FENOMENOLOGICO PROPIAMENTE DICHO. LA CONCLUSION A QUE SE LLEGA ES QUE EL METODO NOS REVELA EL CARACTER CONSTITUYENTE DE SENTIDO DE LA CONCIENCIA PURA.

COSTA, MARGARITA. WHITEHEAD Y LA FUNCION DE LA RAZON. CUAD FILOSOF 9,283-288 JL-D 69.

LA FINALIDAD DEL COMENTARIO ES DEFINIR LO MAS CLARAMENTE POSIBLE LO QUE WHITEHEAD ENTIENDE POR 'RAZON'. A TAL EFECTO SE DISTINGUEN LOS DOS USOS QUE WHITEHEAD ASIGNA A LA MISMA, MOSTRANDO COMO AMBOS PUEDEN, SEGUN EL, SER SOMETIDOS A LA DISCIPLINA DE UN METODO. EL OBJETIVO FINAL ES EL PROGRESO DE LA HUMANIDAD. SE LLEGA A LA CONCLUSION DE QUE LA CONCEPCION ANTROPOLOGICA DE WHITEHEAD ES EXCESIVAMENTE INTELECTUALISTA.

COTRONEO, GIROLAMO. IL MARXISMO FRA STORIA E STRUTTURA. RIV STUD CROCE 10,184-191 AP-JE 73.

COTTA, SERGIO. DI UNA RIEDIZIONE DI JHERING, OSSIA DELLE PROFEZIE DEL GIA AVVENUTO. RIV INT FILOSOF DIRITTO 49,618-619 O-D 72.

COURTENAY, WILLIAM J. THE KING AND THE LEADEN COIN: THE ECONOMIC BACKGROUND OF 'SINE QUA NON' CAUSALITY. TRADITIO 28,185-209 1972.

'SINE QUA NON' CAUSALITY, UTILIZED IN LATE MEDIEVAL DISCUSSIONS OF CAUSALITY IN NATURE AS WELL AS IN THE ECONOMY OF SALVATION, SHOULD NOT BE IDENTIFIED WITH OCCASIONALISM OR ACCIDENTAL CAUSALITY, AS IS SO OFTEN DONE. THE CONCEPT ORIGINATED 'CA.' 1240, AGAINST A BACKGROUND OF ECONOMIC THEORY AND PRACTICE, AND SHOULD BE IDENTIFIED WITH JURIDICAL, CONTRACTUAL, OR COVENANTAL CAUSALITY. THOMAS AQUINAS, WHO REJECTED 'SINE QUA NON' CAUSALITY, MAY HAVE DONE SO BECAUSE HE CONSIDERED A CAUSALITY BASED ON ASCRIBED VALUE TO BE INEFFICACIOUS IN BOTH THEOLOGY AND ECONOMICS.

COURTNEY, RICHARD. THEATER AND SPONTANEITY. J AES ART CRIT 32,79-88 FALL 73.

MUSIC AND THEATER HAVE ELEMENTS OF SPONTANEITY INHERENT IN THE FORM; THEY BOTH RELY ON VARYING DEGREES OF INTENDED SPONTANEITY--MUSIC LESS SO, THEATER MORE SO, DEPENDENT UPON THE DEGREE OF OBJECTIVITY/SUBJECTIVITY OF THE FORM. FROM EXAMPLES IT IS DISCOVERED THAT SPONTANEITY IS A CONSTANT FACTOR IN THEATER, AND IT IS THIS WHICH CHARACTERIZES THE ART. A MODEL IS THEN GIVEN DEMONSTRATING THE DEGREES TO WHICH SPONTANEITY IS DELIBERATELY UTILIZED: FROM FORMAL THEATRE, TO IMPROVISED THEATER, TO SPONTANEOUS THEATER (WITH EXAMPLES), AND THIS IS PARALLELED BY PROTO-DRAMATIC EXAMPLES FROM OUR CULTURAL DRAMATIC HERITAGE. THE MODEL PERMITS DISTINCTIONS BETWEEN SPONTANEITY IN VARIOUS THEATER STYLES AND THAT IN ALL STYLES, FORMAL 'THEATRE ART' AND OTHER FORMS, TOGETHER WITH THE CHANGES IN MODERN WESTERN THEATER AND THE IMPLICATIONS FOR THE FUTURE.

COVI, D. LA ETICA SEXUAL SEGUN SAN AGUSTIN. AUGUSTINUS 18,303-315 JL-D 73.

L'ENUCLEAZIONE E L'ANALISI DEL VALORE, DA AGOSTINO ATTRIBUITO ALLA VERGINITA IN QUANTO INTESA COME RINUNCIA ALLA ATTIVITA SESSUALE, CI HA PORTATI ALLA SEGUENTE CONCLUSIONE: LA VITA VERGINALE O VIDUALE, PURCHE CONTRASSEGNATA DAI FONDAMENTALI VALORI DELL'UMILTA E DELL'OBBEDIENZA, ASSURGE AD UN 'BENE' O VALORE MAGGIORE DI QUELLO INERENTE ALLA VITA SESSUALE MATRIMONIALE. TRA LE VARIE MOTIVAZIONI BIBLICHE ED ESCATOLOGICHE, FONDANTI LA SUPERIORITA ETICA DELLA VITA VERGINALE, AGOSTINO ATTRIBUISCE PARTICOLARE VALORE AD UNA MOTIVAZIONE ASCETICO-PLATONICA. LA VITA VERGINALE IN QUANTO LIMITA O ESCLUDE L'INFLUSSO DELETERIO DELLA LIBIDO POSTPARADISIACA, NECESSARIAMENTE INERENTE ALL'ATTIVITA SESSUALE, RENDE PIU FACILMENTE CONSEGUIBILE IL VALORE SUPREMO QUALE E L'UNIONE DELLA 'MENS' CON DIO, VALORE QUESTO, DIFFICILMENTE CONSEGUIBILE, INVECE, IN UNA VITA SESSUALE MATRIMONIALE.

COVI, D. VALOR Y FINALIDAD DEL SEXO, SEGUN SAN AGUSTIN. AUGUSTINUS 16,357-376 1971.

NEL CONTESTO DI UNO STUDIO SUL VALORE ETICO DELL'ATTIVITA SESSUALE UMANA ABBIAMO CREDUTO METODOLOGICAMENTE DOVEROSO INIZIARE IL NOSTRO STUDIO ENUCLEANDO IL FONDAMENTO ONTOLOGICO DELLA SESSUALITA UMANA. NE RISULTA CHE DIO STESSO E IL CREATORE DEL CORPO UMANO E RISPETTIVE MEMBRA SESSUALI, MASCHILI E FEMMINILI, NONCHE L'AUTORE DELLA CORRISPONDENTE ATTIVITA SESSUALE A CUI INERISCE UNA COSTITUTIVA FINALITA PROCREATRICE. TALE CONSIDERAZIONE CI PORTA ALLA CONSEGUENTE CONCLUSIONE CHE IL SESSO E UN 'BENE', PER CUI, A NOSTRO

PARERE, NEGLI SCRITTI AGOSTINIANI NON TROVASI TRACCIA DI PESSIMISMO O DUALISMO MANICHEO ONTOLOGICO. SECONDO LA CONCEZIONE AGOSTINIANA LA SESSUALITA UMANA, IN QUANTO CREATA SOLTANTO DA DIO, ESCLUDE LA CARATTERIZZAZIONE ONTOLOGICO-MANICHEA DI UNA 'RES INTRINSECE MALA'.

COVIN, MICHEL. A LA RECHERCHE DU SIGNIFIANT ICONIQUE. REV ESTH 25,391-406 O-D 72.

COWAN, J L. INVERSE DISCRIMINATION. ANALYSIS 33,10-12 O 72.

WHEN DISCRIMINATION BASED ON A MORALLY IRRELEVANT CHARACTERISTIC SUCH AS RACE, CREED OR SEX HAS OCCURRED IT IS NOT THEN PROPER TO BASE REPARATIONS ON THAT CHARACTERISTIC. INDIVIDUALS WHO HAVE SUFFERED DISCRIMINATION DESERVE REPARATION, BUT SIMPLY BECAUSE THEY HAVE SUFFERED INJUSTICE, AND NO MORE THAN OTHERS WHO HAVE SUFFERED EQUAL INJUSTICE ON OTHER GROUNDS. MORALLY SPEAKING THERE ARE NO GROUPS BASED ON SUCH CHARACTERISTICS AS RACE, CREED OR SEX TO WHICH REPARATION COULD BE MADE.

COX, L HUGHES. ARE SCIENTIFIC INDUCTION AND METAPHYSICAL COHERENCE REALLY SEPARATE INFORMAL LOGICS? SW J PHIL 4,109-118 SPR 73.

STEPHEN PEPPER'S ROOT METAPHOR THEORY OF WORLD HYPOTHESES CORROBORATES THE THESIS THAT METAPHYSICAL COHERENCE AND SCIENTIFIC INDUCTION 'AS DEFINED BY POSITIVISTS' ARE SHARPLY DISTINCT INFORMAL LOGICS. THIS THEORY ALSO CORROBORATES THE THESIS THAT METAPHYSICAL COHERENCE IS AN UNRESTRICTED EXTENSION OF SCIENTIFIC INDUCTION 'AS DEFINED BY T.S. KUHN AND STEPHEN TOULMIN'. BUT KUHN GIVES EVIDENCE THAT THE CONCEPTUAL GOALS OF THESE TWO LOGICS DIFFER, AND I ATTEMPT TO SHOW THE RESULTING DIFFERENCE BETWEEN THE LOGICS THEMSELVES.

CRANSTON, J B. QUANTUM THEORY AND THE MECHANISTIC PARADIGM. PROC N MEX W TEX PHIL SOC 4-11 AP 72.

CREARY, LEWIS G. FOR THE COMPLEAT LOGICAL EMPIRICIST: "NON-COGNITIVE" FOUNDATIONS FOR INDUCTIVE LOGIC. AM PHIL QUART 10,123-131 AP 73.

LOGICAL EMPIRICISM IS TODAY WITHOUT A SATISFYING PHILOSOPHICAL FOUNDATION FOR INDUCTIVE LOGIC. THE REICHENBACHIAN AND CARNAPIAN THEORIES OF INDUCTION ARE FOUNDED ON UNDERLYING NORMATIVE THEORIES OF RATIONAL DECISION-MAKING, YET NO SATISFACTORY ACCOUNT HAS BEEN OFFERED OF THE METHODOLOGICAL STATUS OF THESE UNDERLYING NORMATIVE THEORIES. NEITHER FEIGL'S DISTINCTION BETWEEN VALIDATION AND VINDICATION, NOR REICHENBACH'S ATTEMPTED ASSIMILATION OF THE THEORY OF RATIONALITY INTO LOGIC IS OF ANY REAL HELP IN THIS CONTEXT, WHILE CARNAP'S CONTINUED INSISTENCE THAT QUESTIONS OF RATIONALITY ARE PURELY A PRIORI HAS SEEMED TO REPRESENT THE INTRUSION OF AN UNWELCOME RATIONALISM INTO THE FOUNDATIONS OF INDUCTIVE LOGIC AND EPISTEMOLOGY. THE PAPER PROPOSES "NON-COGNITIVE" FOUNDATIONS FOR INDUCTIVE LOGIC, WHICH ARE THOROUGHLY IN ACCORD WITH THE ETHICS AND VALUE THEORY OF LOGICAL EMPIRICISM, AND YIELD NEW INSIGHTS INTO THE METHODOLOGICAL STATUS OF RATIONAL DECISION THEORY--INSIGHTS WHICH GIVE CARNAP'S "A PRIORI" APPROACH TO THIS QUESTION INCREASED PLAUSIBILITY AND INTEREST.

CREERY, WALTER E. BERKELEY'S ARGUMENT FOR A DIVINE VISUAL LANGUAGE. INT J PHIL RELIG 3,212-222 WINT 72.

CREMADES, J J GIL. "PHILOSOPHIA PRACTICA" Y "PHILOSOPHIE DES RECHTS". AN CATED SUAREZ 9&10,9-30 1969-70.

CREMADES, JUAN JOSE GIL. EL PENSAMIENTO JURIDICO ESPANOL DEL SIGLO XIX: FRANCISCO GINER DE LOS RIOS. AN CATED SUAREZ 11,31-51 1971.

CRESSWELL, M J. SO,5 IS ALIVE AND WELL. LOG ANAL 15,503 S-D 72.

CRESSWELL, M J. THE COMPLETENESS OF S1 AND SOME RELATED SYSTEMS. NOTRE DAME J FORM LOG 13,485-496 O 72.

CRISTALDI, ROSARIO VITTORIO. PROFILO DELLA CRITICA BONTADINIANA. TEORESI 28,79-111 JA-JE 73.

L'AUTORE ANALIZZA LE PRINCIPALI INTERPRETAZIONI DEL PENSIERO DI GUSTAVO BONTADINI, INIZIATORE DEL MOVIMENTO 'NEOCLASSICO', CHE PROPONE UN RITORNO ALLA METAFISICA ATTRAVERSO UNA ACUTA 'CRITICA INTERNA' DELL'IDEALISMO. EGLI DISTINGUE, NEL GRUPPO DEI CRITICI DEL BONTADINI QUATTRO ORIENTAMENTI FONDAMENTALI: IDEALISTICO-ORTODOSSO (B CROCE--C LUPORINI), REALISTICO (P MAZZARELLA), SPIRITUALISTICO (A CARLINI, A GUZZO, V LA VIA ED ALTRI), PANTEISTICO (NEOPARMENIDISMO DI E SEVERINO) E MOSTRA DIVERSI, A VOLTE INSOSPETTABILI, PUNTI DI CONTATTO TRA CRITICHE APPARENTEMENTE DISTANTI. DA ANCHE UNA SUA VALUTAZIONE PERSONALE DELLA POSIZIONE DEL BONTADINI, RINVENENDO IN ESSA UNA TROPPO RIGIDA OPPOSIZIONE TRA DIO E MONDO, INACCETTABILE SIA DAL LATO SPECULATIVO CHE DA QUELLO ETICO. IL SAGGIO E CORREDATO DA UNA COSPICUA BIBLIOGRAFIA.

CRISTIANI, ALDO HOFACIC. DURACION Y TIEMPO EN BERGSON. CUAD FILOSOF 10,121-135 JA-JE 70.

CROCE, BENEDETTO. FLORA E CROCE MOMENTI DI UN SODALIZIO. RIV STUD CROCE 9,266-277 JL-D 72.

CROCKER, LAWRENCE. MARX'S CONCEPT OF EXPLOITATION. SOCIAL THEOR PRACT 2,201-213 FALL 72.

MARX'S CONCEPT OF EXPLOITATION IS FREQUENTLY INTERPRETED IN TERMS OF INJUSTICE IN THE DISTRIBUTION OF CONSUMER GOODS. THE ARTICLE CONTENDS THAT EXPLOITATION IS A MATTER OF UNDEMOCRATIC CONTROL OF PRODUCTION. IT GIVES TEXTUAL EVIDENCE FOR THIS INTERPRETATION AND DEALS WITH THE OBJECTION THAT IT MAKES MARX OUT TO BE MORE OF A DEMOCRAT THAN HE WAS. THE ARTICLE ALSO CONTENDS THAT THE NORMATIVE CONNOTATION OF 'EXPLOITATION' IS NOT DISPENSIBLE WITHOUT LOSS IN THE CONTEXT OF MARX'S THEORY AS A WHOLE.

CROCKER, SYLVIA FLEMING. THE ONTOLOGICAL SIGNIFICANCE OF ANSELM'S 'PROSLOGION'. MOD SCH 50,33-56 N 72.

CROFTS, RICHARD A. THE COMMON GOOD IN THE POLITICAL THEORY OF THOMAS AQUINAS. THOMIST 37,155-173 JA 73.

THIS STUDY INVESTIGATES THE FUNCTION OF THE COMMON GOOD IN THE POLITICAL THEORY OF THOMAS AQUINAS. IT CONCLUDES THAT AT EVERY POINT IN HIS POLITICAL THEORY THE CONCEPT OF THE COMMON GOOD PLAYS A SIGNIFICANT, IF NOT DETERMINATIVE ROLE. HIS MODERATE POSITION BETWEEN COLLECTIVISM AND INDIVIDUALISM RECOGNIZES THAT THE INDIVIDUAL LIVES IN SOCIAL RELATIONSHIPS WHICH INCLUDE SOCIAL RESPONSIBILITIES.

CRONK, GEORGE FRANCIS. SYMBOLIC INTERACTIONISM: A "LEFT-MEADIAN" INTERPRETATION. SOCIAL THEOR PRACT 2,313-333 SPR 73.

CROSSLEY, D J. F H BRADLEY ON CENSORSHIP AND PSYCHICAL DISTANCE. IDEAL STUD 3,80-102 JA 73.

IT IS OFTEN CLAIMED THAT CENSORSHIP IS JUSTIFIED IF EXPERIENCING VIOLENCE OR SEXUAL IDEAS CAN BE SHOWN TO LEAD TO ANTI-SOCIAL BEHAVIOR. IN HIS ARTICLE, "ON THE TREATMENT OF SEXUAL DETAIL IN

LITERATURE", BRADLEY HOLDS THAT IDEAS DO CAUSE BEHAVIOR BUT THAT CENSORSHIP IS NOT JUSTIFIED BECAUSE THE LINK BETWEEN THE IDEA (THE EXPERIENCE) AND THE BEHAVIOR CAN BE BLOCKED. THE FORMER CLAIM RESTS ON THE IDEOMOTOR THEORY OF ACTION, THE LATER ON BRADLEY'S USE OF THE NOTION OF PSYCHICAL DISTANCING.

CROSSLEY, J N. A NOTE ON CANTOR'S THEOREM AND RUSSELL'S PARADOX. AUSTL J PHIL 51,70-71 MY 73.

IT IS CLAIMED THAT CANTOR HAD THE TECHNICAL APPARATUS AVAILABLE TO DERIVE RUSSELL'S PARADOX SOME TEN YEARS BEFORE RUSSELL'S DISCOVERY.

CUA, ANTONIO S. RELEVANCE OF MORAL RULES AND CREATIVE AGENCY. NEW SCHOLAS 47,1-21 WINT 73.

THIS ESSAY DEALS WITH ONE DIMENSION OF MORAL CREATIVITY IN THE LIGHT IN WHICH AN AGENT'S JUDGMENT OR RULING ON THE RELEVANCE OF MORAL RULES IN PARTICULAR CIRCUMSTANCE CAN HAVE AN IMPORTANT CONTRIBUTION TO THE CHARACTER AND FUNCTION OF HIS MORAL PRACTICE. THREE DIFFERENT TYPES OF RULING ARE DISCUSSED. A DISTINCTION IS MADE BETWEEN THE NORMAL AND EXIGENT CASES AND HOW THIS DISTINCTION BEARS ON THE JUSTIFICATION OF RULINGS IN GENERAL. IN THE CONCLUDING SECTION, THE RELEVANCE OF IDEALS TO INDIVIDUAL RULINGS IS STRESSED AND A DISTINCTION BETWEEN TWO INTERPRETATIONS OF IDEALS IS SUGGESTED AS A WAY OF UNDERSTANDING PROBLEMS AND PERPLEXITIES.

CULLER, JONATHAN. PHENOMENOLOGY AND STRUCTURALISM. HUMAN CONTEXT 5,35-41 SPR 73.

PHENOMENOLOGY AND STRUCTURALISM ARE OFTEN THOUGHT OF AS OPPOSING ANALYTICAL APPROACHES: THE FORMER CONCERNED WITH THE LIVED EXPERIENCE OF THE SUBJECT, THE LATTER WITH RELATIONS AMONG PHENOMENA THEMSELVES. HOWEVER, NOTES FOR MERLEAU-PONTY'S UNFINISHED WORK. "LE VISIBLE ET L'INVISIBLE" INDICATE THAT HE WAS MOVING TOWARDS STRUCTURALISM AND ATTEMPTING TO GROUND A STRUCTURALIST VOCABULARY OF CONFIGURATIONS AND ARTICULATIONS ON A PHENOMENOLOGICAL ONTOLOGY. AN EXAMINATION OF THE LINGUISTIC MODEL ON WHICH STRUCTURALISM IS BASED LEADS TO THE CONCLUSION THAT IF STRUCTURALISM IS TO BE INTELLECTUALLY COHERENT IT MUST TAKE PLACE WITHIN PHENOMENOLOGY AND MUST ATTEMPT TO MAKE EXPLICIT THOSE SYSTEMS WHICH MAKE POSSIBLE PHENOMENAL EXPERIENCE.

CUMMING, ALAN. PAULINE CHRISTIANITY AND GREEK PHILOSOPHY: A STUDY OF THE STATUS OF WOMEN. J HIST IDEAS 34,517-528 O-D 73.

WOMEN'S STATUS, ROLE AND EDUCATION DEPEND ON THE CIVILIZATION AND CULTURE IN WHICH THEY LIVE. RELIGION IS NOT ONLY A PROFESSION OF FAITH BUT IT IS ALSO A WAY OF LIFE AND THE CHRISTIAN RELIGION AND ITS ATTENDANT PRACTICES HAVE BECOME A PART OF OUR DAILY LIVES AND HAVE AFFECTED THE RELATIONSHIP BETWEEN THE SEXES. THIS ARTICLE EXAMINES THE RELATIONSHIP BETWEEN CHRISTIANITY, AS EXPRESSED BY JESUS CHRIST, SAINT PAUL AND THE CHURCH FATHERS, AND GREEK PHILOSOPHY, AS EXPRESSED BY PLATO, EURIPIDES, AESCHYLUS, XENEPHON, ARISTOTLE, ZENO AND EPICURUS. THE POINT IS MADE THAT THERE IS A RELATIONSHIP BETWEEN THE STATUS ACCORDED WOMEN BY THE GREEK PHILOSOPHERS AND THE STATUS ACCORDED WOMEN BY THE EARLY CHRISTIANS. SAINT PAUL BECAME 'THE ETERNAL ENEMY OF WOMEN' FOR SEVERAL REASONS BUT HE AND CHRIST HAD ENDEAVORED TO RAISE WOMEN OUT OF SERVILITY BUT SUCCEEDING GENERATIONS HAVE BEEN HYPNOTIZED BY WHAT ARE NO MORE THAN SIDE-ISSUES OF THE MAIN TENETS OF CHRISTIANITY. ARISTOTLE ALSO HAD CRITICIZED WOMEN WHO REFUSED TO RAISE THEMSELVES FROM SUBJECTION. WOMEN FOR CENTURIES HAVE BEEN CONTENT TO OBEY PAULINE COMMANDS.

CUMMINS, PHILLIP D. HUME'S DISAVOWAL OF THE "TREATISE". PHIL REV 82,371-379 JL 73.

CURI, UMBERTO. HISTORIA E POLYMATHIA A PROPOSITO DEL FRAMMENTO 35 DI ERACLITO. G METAF 27,569-574 S-D 72.

L'ARTICOLO PRENDE LE MOSSE DAL CONTRASTO ESISTENTE FRA LA CONDANNA ESPRESSA DA ERACLITO NEL FRAMMENTO 40 CONTRO I CULTORI DELLA POLYMATHIA E LA SENTENZA DEL FRAMMENTO 35, IN CUI E AFFERMATA LA NECESSITA CHE I FILOSOFI SIANO "ESPERTI DI MOLTISSIME COSE". ATTRAVERSO UN'ANALISI DEGLI ALTRI FRAMMENTO DI ERACLITO, SOPRATTUTTO DEL DISCUSSO FRAMMENTO 129 E DEL CONTESTO NEL QUALE SONO INSERITI TALI FRAMMENTI, SI GIUNGE ALLA CONCLUSIONE CHE NON SI TRATTA DI UNA CONTRADDIZIONE, MA DI UNA COERENTE POSIZIONE SPECULATIVA, MEDIANTE LA QUALE L'EFESIO SOTTOLINEA LA DINAMICITA DELL'ESPERIENZA E L'APERTURA PROBLEMATICA DELLA FILOSOFIA CHE AD ESSA DEVE COSTANTEMENTE RIFERIRSI.

CURLEY, E M. REPLY TO WILLIAMSON. AUSTL J PHIL 51,162-164 AG 73.

THE AUTHOR REPLIES TO THREE CRITICISMS OF HIS BOOK, "SPINOZA'S METAPHYSICS". THE ISSUES ARE THE DENOTATION OF THE TERM 'SUBSTANCE', THE IMPORT OF THE DISTINCTION BETWEEN 'NATURA, NATURAUS AND NATURA NATURATA', AND THE CAUSALITY OF FINITE MODES.

CURLEY, WILLIAM H. THE AXIOLOGICALLY IDEAL MAN. KINESIS 4,88-95 SPR 72.

CURRAN, CHARLES. THE "TERTIA VIA": AN EXISTENTIAL RECONSTRUCTION. PROC CATH PHIL ASS 46,84-89 1972.

THE TASK OF THIS PAPER IS TO RE-EXAMINE THE SIGNIFICANCE OF AQUINAS' THIRD WAY OF DEMONSTRATING THE EXISTENCE OF GOD IN THE LIGHT OF THE LATE PROFESSOR WILLIAM CARLO'S NOTION OF THE ULTIMATE REDUCIBILITY OF ESSENCE TO EXISTENCE. BY WAY OF PREPARATION FOR THIS EFFORT THE VIEWS OF CAJETAN AND GILSON ON THE NATURE OF THE ARGUMENT AND ITS PROBATIVE FORCE ARE EXAMINED AND CRITICIZED. CAJETAN'S POSITION IS SEEN AS BEING SOMEWHAT TAINTED BY A LATENT ONTOLOGISM, WHILE GILSON SEEMS TO BE SATISFIED WITH PROVING PERHAPS TOO LITTLE. THE APPLICATION OF CARLO'S PRINCIPLE TO THE ARGUMENT FROM CONTINGENCY IS PRESENTED AS A METHOD WHICH AVOIDS THE CAJETANIAN ONTOLOGISM; IT IS SEEN TO CONCLUDE TO GOD IN TERMS OF 'ESSE' AS THESAURIC AND THE SOURCE OF ALL PERFECTIONS. AN ADDENDUM SUGGESTS THE POSSIBILITY WITHIN THIS NEW ESSENCE/EXISTENCE POSITION OF A REVITALIZATION OF ST THOMAS' ANALOGY 'SECUNDUM ESSE ET NON SECUNDUM INTENTIONEM' AS THAT OBTAINING BETWEEN GOD AND CREATURES.

CURRY, HASKELL B. THE CONSISTENCY OF A SYSTEM OF COMBINATORY RESTRICTED GENERALITY. J SYM LOG 38,489-492 S 73.

ONE OF THE SYSTEMS OF RESTRICTED GENERALITY PROPOSED IN VOLUME II OF "COMBINATORY LOGIC," AMSTERDAM 1972, VIZ. GERMAN-F-SUPER *-SUB-2-1, IS SHOWN TO HAVE AN ANOMALOUS PROPERTY WHICH THROWS DOUBT ON ITS CONSISTENCY. HERE IT IS SHOWN THAT A MODIFIED SYSTEM, CALLED GERMAN-F-SUB-2-2, IS DEMONSTRABLY CONSISTENT, YET SUFFICIENT FOR MOST PURPOSES OF THE FORMER SYSTEM, PROVIDED THAT CERTAIN PROPERTIES, EXPRESSED IN THE FORMER SYSTEM BY FORMULAS, ARE EXPRESSED INSTEAD BY RULES. (EDITED).

CURTIS, JERRY L. THE ABSURDITY OF REBELLION. MAN WORLD 5,335-346 AG 72.

NUMEROUS CRITICS HAVE UNANIMOUSLY ASSERTED THAT ALBERT CAMUS ABANDONED HIS CONCEPT OF THE ABSURD ONCE HIS FOCUS WAS ATTRACTED TO THE IDEA OF REBELLION. FIVE AREAS ARE CITED AS POSSIBLE SOURCES OF THIS MISUNDERSTANDING: (1) MISUSE OF THE TERM: 'ABSURDE'; (2) CAMUS' OWN STATEMENTS CONCERNING THE NATURE OF REBELLION; (3) SOME RATHER OBVIOUS POLITICAL PREJUDICES OF CAMUS' ANTAGONISTS; (4) FALSE

ANALOGIES MADE BETWEEN SARTREAN AND CAMUSIAN VIEWS ON REBELLION AND (5) THE NEED TO REDEFINE HEROIC REBELLION. BEYOND THESE ISSUES THERE LIES ONE IMPORTANT POINT: ACCORDING TO CAMUS, ABSURDITY EXISTS AS AN EQUILIBRANT FORCE IN THE ACT OF REBELLION. THERE IS NO 'ALL OR NOTHING' ATTITUDE IN CAMUSIAN THOUGHT. THUS THE REBEL, FOR CAMUS, IS THE SYMBOL OF HUMAN BONDAGE TO RELATIVE TRUTHS, THE REIFICATION OF MAN'S CONFINEMENT TO THE LIMITING ABSURDITY OF THIS EARTHLY PREDICAMENT. IN SHORT, THERE IS ABSURDITY, EVEN IN REBELLION.

CUSHMAN, DONALD P AND HAUSER, GERARD A. MCKEON'S PHILOSOPHY OF COMMUNICATION: THE ARCHITECTONIC AND INTERDISCIPLINARY ARTS. PHIL RHET 6,211-234 FALL 73.

THIS ESSAY EXPLORES THE VIEWS OF RICHARD MCKEON ON THE COMMUNICATION ARTS OF RHETORIC, GRAMMAR, LOGIC, AND DIALECTIC. RECOGNIZING THAT EACH AGE CONSTRUCTS THESE ARTS TO SUIT THEIR OWN NEEDS, MCKEON POINTS TO OUR AGE OF CULTURAL PLURALISM AND INTERCULTURAL DIVERSITY AS ONE THAT BECKONS THE FORMULATION OF AN ARCHITECTONIC ART OF COMMUNICATION AS OUR FUNDAMENTAL PHILOSOPHICAL STARTING POINT. IN SUCH A PERSPECTIVE, COMMUNICATION INFORMS, RATHER THAN BEING INFORMED BY, VIEWS OF METAPHYSICS, EPISTEMOLOGY, AND ACTION. MCKEON ARGUES FOR THESE TRANSFORMATIONS IN COMMUNICATIVE ARTS CONCEIVED ARCHITECTONICALLY: RHETORIC IS THE ART OF DISCOVERING NEW FACTS, OF 'INVENTION'; GRAMMAR IS THE ART OF INTERPRETING FACTS, OF 'PROOF'; LOGIC IS THE ART OF PRESENTING AND ANALYZING FACTS, OF 'PREDICTION'; DIALECTIC IS THE ART OF GIVING ORDERED SEQUENCES OF FACTS, OF 'SYSTEM'. AFTER TRACING THE CONSEQUENCES OF EACH OF THESE ARTS ON THE ANALYSIS OF BEING, THINKING, AND DOING, THE ESSAY CONCLUDES BY SKETCHING THE RAMIFICATIONS OF THIS PERSPECTIVE. (EDITED).

CUTLAND, NIGEL. SIGMA-1 COMPACTNESS AND ULTRAPRODUCTS. J SYM LOG 37,668-672 D 72.

THIS PAPER DESCRIBES HOW THE MATHEMATICAL CONSTRUCTION OF ULTRAPRODUCTS CAN BE USED IN THE PROOFS OF VARIOUS WELL-KNOWN COMPACTNESS THEOREMS FOR INFINITARY LOGIC ON ADMISSIBLE SETS. THE METHOD GENERALISES THE ULTRAPRODUCT PROOF OF COMPACTNESS FOR FINITARY LANGUAGES. THE COMPACTNESS THEOREMS CONSIDERED ARE THE BARWISE THEOREM FOR COUNTABLE ADMISSIBLE SETS, AND THE THEOREM OF BARWISE AND KARP FOR ADMISSIBLE SETS OF COUNTABLE COFINALITY.

CVJETICANIN, VELJKO. CARACTERISTIQUES ET DILEMMES DU SOCIALISME AUTOGESTIF YOUGOSLAVE. PRAXIS 511-515 1971.

A LA FIN DE LA DECADE PASSEE ON PARLAIT DEJA OUVERTEMENT DES SYMPTOMES DE LA CRISE REELLE DU MODELE AUTOGESTIF DU SOCIALISME. NOUS NOTONS COMME UNE CONSTANTE LE RALENTISSEMENT DE LA PRODUCTION AINSI QUE LA DISCORDANCE ENTRE LA PRODUCTION ET LA CONSOMMATION. LA STRATIFICATION SOCIALE VERTICALE VIT UN ACCROISSEMENT. LE DYNAMISME LE PLUS GRAND SE MANIFESTE SUR LA BASE NATIONALE, MAIS LES DILEMMES CONCERNANT LES BUTS DE CE DYNAMISME SONT EGALEMENT EXPRIMES. LA DISCORDANCE ENTRE LES NORMES IDEOLOGIQUES ET LA REALITE SOCIALE AUGMENTE AUSSI. L'ETAT NE PEUT PLUS EXERCER EFFICACEMENT SES FONCTIONS, ET L'AUTOGESTION NE LE PEUT PAS ENCORE. LA LIGUE DES COMMUNISTES YOUGOSLAVE DEVIENT DE PLUS EN PLUS UNE ORGANISATION DE LA COUCHE MOYENNE, ET DE MOINS EN MOINS L'ORGANISATION DE LA CLASSE OUVRIERE. LA REFORME RADICALE DU SYSTEME POLITIQUE EST UN IMPERATIF DU JOUR. L'INTERET HISTORIQUE DE LA CLASSE OUVRIERE SE TROUVE DANS LA CONSTRUCTION DE LA COMMUNAUTE DES PRODUCTEURS ASSOCIES, DES PEUPLES EGAUX, D'UNE COMMUNAUTE NON-ALIGNEE ET OUVERTE.

CZAYKA, L AND KRAUCH, H. A GRAPH-THEORETICAL APPROACH TO THE AGGREGATION OF INDIVIDUAL PREFERENCE ORDERINGS. THEOR DECIS 3,12-17 O 72.

A GRAPH-THEORETICAL APPROACH AS FIRST OUTLINED BY HARARY 'ET AL.' IS DEVELOPED FOR SOLVING THE PROBLEM OF AGGREGATING A GIVEN SET OF INDIVIDUAL PREFERENCE ORDERINGS PROVIDED THAT NO INDIVIDUAL PREFERENTIAL JUDGMENT IS INCONSISTENT WITH THE COLLECTIVE PREFERENCE ORDERING OBTAINED BY AGGREGATION.

D'AGOSTINO, FRANCESCO. LA FENOMENOLOGIA DELL'UOMO GIUSTO: UN PARALLELO TRA KIERKEGAARD E PLATONE. RIV INT FILOSOF DIRITTO 49,153-172 AP 72.

IL SAGGIO, A PARTIRE DA UN'ACUTISSIMA PAGINA DELL'OPERA DI KIERKEGAARD 'ESERCIZIO DEL CRISTIANESIMO,' TENTA UN APPROFONDIMENTO DI QUELLA CHE SI POTREBBE CHIAMARE 'LA FENOMENOLOGIA DELLA VITA DELL'UOMO GIUSTO'. KIERKEGAARD STABILISCE UN CONFRONTO TRA CRISTO E UN UOMO CHE SUBISCE DURANTE LA SUA VITA LO STESSO TRATTAMENTO CHE L'UMANITA RISERVO A GESU, PER DEDURNE L'INCOMMENSURABILITA DEL SACRIFICIO DI QUESTO RISPETTO A QUALSIASI SACRIFICIO PURAMENTE UMANO. MA ANCHE PLATONE, IN UN PASSO DELLA 'REPUBBLICA', PARLA DELLA MORTE CHE GLI UOMINI NON POSSONO NON FAR SOFFRIRE A CHI SI MOSTRI LORO PIENAMENTE GIUSTO. SE QUINDI LA CROCE E IL DESTINO CUI VA INCONTRO LA GIUSTIZIA, E SOLTANTO 'L'ACCETTAZIONE DELLA CROCE' CIO CHE RENDE QUESTO DESTINO PIENAMENTE SIGNIFICATIVO, COME SEGNO DI SALVEZZA. IL SAGGIO TERMINA QUINDI NEL PARALLELO TRA I PASSI DI KIERKEGAARD E DI PLATONE E LA FIGURA DEL CRISTO, ASSUNTA ANCH'ESSA COME MODELLO FENOMENOLOGICO DELLA VITA GIUSTA.

D'ALESSIO, JUAN CARLOS. LENGUAJE ORDINARIO Y FILOSOFIA DE LAS CIENCIAS. CUAD FILOSOF 10,323-326 JL-D 70.

EN EL PRESENTE TRABAJO ARGUMENTAMOS QUE LA FILOSOFIA DE LAS CIENCIAS PROVEE UN INSTRUMENTO ADECUADO PARA EL ANALISIS FILOSOFICO QUE SUPERA LAS DIFICULTADES PLANTEADAS POR UNA FILOSOFIA DEL LENGUAJE ORDINARIO POCO SISTEMATICA, Y UNA FILOSOFIA BASADA EN EL EMPLEO DE LOS LENGUAJES FORMALIZADOS EN QUE NO SE TOMA EN CUENTA LA FUNCION DE LOS TERMINOS EMPLEADOS. EN ESTE TRABAJO SE EJEMPLIFICA EL EMPLEO DEL METODO DESCRIPTO SUS VENTAJAS.

D'AMBROSIA, UBIRATAN. DYNAMICAL SYSTEMS AND HUYGENS' PRINCIPLE. PHIL MATH 9,27-39 SUM 72.

WE DISCUSS SOME OF THE BASIC IDEAS LEADING TO THE CONCEPT OF DYNAMICAL SYSTEMS, AND PROPOSE A MORE GENERAL CLASS OF SYSTEMS WHICH, IN A SENSE, IS OF A NON-HUYGENSIAN NATURE. THIS LEADS TO A POSSIBLE NEW FORMULATION OF INFINITESIMAL CALCULUS.

D'AMICO, ROBERT. INTRODUCTION TO THE FOUCAULT-DELEUZE DISCUSSION. TELOS 101-102 SUM 73.

A BRIEF INTRODUCTION TO A RECENT DISCUSSION BETWEEN MICHEL FOUCAULT AND GILLES DELEUZE. THE INTRODUCTION SITUATES THE DISCUSSION IN THE ONGOING WORK OF THESE TWO MAJOR REPRESENTATIVES OF POST-STRUCTURALIST THEORY IN FRANCE AND IN THE CURRENT POLITICAL SITUATION, AS WELL AS RECURRING PROBLEMS IN CRITICAL SOCIAL THEORY.

D'ANGELO, CLAUDIA BALDASSARRI. LA SOLITUDINE DELL'EROE SOFOCLEO. FILOSOFIA 24,201-209 AP 73.

LE'OBBIETTIVO DELL'ARTICOLO CONSISTE NEL DIMOSTRARE LA SOLITUDINE DELL'EROE SOFOCLEO DINANZI AGLI ALTRI UOMINI E ALLE DIVINITA E NEL TENTATIVO DI PORRE IN RISALTO L'AUTONOMIE DELL'UMANO AGIRE IN UNE VICENDA IN CUI E PARADIGMATICAMENTE RAPPRESENTATA NON LA VICENDA DEL SINPOLO EROE, MA L'ETERNO DRAMME DELL'UOMO. TALE OBBIETTIVO E STATO RAGGIUNTO PER MEZZO DI UNE RAPIDA ANALISI DELLE TRAGEDIE

SOFOCLEE E IN PARTICOLARE, DELL'ANTIGONE E DELL'EDIPO RE. SI CONCLUDE QUINDI RIBADENDO CHE I PERSONAGGI SOFOCLEI ESPRIMONO L'INTERESSE DEL ORO AUTORE PER L'INDIVIDUO CHE SI ISOLE DAI PROPRI SIMILI NON PER PROPRIE VOLONTA, MA PER L'ALTRUI INCOMPRENSIONE.

D'ARPA, VITO. LA COSCIENZA MONDANA. ANN FAC LETT FILOSOF 15,105-158 1972.

D'ENTREVES, ALLESSANDRO PASSERIN. OBBLIGO POLITICO E LIBERTA DI COSCIENZA. RIV INT FILOSOF DIRITTO 50,41-60 JA-MR 73.

D'HONDT, JACQUES. PRESENCE DE HEGEL. REV INT PHIL 24,3-13 1970.

DIVERS ARGUMENTS PEUVENT ETRE ALLEGUES POUR JUSTIFIER LE PRELEVEMENT ACTUEL DE FRAGMENTS DE L'HEGELIANISME ET, PAR EXEMPLE, L'USAGE D'UNE METHODE DIALECTIQUE SEPAREE DU SYSTEME. CETTE UTILISATION PARCELLAIRE IMPLIQUE CEPENDANT UNE REPRISE ACTUELLE DE L'ENSEMBLE DE LA PENSEE HEGELIENNE, TOUJOURS VIVANTE, A CE TITRE DE MATIERE PREMIERE, DANS LES PRODUCTIONS PHILOSOPHIQUES DE NOTRE TEMPS. ON NE PEUT FAIRE L'ECONOMIE DE LA LECTURE ET DE L'ETUDE DE HEGEL.

D'ORSI, DOMENICO. INTORNO AL "PERCHE NON SONO CRISTIANO" DI B RUSSELL. TEORESI 28,149-196 JA-JE 73.

E' UNO DEGLI SCRITTI PIU IMPORTANTI CONTENUTI NEL RECENTISSIMO VOLUME, L'UOMO AL BIVIO: IMMANENTISMO O CRISTIANESIMO? SAGGIO DI REALISMO ESISTENZIALE. DICHIARANDO, ANZITUTTO, ANCHE LUI, DI 'NON ESSERE CRISTIANO', MA DI VOLER, CON MOLTA FATICA E APPROSSIMAZIONE, 'DIVENTARE CRISTIANO', L'AUTORE CERCA POI DI SCRUTARE A FONDO LE RADICI E LE RAGIONI DELL'IMMANENTISMO ANTROPOCRATICO. ESSO ESALTA A DISMISURA L'UOMO FALSAMENTE ATTEGGIANDOLO A CREATORE DI TUTTO, MENTRE, IN CONCRETO, LO INABISSA, CON LA MORTE, NEL NULLA ETERNO. L'AUTORE PROCEDE A DIMOSTRARE CHE NON E AFFATTO UN'ESIGENZA DEL PENSIERO FILOSOFICO IL NON ESSERE CRISTIANO, NE IL DOVER ESSERE ANTICRISTIANO: LA DECISIONE REALISTICO-ESISTENZIALE DI NON CREDERE AL CRISTO NON SCATURISCE DALLA FILOSOFIA O DAI FATTI, BENSI DAL QUEL PRINCIPIO D'IMMANENZA CHE ESCLUDE O NEGA, A PRIORI, OGNI POSSIBILE APERTURA DELLA UMANA RAGIONE ALLA TRASCENDENZA E ALLA RIVELAZIONE. COSI, IN CONCLUSIONE, 'DOPO LA LETTURA DEL' PERCHE NON SONO CRISTIANO "DI RUSSELL, TOCCA A NOI, AVVERTIRE TUTTA LA PROBLEMATICITA DELLA NOSTRA FEDE E DELLA NOSTRA RAGIONE, E RIPETERE A LUI, CRISTO, COSI ODIATO A TORTO, LE PAROLE DI PIETRO: 'SIGNORE, A CHI ANDREMO NOI? TU SOLO HAI LE PAROLE DI VITA ETERNA'."

DA SILVA, LUCIO CRAVEIRO. INACIO MONTEIRO: SIGNIFICADO DA SUA VIDA E DA SUA OBRA. REV PORT FILOSOF 29,229-266 JL-S 73.

INACIO MONTEIRO (1724-1812) FOI FIGURA CENTRAL NA EVOLUCAO DA CULTURA E DA FILOSOFIA PORTUGUESA EM MEADOS DO SEC. XVIII. SAO CELEBRES SEUS LIVROS ESPECIALMENTE "COMPENDIO DOS ELEMENTOS DE MATHEMATICA", COIMBRA, 1754-56, E "PHILOSOPHIA LIBERA SEU ECLECTICA", VENEZA, 1766. ENSINOU MATEMATICA NO CELEBRE "COLEGIO DAS ARTES" DE COIMBRA E, DEPOIS DA EXPULSAO DOS JESUITAS POR POMBAL, ENSINOU FILOSOFIA EM FERRARA E FOI POR MUITOS ANOS PREFEITO DE ESTUDOS DA UNIVERSIDADE DA MESMA CIDADE. O PRESENTE ARTIGO ANALISA O SIGNIFICADO DA VIDA E DA OBRA DE INACIO MONTEIRO E ESTUDA, PELA PRIMEIRA VEZ, BASEADO EM DOCUMENTOS INEDITOS, A IMPORTANTE FASE DA SUA VIDA QUE DECORREU EM FERRARA, ITALIA, DESDE 1759 A 1812 ANO DA SUA MORTE.

DADOMO, LORENZA. PRESUPUESTOS FILOSOFICOS DE LA ASCETICA ROSMINIANA. SAPIENTIA 27,249-256 JL-S 72.

EL FUNDAMENTO DEL PENSAR FILOSOFICO DE A. ROSMINI (1797-1855) ES LA DOCTRINA DEL 'SER' EN SUS TRES FORMAS: IDEAL, REAL Y MORAL. POR ESTO, LA INTELIGENCIA DEL HOMBRE - SUJETO REAL - ESTA ABIERTA A LA

INFINIDAD DEL 'SER' INTELIGIBLE (IDEAL), Y LA VOLUNTAD ESTA ABIERTA AL 'BIEN' INFINITO QUE ES EL SER EN CUANTO AMADO (MORAL). EN EL AMOR AL BIEN RADICA LA PERFECCION DE LA PERSONA. LA DOCTRINA ASCETICA ROSMINIANA, QUE ENSENA COMO CONSEGUIR LA PERFECCION MORAL, PRESUPONE PUES LA DOCTRINA DEL 'SER' EN SUS TRES FORMAS, COMO FUNDAMENTO ONTOLOGICO Y METAFISICO.

DAHL, NORMAN O. IS MILL'S HEDONISM INCONSISTENT? AMER PHIL QUART MONO 7,37-54 1973.

THE PAPER IS AN ATTEMPT TO DEFEND MILL AGAINST THE STANDARD CRITICISM THAT HE IS INCONSISTENT WHEN HE ALLOWS QUALITATIVE DIFFERENCES IN PLEASURES TO DETERMINE DIFFERENCES IN THEIR RELATIVE VALUE. AFTER SETTING OUT PLAUSIBLE CONDITIONS FOR ANY HEDONISTIC THEORY OF COMPARATIVE VALUE, I CONSIDER ARGUMENTS DESIGNED TO SHOW THAT "QUALITATIVE HEDONISM" AS MILL FORMULATED IS INCONSISTENT, AND THEN I TAKE UP ARGUMENTS THAT WOULD APPLY TO ANY FORMULATION OF "QUALITATIVE HEDONSIM". I ARGUE THAT NONE OF THEM SHOWS THAT "QUALITATIVE HEDONISM" IS INCONSISTENT, AND THAT A HEDONIST NEED NOT HOLD THAT SOMETHING IS MORE VALUABLE IF AND ONLY IF IT IS MORE PLEASANT TO BE CONSISTENT.

DALCOURT, GERARD J. THE EVOLUTIONARY APPROACH TO ETHICS. THOMIST 37,341-365 AP 73.

AN ANALYSIS AND CRITICISM OF THE METHODOLOGY OF SPENCER, J HUXLEY, TEILHARD AND WADDINGTON. DESPITE ITS EMPIRICAL BASIS, THEIR APPROACH IS INADEQUATE SINCE THEY ASSUME THE WHOLE OF THEIR PARTICULAR VERSIONS OF THE THEORY TO BE SOLIDLY ESTABLISHED, WHICH IS NOT SO, AND SINCE THEY ALSO MAKE UNCRITICAL USE OF METAPHYSICAL ASSUMPTIONS OF ONE SORT OR ANOTHER. NEVERTHELESS, MORALISTS SHOULD BASE THEMSELVES TO SOME EXTENT ON EVOLUTIONARY DATA AND CAN USE THEM ALSO TO HELP ESTABLISH CERTAIN MORAL RULES.

DALE, A F. GEACH ON ENTAILMENT. PHIL REV 82,215-219 AP 73.

DALE, A J. THE TRANSITIVITY OF 'IF, THEN'. LOG ANAL 15,439-441 S-D 72.

DALLMAYR, FRED R. CRITICAL THEORY CRITICIZED: HABERMAS'S "KNOWLEDGE AND HUMAN INTERESTS" AND ITS AFTERMATH. PHIL SOC SCI 2,211-229 S 72.

INTENDED AS A REVIEW OF REVIEWS THE ESSAY OFFERS A SURVEY OF CRITICAL REACTIONS TO HABERMAS'S 'KNOWLEDGE AND HUMAN INTERESTS'. THE SURVEY FOCUSES ON THREE MAIN LINES OF CRITICAL ARGUMENT: FIRST, OBJECTIONS RELATING TO THE CHARACTER OF 'COGNITIVE INTERESTS' AND THEIR SIGNIFICANCE FOR EPISTEMOLOGY AND THE PURSUIT OF KNOWLEDGE; SECOND, QUERIES ADDRESSED TO THE POSTULATED CONVERGENCE OF KNOWLEDGE AND 'EMANCIPATORY' INTEREST IN THE PROCESS OF SELF-REFLECTION; AND THIRD, ARGUMENTS RELATING TO THE CONDUCT AND ORGANIZATION OF POLITICAL ACTION AND TO THE TRANSFER OF THE PSYCHOANALYTIC MODEL TO THE SOCIAL DOMAIN. THE ESSAY ALSO DELINEATES HOW HABERMAS, IN RECENT REJOINDERS, HAS RESPONDED TO SUCH QUERIES AND OBJECTIONS.

DALLMAYR, FRED R. REASON AND EMANCIPATION: NOTES ON HABERMAS. MAN WORLD 5,79-109 F 72.

THE PAPER DEALS WITH SOME CRITICAL QUERIES PROMPTED BY JUERGEN HABERMAS' "KNOWLEDGE AND HUMAN INTERESTS". THE FIRST PART DISCUSSES THE STUDY IN THE CONTEXT OF HABERMAS' OTHER WRITINGS, FOCUSING PRIMARILY ON THE THREE POSTULATED TYPES OF COGNITIVE OR "KNOWLEDGE-CONSTITUTIVE" INTERESTS (TECHNICAL, PRACTICAL, AND EMANCIPATORY). THE SECOND PART OUTLINES A COMMENT BY KARL-OTTO APEL WHO ASKED WHETHER THE PRESUMED COINCIDENCE OF THOUGHT AND EMANCIPATORY PRAXIS ON THE LEVEL OF SELF-REFLECTION DOES NOT UNWITTINGLY ENCOURAGE POLITICAL DOGMATISM AND IDEOLOGICAL INTRANSIGENCE. WHILE AGREEING THAT, CARELESSLY APPLIED, HABERMAS'

CONCEPTION MAY FOSTER THIS DANGER, THE PAPER ARGUES THAT A RIGID CONSTRUCTION OF THE OPPOSING VIEW MAY LEAD TO THE BIFURCATION BETWEEN POINTLESS KNOWLEDGE AND BLIND COMMITMENT. RELATING THE ISSUE TO CONTEMPORARY UNIVERSITY REFORM AND DEMOCRATIC THEORY, THE ESSAY CONCLUDES BY ENDORSING A "POLITICS OF COUNSEL" IN WHICH REASON SERVES AS GUIDE IN THE ADVANCEMENT OF HUMAN AUTONOMY AND THE DEVELOPMENT OF DEMOCRATIC INSTITUTIONS.

DALRYMPLE, H B. DETERMINISM AND MORAL RESPONSIBILITY. PROC N MEX W TEX PHIL SOC 65-70 AP 72.

MORAL PHILOSOPHERS QUITE GENERALLY ADMIT THAT P'S RESPONSIBILITY FOR DOING X IMPLIES (1) P HAS THE ABILITY AND THE OPPORTUNITY TO DO X AND (2) P HAS THE CHOICE OF DOING OR NOT DOING X. SOME PHILOSOPHERS ALSO ARGUE (3) DOING X IS NOT AN INEVITABLE ACTION OF P. PARADIGM CASES IN WHICH (1) AND (2) ARE TRUE BUT (3) FALSE ARE USED TO SHOW THAT (3) IS A PART OF THE CONCEPT OF MORAL RESPONSIBILITY AND HENCE THAT COMPATIBILISTS WHO ARGUE TO THE CONTRARY ARE WRONG.

DALY, RICHARD. ON ARGUMENTS AGAINST THE EMPIRICAL ADEQUACY OF FINITE STATE GRAMMAR. PHIL SCI 39,461-475 D 72.

IN THE FIRST PART OF THIS PAPER, TWO ARGUMENTS, ONE BY CHOMSKY, AND ONE BY BAR-HILLEL AND SHAMIR, ARE EXAMINED IN DETAIL AND REJECTED. BOTH ARGUMENTS PURPORT TO SHOW THAT THE STRUCTURE OF ENGLISH PRECLUDES ITS HAVING A FINITE STATE GRAMMAR WHICH CORRECTLY ENUMERATES JUST THE WELL FORMED SENTENCES OF ENGLISH. IN THE LATTER PART OF THE PAPER I CONSIDER THE PROBLEM OF SUPPORTING CLAIMS ABOUT THE STRUCTURE AND PROPERTIES OF A NATURAL LANGUAGE WHEN NO GRAMMAR FOR THE LANGUAGE HAS YET BEEN ACCEPTED.

DAMBSKA, IZYDORA. LA THEORIE DE LA SCIENCE DANS LES OEUVRES DE CLAUDE PTOLEMEE. ORGANON 109-122 1971.

CE N'EST PAS SEULEMENT EN TANT QUE SAVANT, MAIS AUSSI EN TANT QUE PHILOSOPHE DE LA SCIENCE QUE PTOLEMEE A EXERCE UNE INFLUENCE DANS L'HISTOIRE DE LA PENSEE. IL A POSE MAINTS PROBLEMES META-THEORIQUES DANS SON TRAITE SUR LE CRITERIUM ET DANS LES INTRODUCTIONS A SES OEUVRES ASTRONOMIQUES ET PHYSIQUES, EN ADOPTANT UN POINT DE VUE CONVENTIONNALISTE ET EN INSISTANT SUR LE ROLE INSTRUMENTAL DES THEORIES ET SUR LES APPLICATIONS DES MATHEMATIQUES DANS LES SCIENCES, LES ARTS ET LA PRATIQUE.

DANEK, JAROMIR. KANT, HUSSERL ET L'HISTOIRE DE LA LOGIQUE. DIALOGUE (CANADA) 12,110-115 MR 73.

L'ETUDE CHERCHE A DEMONTRER QUE LA LOGIQUE OBJECTIVE--DANS SA VERSION ANALYTICO-FORMELLE DE MEME QUE TRANSCENDANTALE--ELABOREE DANS LA LIGNE DU DEVELOPPEMENT "LEIBNIZ-BOLZANO-HUSSERL" EST UN THEME ESSENTIEL DANS L'HISTOIRE DE LA LOGIQUE. LA THESE DE "KANT" VISANT LA LOGIQUE COMME UNE SCIENCE ACHEVEE EST INTERPRETEE DANS SON SENS AUTHENTIQUE: L'IDEE PLATONICIENNE CONCERNANT LA CERTITUDE OBJECTIVE DE LA FONDATION DE LOGIQUE.

DANIELS, CHARLES B AND DAVISON, JOHN. ONTOLOGY AND METHOD IN WITTGENSTEIN'S "TRACTATUS". NOUS 7,233-247 S 73.

WITTGENSTEIN'S METHOD IS THAT OF SHOWING THE CATEGORIES OF BEING THROUGH A PERSPICUOUS LANGUAGE THAT MIRRORS THE WORLD. FOR WITTGENSTEIN THERE ARE TWO CATEGORIES OF BEING, THE CATEGORY OF OBJECTS AND THE CATEGORY OF FACTS. THESE CATEGORIES ARE RADICALLY DISJOINT: NO OBJECT IS A FACT, NO FACT AN OBJECT. IN A PERSPICUOUS LANGUAGE FACTS CANNOT BE NAMED AND OBJECTS CANNOT BE ASSERTED. A PERSPICUOUS LANGUAGE HAS ONE AND ONLY ONE NAME FOR EACH OBJECT AND ONE AND ONLY ONE PROPOSITION FOR EACH POSSIBLE (AND IN ADDITION ONE NOT-SO-POSSIBLE) FACT. MATERIAL PROPERTIES AND GENERALITY ARE SHOWN

TO BE ANALYZABLE; FORMAL PROPERTIES ARE SEEN AS NOT EXPRESSIBLE. THE UNITY OF REALITY SHOWS IN THE GENERAL FORM OF A PROPOSITION THAT IS GIVEN IN A MANNER FAR CLEARER AND MUCH LESS AMBIGUOUS THAN WITTGENSTEIN'S OWN VERSION. THE TRACTARIAN VIEW OF LOGIC AND MATHEMATICS IS DEVELOPED, AND QUESTIONS ARE RAISED CONCERNING IT THAT CAN BE SEEN TO OCCUPY WITTGENSTEIN IN HIS LATER WRITINGS.

DANIELS, CHARLES B. A NOTE ON ETHICAL EGOISM. PHIL STUD 23,418-420 D 72.

DANTO, ARTHUR C. REPRESENTATIONAL PROPERTIES AND MIND-BODY IDENTITY. REV METAPH 26,401-411 MR 73.

DARDOT, FRANCIS. L'ADOPTION, UNE ALTERNATIVE MECONNUE A L'AVORTEMENT. ETUDES 701-714 MY 73.

DASGUPTA, R K. RUSSELL AS A MAN OF LETTERS. RUSSELL 3-15 SPR 73.

RUSSELL'S 70 BOOKS AND INNUMERABLE ARTICLES AND LETTERS YET TO BE COLLECTED IN BOOKS, CONSTITUTE THE EPIC OF A GREAT MIND CAPABLE AT ONCE OF ACUTE THOUGHT AND TENDER FEELING, A MIND THAT MADE THE HOPES AND FEARS OF HIS TIMES HIS OWN. NO OTHER ENGLISH AUTHOR, NOT EVEN MILTON, COULD BRING HIS PROSE SO CLOSE TO THE BUSINESS AND BOSOM OF HIS CONTEMPORARIES.

DAUBNER, EDITH. DEFINING ART: A CLASSROOM DISCUSSION. J AES EDUC 6,77-86 O 72.

THE PURPOSE OF THIS ARTICLE WAS TO DEMONSTRATE THAT AN UNDERGRADUATE AESTHETICS CLASS COULD, BY CONCERTED EFFORT IN DISCUSSION, FORMULATE A DEFINITION OF THE WORK OF ART IN ONE ART MEDIUM. THE CLASS CHOSE TO USE PROFESSOR PAUL ZIFF'S METHOD, WHICH INVOLVES THE CLOSE SCRUTINY OF AN ACKNOWLEDGED WORK OF ART IN ORDER TO DISTINGUISH ITS NECESSARY AESTHETIC QUALITIES. IN THIS CASE, THE SONNET, "TEARS," BY LIZETTE WOODWORTH REESE, WAS USED. THE CLASS CONCLUDED THAT THE ESSENTIAL AESTHETIC PROPERTIES OF THIS SONNET, (AND PRESUMABLY OF OTHER SONNETS), WERE THAT IT SETS FORTH UNIVERSAL AND TIMELESS TRUTHS, EXHIBITS A PERFECT UNION OF FORM AND CONTENT, CONTAINS LANGUAGE OF RICH IMAGERY, AND HAS STRONG EMOTIONAL APPEAL.

DAUER, FRANCIS W. HOW NOT TO REIDENTIFY THE PARTHENON. ANALYSIS 33,63-64 D 72.

THE PAPER PRODUCES A COUNTEREXAMPLE TO BRIAN SMART'S VIEW (ANALYSIS, APRIL 1972) THAT AN OBJECT RETAINS ITS IDENTITY EVEN IF THE IDENTITY OF ALL ITS PARTS IS CHANGED.*

DAVENPORT, MANUEL M. A CRITIQUE OF SARTRE'S CONCEPT OF FREEDOM. PHIL TODAY 17,22-27 SPR 73.

A COMPARISON OF SARTRE'S TWO CONCEPTS OF FREEDOM, AS DEVELOPED AND SYNTHESIZED IN "BEING AND NOTHINGNESS," WITH THE ORDINARY USES OF "FREEDOM FROM" AND "FREEDOM TO." IT IS SHOWN THAT SARTRE'S CONCEPTS CONFLICT WITH ORDINARY USES INASMUCH AS THE LATTER ASSUME NORMAL BEHAVIOR TO CONSTITUTE A LIMIT OF FREEDOM, AND IT IS CONCLUDED THAT ATTEMPTS TO EXPLAIN SUPRANORMAL BEHAVIOR IN ORDINARY LANGUAGE PRESUPPOSE A CONCEPT OF FREEDOM THAT CLOSELY RESEMBLES SARTRE'S.

DAVENPORT, MANUEL M. KANT AND MARITAIN ON THE NATURE OF ART. BRIT J AES 12,359-367 AUTUMN 72.

KANT CONSIDERED THE NATURE OF ART IN ORDER TO FIND A MEANS FOR RECONCILING THE CONCEPTUAL AND MORAL. MARITAIN INTENDED ONLY TO EXTRACT FROM SCHOLASTIC TREATMENTS OF LOGIC AND MORALITY THOSE VIEWS THAT WOULD CONSTITUTE A COHERENT PHILOSOPHY OF ART. YET BOTH CONCLUDE THAT THE NATURE OF ART PRESUPPOSES THE UNITY OF MAN'S

COGNITIVE, EMOTIONAL AND MORAL FACULTIES AND SUPPORTS BELIEF IN A PURPOSIVE UNIVERSE; THEREBY BOTH PROVIDE A FOUNDATION FOR A SYNTHESIS OF FORMALISM AND ROMANTICISM.

DAVID, LAWRENCE. THE INTELLIGIBILITY OF RULE UTILITARIANISM. PHIL STUD 24,343-349 S 73.

CRITICS HAVE CLAIMED TO SEE CONFUSION IN RULE UTILITARIANISM: THE HALLMARK OF UTILITARIANISM IS CONCERNED WITH ACHIEVEMENT OF THE BEST OVERALL CONSEQUENCES POSSIBLE, BUT A DISTINGUISHING FEATURE OF RULE UTILITARIAN THEORIES IS THAT THEY MAY CLASSIFY AN ACT AS MORALLY WRONG EVEN THOUGH IT IS KNOWN THAT IT WOULD LEAD TO SUCH CONSEQUENCES. BUT THESE CRITICS HAVE CONFLATED MORAL RIGHTNESS WITH RATIONALITY. ATTENTION TO THE FORMER NOTION, AND TO THE DIFFERENCE BETWEEN 'THE SET OF MORAL BELIEFS IT WOULD BE BEST TO HAVE' AND 'THE SET OF MORAL PRINCIPLES IT WOULD BE BEST TO FOLLOW', SHOWS THE COMPATIBILITY WITH THE UTILITARIAN SPIRIT OF, SAY, A VIEW LIKE BRANDT'S. I CONCLUDE WITH AN EXAMPLE, IN WHICH IT MAY BE BEST (RATIONALLY) TO TORTURE A PRISONER, YET STILL MORALLY WRONG TO DO SO.

DAVID, RALPH. DREAMS AND DREAMING: A REPLY TO PROFESSOR BOTKIN. S J PHIL 10,373-378 FALL 72.

DAVIDSON, ROBERT B. COLLINGWOOD'S METAPHYSICS-A CRITIQUE. SW J PHIL 4,49-56 SPR 73.

AN EXPOSITION OF THE MAIN FEATURES OF COLLINGWOOD'S PROPOSAL FOR REFORMING METAPHYSICS, THIS ARTICLE ALSO ENUMERATES WHAT COLLINGWOOD SEES TO BE THE ADVANTAGES OF SUCH REVISED METAPHYSICS. HIS SYSTEM IS EXAMINED IN LIGHT OF WHITEHEAD'S CRITERIA FOR ANY METAPHYSICS, AND FOUND TO BE WANTING IN REGARD TO THE TESTS OF 'APPLICABILITY TO ALL THAT IS', AND THE TEST OF FULL DEBATABILITY.

DAVIE, WILLIAM E. BEING PRUDENT AND ACTING PRUDENTLY. AMER PHIL QUART 10,57-60 JA 73.

IN RECENT YEARS MANY PHILOSOPHERS, FOLLOWING KANT, PRESUME THAT WE WILL FIND OUR URGE TO ACT PRUDENTLY 'OPPOSED' TO THE RIGOROUS DEMANDS OF MORALITY. IT IS HINTED THAT THERE WILL BE CASES IN WHICH A MAN CHOOSES TO BE PRUDENT 'RATHER THAN' HONEST, FAIR, OR GENEROUS. THE AIM IN THE PAPER IS TO DRAW ATTENTION TO THE ONE GREAT DIFFICULTY INVOLVED IN TRYING TO FILL OUT THE HINTED-AT CASES OF PRUDENT BUT IMMORAL MEN. THE DIFFICULTY IS, AN EXAMINATION OF PARTICULAR CASES SHOWS THAT WE DO 'NOT' USE THE WORDS "PRUDENT" AND "IMPRUDENT" AS MORALLY-NEUTRAL TERMS OF APPRAISAL.

DAVIS, JAMES D. THE INCONSISTENCY OF A CERTAIN AXIOM SYSTEM FOR SET THEORY. J SYM LOG 37,538-541 S 72.

DAVIS, JOE LEE. SANTAYANA AND SOLIPSISM. S J PHIL 10,123-130 SUM 72.

SAMPLING OF AMERICAN PHILOSOPHERS AND LITERATI DURING SANTAYANA'S TIME REVEALS TWO CLOSELY RELATED FORMS OF SOLIPSISM AND A TENDENCY TO IDENTIFY IT WITH DIABOLISM. WITH THESE SANTAYANA SHOWS A DEVELOPING CONCERN, FROM HIS EARLY WRITINGS TO HIS LATER EPISTEMOLOGY AND ONTOLOGY. THE CONCLUSION IS THAT, HAVING MADE USE OF SOLIPSISM AS A SCEPTICAL INSTRUMENT, HE ULTIMATELY CONSIGNS IT AS A LUCIFERIAN POSTURE TO THE CATEGORY OF SPIRITUAL DISTRACTION.

DAVIS, LAWRENCE H. SMART ON CONDITIONS OF IDENTITY. ANALYSIS 33,109-110 JA 73.

I EXPOSE THE SUPERFLUITY OF BRIAN SMART'S ARGUMENT THAT THE 'EXISTING RULES OF IDENTITY' ARE ENOUGH TO SOLVE HIS PUZZLE CASE ABOUT THE REIDENTIFICATION OF A SHIP. I EXPRESS WITHOUT ARGUMENT THE VIEWS (WITH WHICH SMART APPARENTLY AGREES) THAT IDENTITY DEPENDS

ON DEEP-SEATED FEATURES OF OUR CONCEPTUAL SCHEME RATHER THAN INTERESTS OF THE MOMENT; AND THAT 'SPATIO-TEMPORAL CONTINUITY OF FORM' IS THE PRIMARY CONDITION FOR IDENTITY, TAKING PRECEDENCE, E.G., OVER 'IDENTITY OF PARTS'.

DAVIS, RALPH. I HAVE ON RARE OCCASIONS WHILE HALF ASLEEP BEEN DECEIVED. S J PHIL 10,359-365 FALL 72.

DAVIS, STEPHEN T. A DEFENCE OF THE FREE WILL DEFENCE. RELIG STUD 8,335-343 O 72.

DAVIS, STEPHEN T. WISHFUL THINKING AND "THE WILL TO BELIEVE". TRANS PEIRCE SOC 8,231-245 FALL 72.

DAVISON, JOHN AND DANIELS, CHARLES B. ONTOLOGY AND METHOD IN WITTGENSTEIN'S "TRACTATUS". NOUS 7,233-247 S 73.

WITTGENSTEIN'S METHOD IS THAT OF SHOWING THE CATEGORIES OF BEING THROUGH A PERSPICUOUS LANGUAGE THAT MIRRORS THE WORLD. FOR WITTGENSTEIN THERE ARE TWO CATEGORIES OF BEING, THE CATEGORY OF OBJECTS AND THE CATEGORY OF FACTS. THESE CATEGORIES ARE RADICALLY DISJOINT: NO OBJECT IS A FACT, NO FACT AN OBJECT. IN A PERSPICUOUS LANGUAGE FACTS CANNOT BE NAMED AND OBJECTS CANNOT BE ASSERTED. A PERSPICUOUS LANGUAGE HAS ONE AND ONLY ONE NAME FOR EACH OBJECT AND ONE AND ONLY ONE PROPOSITION FOR EACH POSSIBLE (AND IN ADDITION ONE NOT-SO-POSSIBLE) FACT. MATERIAL PROPERTIES AND GENERALITY ARE SHOWN TO BE ANALYZABLE; FORMAL PROPERTIES ARE SEEN AS NOT EXPRESSIBLE. THE UNITY OF REALITY SHOWS IN THE GENERAL FORM OF A PROPOSITION THAT IS GIVEN IN A MANNER FAR CLEARER AND MUCH LESS AMBIGUOUS THAN WITTGENSTEIN'S OWN VERSION. THE TRACTARIAN VIEW OF LOGIC AND MATHEMATICS IS DEVELOPED, AND QUESTIONS ARE RAISED CONCERNING IT THAT CAN BE SEEN TO OCCUPY WITTGENSTEIN IN HIS LATER WRITINGS.

DAWSON JR, J W. ORDINAL DEFINABILITY IN THE RANK HIERARCHY. ANNALS MATH LOG 6,1-38 S 73.

DAY, WILLARD F. THE CASE FOR DETERMINISM. PHIL STUD (IRELAND) 21,31-40 1973.

DE ADDER, JAMES W. THE ROLE OF NEGATIVE ABSOLUTES IN MORAL THEOLOGY: A NOTE. THOMIST 37,306-312 AP 73.

DE ALEFANDRO, JOSE MARIA. SOBRE EL AZAR Y LA NECESIDAD. PENSAMIENTO 28,387-411 O-D 72.

NO NOS FIJAMOS EN MONOD COMO BIOLOGO SINO COMO FILOSOFO, CON SUS DERIVACIONES ETICAS Y POLITICAS. EN ESTE TERRENO ACUDE A LOS TERMINOS 'LIMITE', 'MISTERIO', 'ENIGMA'...PARA EXPLICAR EL ORIGEN DE LA VIDA Y DEL HOMBRE, LO QUE NO ES CIENTIFICO NI FILOSOFICO. CON ESTE DEFECTUOSO METODO, MONOD SE ADENTRA EN LAS TESIS 'BIOLOGICA', 'EPISTEMOLOGICA' Y 'FILOSOFICOHUMANISTICA'; POR ESO MAS QUE UNA SOLUCION PROVOCA PREGUNTAS IMPOSIBLES. EL RECURSO AL 'AZAR' ES INSUFICIENTE Y YA USADO (COURNOT, WINDELBAND, TOCCO, MILHAUD...). EL 'AZAR' NI RESUELVE EL PROBLEMA DE LOS ORIGENES NI EL DE LOS FINES: ENVEJECIMIENTO Y MUERTE. LA TEORIA DE MONOD NADA RESUELVE EN EL TREMENDO PROBLEMA.

DE ANDRADE, ANTONIO ALBERTO. INACIO MONTEIRO E A EVOLUCAO DOS ESTUDOS NAS AULAS DOS JESUITAS DE SETECENTOS. REV PORT FILOSOF 29,289-304 JL-S 73.

EM 1754 EDITOU EM COIMBRA COMPENDIO DOS ELEMENTOS DE MATEMATICA NECESSARIOS PARA ESTUDO DAS CIENCIAS NATURAIS E BELAS LETRAS, ALTENTICO COMPENDIO DE FISICA EXPERIMENTAL COM IMPLICACOES NA FILOSOFIA, QUE SUPERAVA AS OBRAS ANTERIORES E CORRESPONDIA A RENOVACAO DO ENSINO ANTES ESBOCADA E AC ELENCHUS QUAESTIONUM

IMPRESSO NESSE ANO PELA COMPANHIA DE JESUS PARA NORMA DOS ESTUDOS FILOSOFICOS. TOMAVA A MATEMATICA COMO MEIO IMPRESCINDIVEL PARA A COMPREENSAO DA FILOSOFIA, PODENDO CONSIDERAR-SE O MAIOR ILUMINISTA LUSITANO.

DE ANGELIS, ENRICO. IL BUON SENSO: PER UNA STORIA DEL PROBLEMA DA LAS CASAS A LOCKE. G CRIT FILOSOF ITAL 51,375-456 JL-S 72.

L'ARTICOLO STUDIA IL SIGNIFICATO DELL'IDEA DI BUON SENSO, CIOE DELLA FACOLTA NATURALE DI BEN RAGIONARE, PRESSO UNA CINQUANTINA DI AUTORI RAGGRUPPATI IN: A) PENSATORSI SU CUI HA PARTICOLARMENTE AGITO IL RIFLESSO DELLE SCOPERTE GEOGRAFICHE; B) PENSATORI DELLA ZONA 'LIBERTINA'; C) PENSATORI IMPEGNATI NELLA BATTAGLIA INTORNO AL RAZIONALISMO. SI E SCELTO IL PERIODO FRA LA META DEL XVI SEC. E GLI INIZI DEL XVIII PERCHE E PARSO QUELLO IN CUI LA PROBLEMMATICA DEL BUON SENSO DIMOSTRA UNA CAPACITA DI ROTTURA DI SCHEMI SECOLARI DI PENSIERO CHE IN SEGUITO VERRA PERSA. SI E FATTA PARTICOLARE ATTENZIONE SIA ALLE IMPLICAZIONI TEOLOGICHE SIA A QUELLE SOCIOLOGICHE.

DE CAPITANI, F. STUDI RECENTI SUL MANICHEISMO. RIV FILOSOF NEO-SCOLAS 65,97-118 JA-MR 73.

DE CASTRO CID, B. HUMANISMO JURIDICO Y DERECHOS DEL HOMBRE EN LA OBRA DE LUIS RECASENS SICHES. AN CATED SUAREZ 12,267-301 1972.

ESTE ESTUDIO PRETENDE PERFILAR CON EXACTITUD LA CONCEPCION DE LOS 'DERECHOS DEL HOMBRE' DEL PROFESSOR L RECASENS SICHES, SITUANDOLA DENTRO DE LAS COORDENADAS DOCTRINALES FUNDAMENTALES SOBRE LAS QUE SE DESARROLLA SU OBRA YUSFILOSOFICA. PARA ELLO, SE ESTUDIA BREVEMENTE EL NACIMIENTO Y EVOLUCION DEL TEMA, ANALIZANDO EN DETALLE EL PECULIAR SENTIDO QUE EL AUTOR ESTUDIADO DA AL MISMO. Y, A TRAVES DE ESTE ANALISIS Y DE LA SUCINTA ENUMERACION DE TALES DERECHOS, SE LLEGA A LA CONCLUSION DE QUE EL MANIFIESTO HUMANISMO QUE EL PROFESSOR L RECASENS SICHES PROFESA EN ESTE PUNTO DE LOS 'DERECHOS DEL HOMBRE' ENTRONCA, EN CUANTO TEORIA ETICA, CON UNA RADICAL CREENCIA AXIOLOGICA Y ESTA MEDIATIZADO, EN CUANTO DOCTRINA JURIDICO-POLITICA, POR UNA CONCEPCION PROFUNDAMENTE LIBERAL.

DE FINANCE, J. LA PERSONNE ET L'AUTRE. AQUINAS 16,16-32 1973.

LE BUT DE CET ARTICLE EST D'EXAMINER CRITIQUEMENT L'OPINION QUI VOIT DANS LA RELATION A L'AUTRE UN ASPECT ESSENTIEL DE LA PERSONNE COMME TELLE. LA RELATION A L'AUTRE PRESUPPOSE LA RELATION FONDAMENTALE A L'ETRE ET RADICALEMENT A L'ETRE ABSOLU. MAIS CECI NE VAUT QUE DE LA PERSONNE FINIE. LA RAISON NE PEUT ALLER PLUS LOIN ET ETENDRE CETTE EXIGENCE A L'ETRE ABSOLU AUQUEL ON NE PEUT REFUSER LA PERFECTION DE LA PERSONNALITE. LA THESE CRITIQUEE NE VAUT QUE DANS UNE PERSPECTIVE DE SAGESSE CHRETIENNE.

DE FINETTI, B. PREGIUDIZIO E LIBERTA. SCIENTIA 107,765-787 1972.

AS A CONTRIBUTION TO THE DEBATE ON SCIENCE CULTURE AND SOCIETY PROMOTED BY "SCIENTIA", THE AUTHOR'S POINT OF VIEW IS EXPOSED. THE COMMITTMENT REQUIRED OF THE SCIENTIST FOR THE COMMON GOOD IS THE SAME AS OF EVERY OTHER, WITH MORE OBLIGATION TO ENLIGHTEN PEOPLE BUT NOT IMPOSING HIS OWN ENDS NOR COLLABORATING TO NEGATIVE ENDS (INVOLVING WAR, POLLUTION, ETC.); IT IMPLIES ALSO DEFENSE OF FREEDOM WITHIN THE SCIENCES AND OUTSIDE THEM, AND CONSTRUCTIVE CRITICISM OF THE EVILS DEPENDING ON THE EXISTING SOCIAL STRUCTURES.

DE FRANCO, RAFELLA. MORTE E ALIENAZIONE. G CRIT FILOSOF ITAL 51,263-272 AP-JE 72.

DE FRANCO, RAFFAELLA. NOTA SUL PROBLEMA DELLA SCELTA. ANN FAC LETT FILOSOF 15,159-167 1972.

DE GEORGE, RICHARD T. THE NEW SOVIET "PHILOSOPHICAL ENCYCLOPEDIA", VOLUME II. STUD SOVIET THO 13,94-98 JE 73.

DURING THE DECADE FROM 1960 TO 1970 FIVE NEW ENCYCLOPEDIAS OF PHILOSOPHICAL INTEREST WERE PUBLISHED. FROM THE POINT OF VIEW OF THE ARTICLES ON ETHICS, AND CONSIDERING THE INTENDED AUDIENCE, THE SOVIET PHILOSOPHICAL ENCYCLOPEDIA COMPARES FAVORABLY WITH THE OTHERS. THE EMPHASIS, HOWEVER, IS ON THE MISTAKES OF PAST AND PRESENT NON-MARXIST PHILOSOPHERS, WITH SURPRISINGLY LITTLE ON THE POSITIVE CONTEMPORARY SOVIET POSITION, WHICH IS STILL INADEQUATELY WORKED OUT.

DE JONG, J W. EMPTINESS. J INDIAN PHIL 2,7-15 D 72.

DE JONG, J W. THE PROBLEM OF THE ABSOLUTE IN THE MADHYAMAKA SCHOOL. J INDIAN PHIL 2,1-6 D 72.

DE L MEDINA, ANGEL. ORTEGA: ACTION AND ONTOLOGY. CULT HERMEN 2,177-203 JL 73.

ONTOLOGY IN ORTEGA DEVELOPS OUT OF THE FUNDAMENTAL DISPOSITIONS OF A LIVING, ACTING SUBJECT. HUMAN ACTION AND INTERACTION ARE FOR HIM THE ORIGINATORS OF THE CATEGORIES OF FACTS AND MEANING. TECHNOLOGY AND ITS DEVELOPMENT CAN DEMONSTRATE THAT THESE CATEGORIES ARE THE RESULT OF A FREE, SELF-INVENTIVE ACTIVITY. A COMPARISON OF THE THEORIES OF THE SELF IN ORTEGA AND HUSSERL SHOWS THAT THE LATTER REMAINS BOUND BY EXCLUSIVE ATTENTION TO FORM IN INTENTIONS AND ACTIONS, WHEREAS IN THE FORMER ALL INTENTIONAL PURSUITS ARE CENTERED IN THE COMMUNICATIVE, SELF-INVENTING DIMENSION OF LIFE.

DE LA CALLE, ROMAN. APUNTES PARA UN ANALISIS DEL HECHO FILMICO. TEOREMA 3,99-122 1973.

DE LA CALLE, ROMAN. G LUKACS Y/C LA ESTETICA DEFERENCIAL. TEOREMA 2,71-82 JE 71.

LUKACS PRETENDE DEFINIR LO ESPECIFICO ESTETICO, ESTRUCTURALMENTE, POR OPOSICION A LO ESPECIFICO CIENTIFICO. LA "ESTETICA", ASI DEFINIDA, ES DENOMINADA "DIFERENCIAL". TODO SU SISTEMA ESTETICO REPOSA SOBRE UN INICIO ONTOLOGICO Y TIENDE A UNA ETICA. AMBOS, MERAMENTE ESQUEMATIZADOS: POR TANTO LA BASE DE SU CONSTRUCCION DEBE JUSTIFICARSE. ADEMAS, LA HERENCIA HEGELIANA, LA TESIS DEL REFLEJO ISOMORFICO Y EL PESO PAULOVIANO SON ASIMILADOS EN UNA TOTALIDAD, CON FRECUENCIA ACRITICA. NO OBSTANTE, CREEMOS QUE SU APORTACION ES FUNDAMENTAL.

DE LAVALETTE, HERRI. OBJECTIFS DE MORALE CHRETIENNE. ETUDES 499-509 AP 73.

EXAMINANT LA NATURE DIVERSE DES DOCUMENTS EMANANT DE LA HIERARCHIE CATHOLIQUE EN FRANCE DANS LES DOMAINES DE LA SEXUALITE (NOTES DOCTRINALES) ET DE LA POLITIQUE (INTERPELLATIONS), L'ARTICLE MONTRE QU'UNE EVOLUTION HISTORIQUE QUI MET EN JEU LA CONCEPTION MEME QUE L'ON SE FAIT DE LA MORALE EST EN TRAIN DE SE PRODUIRE, PAR LAQUELLE LE DOGMATISME, DONT LES TRAITS SONT PRECISES, EST ECARTE DANS LA MORALE POLITIQUE. Y A-F-IL DES RAISONS POUR QUE LA MEME TRANSFORMATION NE S'APPLIQUE PAS AU DOMAINE DE LA SEXUALITE? L'ARTICLE CONCLUT QUE NON.

DE LILLOA, NICHOLAS J. A FORMAL CHARACTERIZATION OF ORDINAL NUMBERS. NOTRE DAME J FORM LOG 14,397-399 JL 73.

THIS PAPER PRESENTS THE AXIOMS FOR A FIRST-ORDER FINITELY AXIOMATIZED THEORY 'ORD' WHICH CHARACTERIZES CERTAIN ELEMENTARY PROPERTIES OF ORDINAL NUMBERS, IN THAT (I) MODELS S OF 'ORD' CAN BE CHOSEN WHOSE DOMAIN MAY BE ANY ORDINAL NUMBER, AND (II) THE PREDICATE SYMBOLS IN THE ALPHABET OF 'ORD' MAY BE INTERPRETED IN S IN THE STANDARD MANNER. USING CERTAIN WELL-KNOWN PROPERTIES OF ORDINAL NUMBERS, IT IS PROVEN THAT 'ORD' IS AN EXAMPLE OF A THEORY IN WHICH THE PROOF-THEORETIC NOTIONS OF EXPLICIT AND IMPLICIT DEFINABILITY MAY BE ILLUSTRATED.

DE MAGALHAES, ANTONIO. VISITA A PASCOAES. REV PORT FILOSOF 29,167-168 AP-JE 73.

DE MARCO, JOSEPH P. THE CONCEPT OF RACE IN THE SOCIAL THOUGHT OF W E B DU BOIS. PHIL FORUM (BOSTON) 3,227-241 WINT 72.

THIS ARTICLE PRESENTS DU BOIS' NOTION OF RACE AS A KEY ELEMENT IN HIS SOCIAL THOUGHT. FOR DU BOIS, RACE IS PRIMARILY A SOCIOLOGICAL AND HISTORICAL DIVISION INVOLVING MISSION AND GROUP LOYALTY. HIS DEFINITION OF RACE WAS THUS THE BASIS FOR THE PROGRAM OF SOCIAL ACTION HE RECOMMENDED TO THE BLACK COMMUNITY. CONSEQUENTLY, AS HIS NOTION OF RACE SHIFTED IN MEANING, SO DID HIS PLAN FOR SOCIAL ACTION. THIS PAPER TRACES THE CHANGE IN HIS CONCEPT OF RACE AND THE CONCOMITANT CHANGE IN HIS GENERAL THOUGHT.

DE MARE, JACQUES. A COMMENT ON GILLIES'S FALSIFYING RULE FOR PROBABILITY STATEMENTS. BRIT J PHIL SCI 23,335 N 72.

I SAY THAT A STATISTIC IS NOT CANONICALLY GIVEN BUT UNIQUE AT MOST UP TO MONOTONE TRANSFORMATIONS. IN THIS SENSE ANY 'FALSIFIABLE' DISTRIBUTION ON THE REAL LINE IS EQUIVALENT TO THE UNIFORM DISTRIBUTION ON THE UNIT INTERVAL WHICH IS NOT 'FALSIFIABLE'. THE CONCLUSION IS THAT FROM A PRACTICAL POINT OF VIEW IT IS NOT MEANINGFUL TO DIVIDE THE FAMILY OF DISTRIBUTIONS INTO THOSE WHICH ARE LIABLE TO FALSIFICATION AND THOSE WHICH ARE NOT.

DE MARZO, C. IL MOTO DEGLI ATOMI IN DEMOCRITO E IN EPICURO. ANN FAC LETT FILOSOF 15,169-200 1972.

DE MEY, M. THE PSYCHOLOGY OF NEGATION AND ATTENTION. LOG ANAL 15,137-152 MR-JE 72.

NEGATION CAN BE ANALYSED IN TERMS OF AN ATTENTION GOVERNING MECHANISM. ATTENTION DICTATES COMPLEX ORGANISMS WHAT TO LOOK FOR AND WHAT TO AVOID BY MEANS OF ACTIVATION AND SUPPRESSION. NEGATION APPLIES ONLY TO OBJECTS ALREADY ATTENDED TO. IT IS A SHIFT IN ATTENTION: WHAT IS ATTENDED TO BECOMES SUPPRESSED AND AN ALTERNATIVE BECOMES ACTIVATED. THIS APPLIES TO BEHAVIORAL, PSYCHOLINGUISTIC AND CONCEPTUAL PHENOMENA.

DE MONTPELLIER, GERARD. PHENOMENOLOGIE, PENSEE FORMELLE ET SCIENCES DE L'HOMME. REV PHIL LOUVAIN 71,325-336 MY 73.

L'AUTEUR EXAMINE LE PROBLEME DE LA DEFINITION DE L'OBJET DE LA PSYCHOLOGIE SCIENTIFIQUE, A LA LUMIERE DE DEUX ETUDES (I) CONSACREES AU STATUT EPISTEMOLOGIQUE DES SCIENCES HUMAINES ET EN PARTICULIER DE LA PSYCHOLOGIE, EN REGARD DES DONNEES DE LA PHENOMENOLOGIE, D'UNE PART, DES EXIGENCES DE LA PENSEE FORMELLE, D'AUTRE PART. IL PENSE POUVOIR CONCLURE CETTE ANALYSE CRITIQUE DE LA MANIERE SUIVANTE. "SCIENCES DE STRUCTURES EN VOIE D'OBJECTIVATION, MAIS EN MEME TEMPS SCIENCES DE STRUCTURES SIGNIFIANTES, C'EST-A-DIRE PRENANT APPUI SUR CERTAINES DONNEES DE L'EXPERIENCE VECUE COMME SOURCE MEME DE LEUR CARACTERE SIGNIFICATIF, LES SCIENCES HUMAINES ET LA PSYCHOLOGIE EN

PARTICULIER POSSEDERAIENT BIEN LE DOUBLE ASPECT COMPLEMENTAIRE, A LA FOIS OBJECTIF ET SUBJECTIF, IMPLIQUE PAR LA NOTION MEME DE COMPORTEMENT".

DE MONTPÉNSIER, ROY STONE. THE LOGIC OF ETHICAL STATEMENTS. PHIL PHENOMENOL RES 32,297-321 MR 72.

DE NICOLAS, ANTONIO T. THE UNITY AND INDIVISIBILITY OF THE SELF (BRAHMAN). MAIN CURRENTS 29,13-137 MR-AP 73.

DE PASCOAES, TEIXEIRA. A VELHICE DO POETA. REV PORT FILOSOF 29,123-136 AP-JE 73.

TRATA-SE DE UM INEDITO, DATADO DE 28/5/1951, DO POETA E PENSADOR PORTUGUES TEIXEIRA DE PASCOAES (2/11/1877-14/12/1952). MEDITACAO SOBRE A VELHICE EM GERAL, E, EM PARTICULAR, DE TRES POETAS PORTUGUESES, JUNQUEIRO, JUAO DE DEUS E GOMES LEAL, "POETAS ENGANECIDOS", CUJO SENTIDO MISTICO "VISIONOU A DIVINDADE". PASCOAES CONCLUI PELO ELOGIO DA POESIA, "A NOSSA ESPERANCA", E COM UM APELO A MOCIDADE, PARA QUE DESCUBRA O VERDADEIRO DESTINO DO HOMEM, "QUE E SER O CORACAO E A CONSCIENCIA DO UNIVERSO: O SAGRADO CORACAO E O SANTO ESPIRITO".

DE PASCOAES, TEIXEIRA. CORRESPONDENCIA DE PASCOAES AO P ANTONIO DE MAGALHAES, S J. REV PORT FILOSOF 29,157-164 AP-JE 73.

9 CARTAS E 2 BILHETES-POSTAIS DE PASCOAES AO SEU AMIGO, O P ANTONIO DE MAGALHAES, S J (22/1/1907-9/5/1972), COMPREENDIDOS ENTRE 26/10/1940 E 27/11/1951. ALGUMAS IDEIAS INTERESSANTES SOBRE A PREOCUPACAO DO POETA EM ENCONTRAR, ATRAVES DA CIENCIA, UM "PRINCIPIO ESPIRITUAL NA ORDEM DO UNIVERSO", E DA REFERENCIA EXPLICITA A SUA INTENCAO DE PENSADOR E AO PUBLICO A QUE DESTINAVA AS SUAS OBRAS, "OS ATEUS FILOSOFICOS OU CIENTIFICOS". DENOTAM AINDA A DILIGENCIA DE PASCOAES PARA QUE SE TRADUZISSE PARA PORTUGUES O "SAO PAULO" DE HOLZNER E A REFERENCIA A ALGUMAS DAS SUAS PROPRIAS OBRAS, COMO POR EXEMPLO, O "NAPOLEAO", O "DUPLO PASSEIO" E "O PENITENTE".

DE PASCOAES, TEIXEIRA. DA SAUDADE. REV PORT FILOSOF 29,137-156 AP-JE 73.

CONFERENCIA PRONUNCIADA POR PASCOAES NO CONSERVATORIO DE MUSICA DE LISBOA, A 14/3/1952, E PUBLICADA PELA PRIMEIRA VEZ. E, CERTAMENTE, DE TODOS OS ESCRITOS DO POETA, O QUE MAIS FUNDO PENETROU NA EXPLICACAO DA SAUDADE, ESPERANCA E LEMBRANCA, SENTIMENTO PORTUGUES, PELO SEU ASPECTO HISTORICO-CULTURAL, MAS IGUALMENTE UNIVERSAL E COSMICO, "A NOSSA ALMA E A DO MUNDO". TODO ESTE ESCRITO E RICO DE PROFUNDAS INTUICOES METAFISICAS, COMO, POR EXEMPLO, A DISTINCAO DA DIMENSAO DIVINA, IMAGINADA E POETICA; E A DIMENSAO HUMANA, PENSADA E CIENTIFICA. PASCOAES OPTA PELA PRIMEIRA, "A VISAO POETICA OU SAUDOSA DA EXISTENCIA". DISTINCAO TAMBEM ENTRE A VERDADE E A REALIDADE, SENDO ESTA UM "COMPLEXO DE APARENCIAS OCULTANDO A APARICAO OU A VERDADE".

DE PASCOAES, TEIXEIRA. PREFACIO AO LIVRO "DIVINA SAUDADE", DE ANTONIO DE MAGALHAES. REV PORT FILOSOF 29,165-166 AP-JE 73.

O LIVRO DE POESIA DO P ANTONIO DE MAGALHAES, S.J., "DIVINA SAUDADE" (BRAGA, 1950) DEVERIA TER SIDO ACOMPANHADO POR ESTE PREFACIO QUE PASCOAES ESCREVERA, A PEDIDO DO AUTOR DO VOLUME. SO NA PRIMAVERA DE 1952, APARECERA PUBLICADO NA REVISTA "LUSIADA". PUBLICA-SE DE NOVO AQUI. INSISTE NA ALIANCA DRAMATICA DO ESPIRITO E DA LETRA, OU DA POESIA E DA POETICA, QUE A SAUDADE CONDENSA NO "VAGO PRESSENTIMENTO" DA EXISTENCIA DE DEUS, EXPERIMENTADO NA NOSSA ALMA.

DE QUININES, N C. SEGURIDAD Y ESTADO DE DERECHO. AN CATED SUAREZ 11,69-90 1971.

DE RIJK, L M. A NOTE ON AGANAFAT'S THESARUS PHILOSOPHORUM. VIVARIUM 11,105-107 MY 73.

DE RIJK, L M. THE DEVELOPMENT OF SUPPOSITIO NATURALIS IN MEDIAEVAL LOGIC. VIVARIUM 11,43-79 MY 73.

DE SANTIAGO, JAIME RUIZ. EL PROBLEMA DE LA DIVERSIFICACION DE LAS ESPERCIES MORALES IN EL PENSAMIENTO DE STO TOMAS DE AQUINO. REV FILOSOF (MEXICO) 6,85-119 JA-AP 73.

A TRAVES DE UN MINUCIOSO ANALISIS DE TEXTOS SE INTENTA MOSTRAR COMO LA DOCTRINA ETICA DE STO, TOMAS DE AQUINO GOZA DE UNA VERDAD--QUE PERMANECE INALTERABLE CON EL CORRER DE LOS ANOS. SE ESTABLECE DE QUE MANERA EL PRINCIPIO FORMAL EN LOS ACTOS HUMANOS ES LA RAZON Y COMO EN ELLOS SE UNE LA ESPECIFICACION NATURAL A UNA ESPECIFICACION DE ORDEN MORAL. ESTA ULTIMA ES INTRODUCIDA TAM--BIEN POR LA RAZON, LA CULA MIDE AL OBJETO Y AL ACTO QUE HACIA EL--TIENDE. POR LA RELACION DE CONFORMIDAD O DISCONFORMIDAD CON LA RAZON SURGEN ESPECIES MORALES DISTINTAS QUE SON ENTRE SI CONTRARIAS, POR--LO QUE LA EXCLUSION ENTRE AMBAS ES DE ABSOLUTA UNIVERSALIDAD. LA BASE SOBRE LA QUE SE CONSTITUYE LA BONDAD O LA MALDAD MORAL ES UN OBJETO QUE SIEMPRE POSEE UNA PERFECCION ONTOLOGICA, QUE NO SE IDENTIFICA CON LA PERFECCION DE ORDEN MORAL.

DE SMET, R V. EARLY TRENDS IN THE INDIAN UNDERSTANDING OF MAN. PHIL EAST WEST 22,259-268 JL 72.

FOUR SUCCESSIVE IDEAS OF MAN ARE CONSIDERED: 1) VEDIC: MAN IS AN OPEN CENTRE OF RELATIONS WROUGHT BY SACRIFICE WITH THE COSMOS, THE GODS AND HIS FELLOWMEN; EXTENDED BY THE COMPLEMENTARITY AND HIERARCHY OF THE VARNA SYSTEM; BI-POLARIZED BY THE PURITY-POLLUTION PRINCIPLE; 2) UPANISHADIC: MAN IS A FIELD OF FORCES, VIZ., OF THE SACRIFICIO-COSMIC DEITIES; THE HIERARCHIC CONFLUENCE OF THEIR ACTIVITIES CONSTITUTES HIS VERY PERSONALITY; THE ALL-PERVADING BRAHMAN IS HIS INMOST ATMAN; 3) SANNYASIC: THE RENOUNCER IS DESACRALISED, DESOCIALISED, DEHIERARCHISED; HIS IDEAL IS ISOLATION FROM SOCIETY, GODS, COSMOS; HE IS A DESIRELESS, PURE DYNAMISM, A DESUBSTANTIALISED SPIRITUAL WILL; 4) BHAGAVATIC: THE DEVOTEE REPOLARISES THIS DYNAMISM IN AN I-THOU RELATIONSHIP OF MUTUAL LOVE ORIGINATING IN THE GRACE OF A SUPREME PERSONAL GOD; HIS SELF-EMPTYING TAKES THE SENSE OF A SELF-SURRENDER, HIS RENUNCIATION THAT OF A SELFLESS PERFORMANCE OF HIS CASTE-DUTY, HIS ISOLATION THAT OF A FLIGHT TO GOD AS HIS SOLE REFUGE. THESE FOUR VIEWS ENDURE AS TRENDS WHOSE MUTUAL TENSIONS MODULATE THE PHASES OF INDIAN CULTURAL HISTORY.

DE SOUDA ALVES, VIORINO. BERTRAND RUSSELL E A SUA CRITICA ANALITICA. REV PORT FILOSOF 28,490-525 O-D 72.

DE STEFANO, RODOLFO. LA LIBERTA ACCADEMICA NELLE SITUAZIONI POLITICHE ATTUALI. RIV INT FILOSOF DIRITTO 50,5-40 JA-MR 73.

DE TEJADA, E. CIENCIA, CENCIAS Y FILOSOFIA EN HEGEL. AN CATED SUAREZ 9&10,95-121 1969-70.

DE VENTOSA, E RIVERA. INFLUENCIA DEL SISTEMA DE HEGEL EN EL IDEARIO DE CASTELAR. AN CATED SUAREZ 9&10,135-168 1969-70.

DE ZAN, JULIO. PRECISIONES SOBRE LA DOCTRINA DE LA ABSTRACCION SEGUN SANTO TOMAS. SAPIENTIA 27,335-350 O-D 72.

DEANE PHILIP. STYLOMETRICS DO NOT EXCLUDE THE 'SEVENTH LETTER'. MIND 82,113-117 JA 73.

DECKERT, MARION. QUINE, STRAWSON AND LOGICAL TRUTH. PHIL STUD 24,52-56 JA 73.

SOMEWHERE NEAR THE CENTER OF QUINE'S PHILOSOPHY LIES THE CLAIM THAT INTENSIONAL NOTIONS ARE BOGUS NOTIONS, BUT THAT IN ANY CASE EXTENSIONAL CONCEPTS ARE ALL THAT ONE NEEDS. CENTRAL TO THIS CLAIM IS QUINE'S NOTION OF LOGICAL TRUTH. STRAWSON HAS PRODUCED A CRITICISM OF QUINE'S DEFINITION OF LOGICAL TRUTH WHICH PURPORTS TO SHOW THAT THE DEFINITION DEPENDS FUNDAMENTALLY ON AN INTENSIONAL NOTION, I.E., THAT OF 'MEANING'. HOWEVER, IF QUINE CAN APPROPRIATE AN ADEQUATE NOTION OF 'CONTEXT' INTO EXTENSIONAL SEMANTICS, IT IS EASY TO REBUT STRAWSON'S CRITICISM. THERE IS NO GENERAL REASON FOR SUPPOSING THAT IT IS IMPOSSIBLE TO GIVE AN EXTENSIONAL ACCOUNT OF CONTEXT. CONSEQUENTLY, IT APPEARS THAT QUINE'S ACCOUNT OF EXTENSIONAL SEMANTICS MAY WELL BE SELF SUFFICIENT, STRAWSON NOT WITHSTANDING.

DEELY, JOHN N. HOW LANGUAGE REFERS. STUD INT FILOSOF 4,41-50 AUTUMN 72.

ASSUMING LANGUAGE SOMETIMES SUCCEEDS IN REFERRING TO OBJECTS, THIS ARTICLE CONSIDERS THE QUESTION: HOW IS SUCH SUCCESS POSSIBLE? WHAT ENABLES LANGUAGE TO REFER? AFTER SHOWING THAT BEHAVIORAL PSYCHOLOGY AND THE THEORY OF MEANING AS USE PROVIDE NO ANSWER, AN ANSWER IS DRAWN (BY WAY OF AN INFINITE REGRESS ARGUMENT) FROM THE DEPENDENCE OF LANGUAGE ON AN ESSENTIALLY RELATIVE ENTITY T, WHICH AS SUCH IS INDIFFERENT TO THE PHYSICAL REALITY OF ITS TERM. SOME IMPLICATIONS ARE DEVELOPED AS CRITIQUE OF VIEWS OF FREGE, MEINONG, RUSSELL, QUINE, AND WITTGENSTEIN; AND IT IS SUGGESTED IN CONCLUSION THAT THE CAPACITY OF LANGUAGE TO REFER TO WHAT DOES NOT PHYSICALLY EXIST IS THE KEY TO THE NATURE OF THOUGHT.

DEESE, MARY ELLEN AND SPEARS, WILLIAM D. SELF-CONCEPT AS CAUSE. EDUC THEORY 23,144-152 SPR 73.

THE SUPPOSED MOTIVE NATURE OF SELF-CONCEPT (SC) WAS ANALYZED LOGICALLY AND DIFFERENT ASPECTS RELATED TO ARISTOTLE'S FOUR TYPES OF CAUSE. CLEAR PARALLELS WERE EVIDENT EXCEPT FOR MOTOR CAUSE: SC THEORY AND RESEARCH HAVE NOT PROVIDED FOR MECHANISMS WHEREBY SC CAN BE INSTRUMENTED IN BEHAVIOR. A STRATEGY FOR VALIDATING SC THEORY WAS PRESENTED WHICH EMPHASIZED MOTOR ASPECTS.

DEL VALLE, AGUSTIN VASAVE FERNANDEZ. SIGNIFICACION Y SENTIDO DEL PRAGMATISMO NORTEAMERICANO. DIANOIA 18,251-272 1972.

DEL VALLE, AUGUSTIN B F. PASCAL Y KIERKEGAARD. REV FILOSOF (MEXICO) 6,261-266 MY-AG 73.

DELAMARE, CHARLES. PETITE APOCALYPSE DE LA CULTURE. ETUDES 829-842 JE 73.

DEPUIS MARX, ET CONTRE MARX, LE VRAI MOTEUR DE LA TRANSFORMATION SOCIALE A ETE LA DIFFUSION DES CONNAISSANCES. APRES L'ALPHABETISATON, LA "BACCALAUREATISATION" DEVIENT GENERALE. C'EST UN SAUT QUANTITATIF, MAIS AUSSI QUALITATIF. IL ANNONCE LE CREPUSCULE DE L'ECONOMIQUE. LA CULTURE REDEVIENT L'ENJEU PRINCIPAL. OR, LA CULTURE EUROPEENNE A ETE DETRUITE PAR LES NATIONALISMES. LA MOROSITE DE LA JEUNESSE EN DECOULE. RECREER UNE COMMUNAUTE EST LA CONDITION D'UNE RENAISSANCE.

DELANEY, C F. BERGSON ON SCIENCE AND PHILOSOPHY. PROCESS STUD 2,29-43 SPR 72.

ALTHOUGH BERGSON CALLS SCIENTIFIC KNOWLEDGE "RELATIVE" AND PHILOSOPHICAL KNOWLEDGE "ABSOLUTE", IT WILL BE MY CONTENTION THAT IT IS WRONG TO INTERPRET THIS DISTINCTION IN THE KANTIAN SPIRIT. IN THE FIRST PART I EXAMINE BERGSON'S SPECIFIC ATTEMPT TO DISASSOCIATE HIMSELF FROM THE KANTIAN TRADITION. IN CHAPTERS TWO AND THREE I EXAMINE HIS PARTICULAR ANALYSES OF THE SCIENTIFIC AND THE PHILOSOPHICAL WAYS OF KNOWING, AND IN THE FOURTH CHAPTER HIS REINTEGRATION OF THEM IN A SOMEWHAT UNIFIED PICTURE. IN THE CONCLUSION I BRIEFLY SKETCH WHAT I THINK ARE THE MAJOR DIFFICULTIES WITH HIS WHOLE PROGRAM.

DELANEY, C F. PEIRCE'S CRITIQUE OF FOUNDATIONALISM. MONIST 57,240-251 AP 73.

IT HAS FREQUENTLY BEEN MAINTAINED THAT KNOWLEDGE CLAIMS MUST ULTIMATELY REST ON AN INDUBITABLE FOUNDATION. ALTHOUGH THE POPULAR ATTACKS ON THIS VIEW ARE RELATIVELY RECENT, THE 'LOCUS CLASSICUS' OF THE CRITIQUE IS IN FACT C S PEIRCE'S 1868 PAPERS ON COGNITION. IN THIS PAPER I EXAMINE IN DETAIL PEIRCE'S ARGUMENTS AGAINST FOUNDATIONALISM.

DELEDALLE, GERARD. PRESENCE DU PRAGMATISME. REV INT PHIL 26,21-41 1972.

L'AUTEUR QUI A ECRIT UNE "HISTOIRE DE LA PHILOSOPHIE AMERICAINE" (PRESSES UNIVERSITAIRES DE FRANCE, 1954), DE LA GUERRE DE SECESSION A LA SECONDE GUERRE MONDIALE, MONTRE QUE LE PRAGMATISME N'EST PAS MORT AVEC LES GRANDS PRAGMATISTES, PEIRCE, JAMES, DEWEY, MEAD, MAIS QU'IL EST TOUJOURS VIVANT AUX ETATS-UNIS: DANS LES CONTINUATEURS DIRECTS DU PRAGMATISME: C I LEWIS, CHARLES MORRIS ET SIDNEY HOOK; DANS LE POSITIVISME LOGIQUE ET L'OPERATIONNALISME; ET DANS LA PHILOSOPHIE ANALYTIQUE QUE L'AUTEUR EXAMINE A TRAVERS W V QUINE ET WILFRID SELLARS.

DELHOMME, JEANNE. LECTURES DE NIETZSCHE. ARCH PHIL 36,267-286 AP-JE 73.

ORDONNEE PAR UN CONCEPT INITIAL OU CONSTRUIT, LA PHILOSOPHIE SE DETERMINE ET SE CONTINUE EN LUI RETENANT DANS SON PARCOURS LES CONTENUS EMPIRIQUES OU IDEELS QUE LUI APPORTENT LA "REALITE" ET LA "VERITE"; DECIDE A NE PAS S'EN TENIR A LA FACILITE DES REGLEMENTS DE COMPTE AVEC LA METAPHYSIQUE, NIETZSCHE APPREND A SON LECTEUR ET S'APPREND A LUI-MEME LA NECESSITE DES GENEALOGIES DE L'EXPERIENCE ET DE L'ENTENDEMENT OU SE TROUBLENT LES CERTITUDES IMMEDIATES DE TA CONSCIENCE, LA PERMANENCE DES FORMES, LA COMPLETUDE DES IDEES, PRODUITS D'UN LANGAGE DE SECURISATION. CONSCIENCE INTELLECTUELLE QUE N'ARRETENT NI LA PEUR NI LE DECOURAGEMENT, NIETZSCHE, SEUL TEMOIN DE LUI-MEME, TRANSMET A SES SUCCESSEURS LA PROBITE QUI REFUSE LE MELANGE DE LA MEMOIRE ET DU PASSE, DE L'ACQUIS ET DE L'EVIDENT, DU LABORIEUSEMENT CONCU ET DU MOT.

DEMARCO, JOSEPH P. PEIRCE'S CATEGORIES AND NORMATIVE INQUIRY. J VALUE INQ 7,214-216 FALL 73.

THIS DISCUSSION NOTE INDICATES A POSSIBLE WAY TO USE PEIRCE'S FINAL LIST OF CATEGORIES IN AN ETHICAL SYSTEM THAT AVOIDS G E MOORE'S "OPEN QUESTION TEST" (OQT). ALSO, THE ARTICLE SHOWS THAT JAMES KING'S SIMILAR ATTEMPT TO USE PEIRCE'S CATEGORIES DEVIATES FROM PEIRCE'S INTENTIONS AND IS NOT A SUITABLE ANSWER TO THE "OQT".

DEMARCO, JOSEPH P. SOME PROBLEMS IN RAWLS' THEORY OF JUSTICE. PHIL CONTEXT 2,41-48 1973.

THIS ARTICLE RAISES FOUR FUNDAMENTAL OBJECTIONS TO RAWLS' CONCEPTION OF JUSTICE. (1) HIS "ORIGINAL POSITION" IS COUNTER-PRODUCTIVE IN REGARD TO ITS VEIL OF IGNORANCE AND ITS ASSUMPTION OF INDIVIDUALITY. (2) THE DIFFERENCE PRINCIPLE IS INSUFFICIENT AS STATED BECAUSE IT CAN ONLY BE USED TO JUDGE RELATIVE ADVANTAGES TO THE LEAST WELL OFF REPRESENTATIVE PERSON WITHIN A SOCIAL SYSTEM FUNCTIONING BEYOND CRITICISM. (3) THE NATION-STATE IS IMPROPERLY ASSUMED AS THE BOUNDARY OF JUSTICE. (4) RAWLS' RELIANCE ON FORMAL FREEDOM UNDULY RESTRICTS HIS FIRST PRINCIPLE OF JUSTICE.

DEMAREE, DANIEL B. COPELAND ALGEBRAS. J SYM LOG 37,646-656 D 72.

THE FORMULATION OF ALGEBRAIC LOGIC DESCRIBED BY A H COPELAND, SR., IS CONTRASTED WITH THE CYLINDRIC ALGEBRAS OF TARSKI. IN THE COPELAND VERSION, THE INFINITE COLLECTION OF CYLINDRIC OPERATIONS AND TERMS IS GENERATED BY A FINITE SET OF PRIMITIVE OPERATIONS. MAIN RESULTS: 1) LOCALLY FINITE-DIMENSIONAL COPELAND ALGEBRAS NEED NOT BE REPRESENTABLE, 2) ALGEBRAS ARISING FROM SYMBOLIC LOGIC ARE REPRESENTABLE, AND 3) THE SET OF EQUATIONAL IDENTITIES (I.E., LOGICALLY VALID STATEMENTS) IS NOT FINITELY BASED.

DEMMER, KLAUS. MORALISCHE NORM UND THEOLOGISCHE ANTHROPOLOGIE. GREGORIANIUM 54,263-305 1973.

DEMOULIN, PIERRE. PARANOIA ET SCHIZOPHRENIE. REV PHIL LOUVAIN 71,278-324 MY 73.

LA CONVICTION PARANOIAQUE ET LA DISSOCIATION SCHIZOPHRENIQUE PRESENTENT DES ANALOGIES ET DES OPPOSITIONS STRUCTURALEMENT AGENCEES QU'UNE APPROCHE PHENOMENOLOGIQUE SE DOIT D'ARTICULER. EN S'APPUYANT SUR LA PHILOSOPHIE KANTIENNE ET LA PHENOMENOLOGIE EXISTENTIELLE, L'AUTEUR S'ATTACHE D'ABORD A DECRIRE LA SPECIFICITE DU MODE DE PENSER PARANOIAQUE. L'ESSENCE DE L'ATTITUDE PARANOIAQUE NE RESIDE PAS TANT DANS UN CONTENU PARTICULIER D'IDEES QUE DANS LA MANIERE DE LES DIRE ET DE LES ENCHAINER, C'EST-A-DIRE, EN DEFINITIVE, DANS UNE CERTAINE PERCEPTION DU MONDE. LE MONDE DU PARANOIAQUE EST SANS PROFONDEUR DE CHAMP. LES ACTIONS COMME LES INTENTIONS Y SONT LISIBLES SANS AMBIGUITE, ETALEES SOUS SON REGARD ABSOLU, NON-SITUE. A VRAI DIRE, DONC, LE PARANOIAQUE NE 'PERCOIT' PLUS, IL 'INDUIT'; IL N'INTERPRETE PAS MAIS EXPLIQUE. AU NIVEAU DES STRUCTURES D'EXISTENCE, DES OPPOSITIONS FRONTALES LE FONT OSCILLER DE L'INDIGNATION HAINEUSE A LA SOUMISSION PASSIVE, PRISONNIER QU'IL EST D'UNE RELATION A L'AUTRE ABSOLU SANS CONTESTATION D'UN TIERS. (EDITED).

DENISE, THEODORE C. THE TWO LOGICS: TRADITIONAL AND MODERN. NOTRE DAME J FORM LOG 14,510-518 O 73.

THE RELATIONSHIP BETWEEN TRADITIONAL LOGIC AND THE FIRST-ORDER PREDICATE CALCULUS IS EXAMINED. TWO 'NEAR' ANALOGUES OF THE FORMER IN THE LATTER ARE ISOLATED. THE FIRST OF THESE IS ATTRIBUTED TO P F STRAWSON; HOWEVER A "CORRECTED" VERSION IS OFFERED ON THE GROUNDS THAT THE ORIGINAL HAS UNNEEDED LOGICAL CHARACTERISTICS WHICH GENERATE LOGICAL PUZZLES AND PHILOSOPHICAL MISUNDERSTANDING. A SECOND AND SOMEWHAT MORE STRIKING NEAR ANALOGUE IS THEN INTRODUCED. AGAINST THIS BACKGROUND, IT IS THEORIZED THAT THERE IS NO 'STRICT' ANALOGUE. THE FUNDAMENTAL DIFFERENCE BETWEEN THE TWO LOGICS RESIDES IN THE TERMS OF THE FORMER AND THE PREDICATES OF THE LATTER. THE CHARACTERISTIC OF DENOTING AT LEAST ONE INDIVIDUAL, 'I.E.,' OF HAVING APPLICATION, IS INTRINSIC TO TERMS BUT NOT TO PREDICATES. THE PAPER ENDS WITH A CRITIQUE OF STRAWSON'S EFFORTS TO SHOW THAT THE CONSTANTS "ALL," "SOME," AND "NO" OF PREDICATE LOGIC AS THEY OCCUR IN HIS ANALOGUE FAIL TO "REFLECT THE TYPICAL LOGICAL BEHAVIOR

OF THESE WORDS IN ORDINARY SPEECH."

DENNETT, D C. REPLY TO ARRIB AND GUNDERSON. J PHIL 69,604 5 O 72.

DENNIS, LAWRENCE J. DEWEY'S DEBT TO ALBERT COOMBS BARNES. EDUC THEORY 22,325-333 SUM 72.

SINCE THE PUBLICATION OF "ART AS EXPERIENCE" THERE HAVE BEEN RECURRING CRITICISMS AS TO THE APPROPRIATENESS OF DEWEY'S ESTHETICS. STEPHEN PEPPER, PARTICULARLY, ARGUED THAT IT WAS NON-PRAGMATIC. EVIDENCE IS PRESENTED IN SUPPORT OF THE CONTENTION THAT DEWEY RELIED TOO MUCH ON THE IDEAS OF HIS FRIEND, ALBERT COOMBS BARNES, FOR MANY OF HIS NOTIONS ON ART, WITHOUT REALIZING THAT MANY WERE SUBTLY OUT OF TUNE WITH HIS OWN PHILOSOPHIC POSITION.

DERISI, OCTAVIO N. EL PRINCIPIO DE INDIVIDUACION EN LA ESCUELA TOMISTA. SAPIENZA 28,56-58 JA-MR 73.

COMENTARIO A: U DEGL'INNOCENTI, "IL PRINCIPIO D'INDIVIDUAZIONE NELLA SCUOLA TOMISTICA". SE EXPONE EN EL LIBRO LAS DOS CONCEPCIONES TOMISTAS SOBRE LA INDIVIDUACION: DE CAYETANO, JUAN DE STO. TOMAS Y OTROS, Y LA DEL FERRARIENSE, POR LA CUAL SE INCLINA EL AUTOR DE LA OBRA: ES LA MATERIA PRIMERA SENALADA POR EL ACCIDENTE DE LA CANTIDAD.

DESCHEPPER, JEAN-PIERRE. LEIBNIZ AUJOURD'HUI. REV PHIL LOUVAIN 70,519-540 N 72.

CET ARTICLE SE PROPOSE DE DONNER UN APERCU AUSSI FIDELE QUE POSSIBLE DES TRAVAUX ET DISCUSSIONS DU DEUXIEME "CONGRES INTERNATIONAL LEIBNIZ", TENU A HANOVRE, DU 17 AU 22 JUILLET 1972, SUR LE THEME: "PHILOSOPHIE ET SCIENCE AUX" XVII ET XVIII 'SIECLES'. CE CONGRES, QUI REUNISSAIT LES MEILLEURS SPECIALISTES DU MOMENT, FUT UNE EXCELLENTE OCCASION DE FAIRE LE POINT DES ETUDES LEIBNITIENNES RECENTES.

DESHPANDE, MADHAV. ON THE NOTION OF SIMILARITY IN INDIAN POETICS. J INDIAN PHIL 2,21-45 D 72.

THE ARTICLE DEALS WITH THE RELATIONS OF SADHARMYA AND SADRSYA IN INDIAN POETICS. THE FIRST IS AN OBJECTIVE RELATION OF TWO OBJECTS WITH A COMMON PROPERTY, WHILE THE LATTER IS A RELATION OF COGNITIVE SIMILARITY BETWEEN TWO OBJECTS BASED ON THE FORMER. VARIOUS VIEWS IN INDIAN PHILOSOPHY ON THESE RELATIONS ARE DISCUSSED. MOST OF THE TEXTS ON INDIAN POETICS DO NOTMAKE ANY DISTINCTION BETWEEN THESE RELATIONS AND ACCEPT A SINGULAR NOTIO N OF SIMILARITY. IT IS ESTABLISHED THAT THE LOGICAL DEFINIENS OF THE FIGURE OF SPEECH UPAMA 'COMPARISON' IS SADHARMYA AND NOT SADRSYA. THE CLASSIFICATION OF COMPARISON INTO DIRECT (SRAUTI) AND IMPLIED (ARTHI) IS DISCUSSED LATER. THE BEST EXPLANATION OF IT IS TO SAY THAT IN THE FIRST TYPE, SADHARMYA IS DIRECTLY EXPRESSED AND SADRSYA IS IMPLIED, WHILE IN THE SECOND TYPE IT IS VICE VERSA. THE TRADITIONAL EXPLANATION OF THIS CLASSIFICATION IS ALSO CONSIDERED AND CRITICIZED. THE ARTICLE ENDS WITH A DISCUSSION ON MAMMATA'S KAVYA-PRAKASA.

DESPOTOPOULOS, CONST. SUR LA POLITIOLOGIE DE PLATON (IN GREEK). PHILOSOPHIA (ATHENS) 222-233 1972.

UNE DISTINCTION EST PROPOSEE: 'POLITIOLOGIE CLASSIQUE' ET 'POLITIOLOGIE NEGATIVE' DE PLATON; LA PREMIERE COMPRENDRAIT SURTOUT LA 'CITE PARFAITE', OEUVRE D'OPTIMISME MORAL ET DE RIGORISME POLITIQUE, LA SECONDE LES 'CONSTITUTIONS VICIEUSES', OEUVRES DE PESSIMISME SOCIOLOGIQUE ET DE MORALISME IMPLACABLE. UNE NOTE, ENFIN, SUR LA PORTEE ET LE DESTIN HISTORIQUE DE LA POLITIOLOGIE DE PLATON AINSI QUE DE CELLE D'ARISTOTE. (EDITED).

DEUTSCHER, MAX. REGRESSES, REASONS AND GROUNDS. AUSTL J PHIL 51,1-16 MY 73.

VARIOUS KINDS OF REGRESSES OF REASONS ARE DISTINGUISHED, AND A DISTINCTION IS MADE BETWEEN GROUNDS AS NON-TRANSFERABLE FROM PERSON TO PERSON AND REASONS AS SOMETIMES TRANSFERABLE. A VICIOUS REGRESS OF REASONS IS FOUND TO HAVE ITS SOURCE IN A FAILURE TO DISTINGUISH REASONS FROM GROUNDS, A FAILURE TO DISTINGUISH THE HAVING FROM THE STATING OF REASONS, AND A TENDENCY TO CONFUSE THE UNDENIABLE REASONABLENESS OF A PERSON WHO SUFFERS AN ILLUSION AND BELIEVES IN WHAT HE THINKS HE SEES, WITH WHAT IS POSSESSED ONLY BY A PERSON WHO REALLY PERCEIVES--VIZ. THE RIGHT TO BELIEVE AND SAY, WHICH DERIVES FROM ONE'S REALLY BEING IN A POSITION TO BELIEVE AND SAY.

DEVAUX, P. ESSAIS ROMANESQUES DE B RUSSELL. REV INT PHIL 26,557-572 1972.

L'OEUVRE ROMANESQUE DE RUSSELL EST BREVE. ELLE SE BORNE A UN VOLUME: SATAN IN THE SUBURB. APRES AVOIR RESUME L'ARGUMENT DE CHACUNE DES NOUVELLES QUI LE COMPOSENT, DEVAUX ANALYSE LES CARACTERISTIQUES PHILOSOPHIQUES ET LITTERAIRES DE CES RECITS POUR LES RATTACHER A L'INSPIRATION POLITIQUE ET ANTICLERICALE DE RUSSELL. LES NOUVELLES SONT FINALEMENT JUGEES SUR LA QUALITE DE LEUR COMPOSITION LITTERAIRE ET EN FONCTION DE LEUR CREDIBILITE. UNE CRITIQUE GENERALE EST INDIQUEE. RUSSELL MONTRE ICI LES DEFAUTS DE SES QUALITES, ECLATANTES DANS LE RESTE DE SON OEUVRE.

DEVELIN, ROBERT. THE GOOD MAN AND THE GOOD CITIZEN IN ARISTOTLE'S "POLITICS". PHRONESIS 18,71-79 1973.

DEWEY, BRADLEY R. KIERKEGAARD ON SUFFERING: PROMISE AND LACK OF FULFILLMENT IN LIFE'S STAGES. HUMANITAS 9,21-45 F 72.

THE FOUR LIFE-STYLES PRESENTED IN KIERKEGAARD'S WRITINGS ARE EXAMINED TO DISCERN KIERKEGAARD'S VIEWS ON HUMAN SUFFERING. EACH LIFE-STYLE, WHILE INITIALLY APPEARING TO OFFER AN ESCAPE FROM SUFFERING, TURNS OUT TO ENTAIL ITS OWN UNIQUE BLEND OF JOYS AND INEVITABLE SUFFERINGS. THIS ANALYSIS UNDERSCORES KIERKEGAARD'S POINT THAT CHOOSING A LIFE-STYLE IS, IN EFFECT, CHOOSING THE TYPE OF SUFFERING ONE WILL EXPERIENCE.

DHAVAMONY, MARIASUSAI. SELF-UNDERSTANDING OF WORLD RELIGIONS AS RELIGION. GREGORIANUM 54,91-130 1973.

IN AN ATTEMPT TO UNDERSTAND WHAT RELIGION MEANS BOTH IN THE SCIENTIFIC STUDY OF RELIGION AND IN THE INTER-RELIGIOUS DIALOGUE, THE ARTICLE TRIES TO INVESTIGATE WHAT AND HOW THE WORLD RELIGIONS UNDERSTAND THEMSELVES AS RELIGION. IT STUDIES THE WAY, PROPER TO EACH LIVING RELIGION, OF LOOKING AT AND LIVING THE REALITY WHICH WE CALL RELIGION. DISTINGUISHING THREE FEATURES OF RELIGIOUS ATTITUDE: A LONGING FOR VALUES, A CONSCIOUS DEPENDENCE OF A SUPREME BEING THAT MAINTAINS THESE VALUES, AND BEHAVIOUR AND RESPONSES, CONSIDERED SUITABLE FOR PRESERVING THESE VALUES WITH THE HELP OF THE DIVINE POWER, RELIGIONS ARE SHOWN TO BE CONCERNED IN VARYING DEGREES WITH ETHICAL, COSMOLOGICAL AND ESCHATOLOGICAL PROBLEMS OF MAN. ALL RELIGIONS ATTEMPT TO PROVIDE MEANING AND NORMS FOR MAN TO CONDUCT HIMSELF IN THE WORLD AND SOCIETY, TO REALIZE THE MEANING OF HIS EXISTENCE AND OF HIS PLACE IN THE COSMOS.

DI CASTEL LENTINI, G GARGALLO. VECCHIE O MENO NUOVE POLEMICHE SULL'INTERPRETAZIONE STORICISTICA DELL'ILLUMINISMO. RIV STUD CROCE 10,1-10 JA-MR 73.

DI GIOVANNI, A. TRADIZIONE COME AUTOTRASMISSIONE TOTALE "DELL'UMANO". AQUINAS 16,89-97 1973.

DI ROBILANT, ENRICO. IL DIRITTO NELLA SOCIETA INDUSTRIALE. RIV INT FILOSOF DIRITTO 50,225-262 AP-JE 73.

DI STEFANO, ANTONIO. ESPERIENZA MORALE E TEOLOGIA NELL'ETICA EUDEMEA DE ARISTOTELE. TEORESI 28,49-78 JA-JE 73.

SCOPO DELL'ARTICOLO E INDAGARE SULL'ESISTENZA DI UN NESSO TRA IL PENSIERO ETICO DI ARISTOTELE CONTENUTO NELL'ETICA EUDEMEA E QUELLO METAFISICO-SPECULATIVO, E, QUALORA ESISTA, DI CHE NATURA ESSO SIO. LA RICERCA SI MUOVE TRA LE CONCLUSIONI ESTREME ED OPPOSTE ESPRESSE SU QUESTO ARGOMENTO DA W JAEGER E D J MONAN, ED E STATA CONDOTTA MEDIANTE L'ANALISI DEI TESTI DELL'ETICA NICOMACHEA E DELL'ETICA EUDEMEA CON RIFERIMENTI A PASSI SIGNIFICATIVI DELLA METAFISICA. NELL'EUDEMEA L'ETICA NON E DEDUCIBILE DALLA METAFISICA E SI COSTITUISCE COME RICERCA AUTONOMA A CARATTERE NON SCIENTIFICO. ETICA E METAFISICA CONFLUISCONO PERO IN UN UNICO DISCORSO DI TIPO DIALETTICO ALLORCHE SI TRATTA DI UNIFICARE LA PLURALITA DI BENI EMERGENTI NELL'ESPERIENZA. LA NORMA MORALE E UN PORTATO SEMPRE MUTEVOLE DELLA VITA E DELL'ESPERIENZA CHE TROVA LA SUA ESISTENZA SOLO NELLA TESTIMONIANZA DEL SAGGIO, CHE NELL'ATTIVO ESERCIZIO DELLA PHRONESIS, FACOLTA DEL CONTINGENTE, MEDIA LA VITA E L'ESPERIENZA CON UN RIMANDO DIALETTICO ALL'ASSOLUTO.

DIAMOND, MALCOLM L. MIRACLES. RELIG STUD 9,307-324 S 73.

DIAMOND, MARTIN. THE DEPENDENCE OF FACT UPON "VALUE". INTERPRETATION 2,226-235 SPR 72.

THIS PAPER ARGUES THAT THE SCIENTIFIC STUDY OF POLITICS - THE STUDY OF WHAT IS POLITICALLY - REQUIRES THE HYPOTHESIS THAT REASON CAN TEACH MEN SOMETHING ABOUT HOW THEY OUGHT TO LIVE POLITICALLY. MODERN POLITICAL SCIENCE, INSOFAR AS IT REJECTS THIS HYPOTHESIS AND MAINTAINS THAT 'VALUES' ARE MERELY ARBITRARY RATIONALIZATIONS POSTERIOR TO THE CRUCIAL BEHAVIORAL 'FACTS', RADICALLY MISUNDERSTANDS THE POLITICAL, WHICH IS MORE PROPERLY VIEWED AS PARTIALLY VALID OPINION ABOUT THE JUST, SKEWED TO BE SURE BY UNDERLYING BEHAVIORAL FACTORS.

DIANO, CARLO. LA DATA DI PUBBLICAZIONE DELLA SYNGRAPHE DI ANASSAGORA. G CRIT FILOSOF ITAL 51,499-515 O-D 73.

L'ARTICOLO HA COME SCOPO DI RISOLVERE I PROBLEMI DELLA CRONOLOGIA DI ANASSAGORA DATA DA "DIOG LAERT," II, 7. L'ANALISI DEL PASSO FATTA SULLA BASE DI ARGOMENTI INTERNI E DEI DAT OFFERTI DALLA RIMANENTE TRADIZIONE CONDUCE A QUESTO RISULTATO: 1) ANASSAGORA VENNE IN ATENE INTORNO AL 464/3; L'ARCONTATO DI CALLIA (456/5) DATO COME ANNO IN CUI EGLI INCOMINCIO A FILOSOFARE (NOTIZIA CHE NON HA SENSO), E L'ANNO IN CUI FU PUBBLICATA LA SUA 'SYNGRAPHE' SULLA NATURA, CHE NEL 399, ANNO DEL PROCESSO DI SOCRATE, SI VENDEVA ANCORA AL MERCATO DELL'ORCHESTRA PER UNA DRAMMA; 3) ESSA FU LA PRIMA OPERA DI PROSA SCIENTIFICA PUBBLICATA IN ATENE. IN CONNESSIONE CON QUANTO SOPRA E RIASSUNTO L'ARTICOLO DA ALLA FINE L'INTERPRETAZIONE, CHE A GIUDIZIO DELL'AUTORE E L'UNICA POSSIBILE, DEL PASSO DI VITRUVIO (VII, II) SULLA INVENZIONE DELLA SCENOGRAFIA.

DIAZ, CARLOS. LA MORAL DEL APOYO MUTUO ANARQUISTA. PENSAMIENTO 28,347-361 JL-S 72.

DE LAS MORALES ACTUALES (MARXISTA, CRISTIANA, NIHILISTA, FORMALISTA Y ANARQUISTA), NO CABE HACER UNA SINTESIS. A JUICIO DEL AUTOR, EL COMPONENTE CIENTIFICO DE LA MORAL, ASI COMO EL STATUS DE CIENTIFICIDAD DE LA PROPIA CIENCIA, NO EXPLICAN POR SI SOLOS NI LA MORAL NI LA CIENCIA. HAY UNA OPCION METAMORAL Y METACIENTIFICA QUE

EN EL CASO DEL ANARQUISMO SE LLAMA 'APOYO MUTUO'. EL APOYO MUTUO NO SE HA EJERCIDO NUNCA EN LA HISTORIA DE LA HUMANIDAD TOTALMENTE. BUSCAR SU REALIZACION EN EL PRESENTE SIGLO ES UNA UTOPIA, SIEMPRE QUE A ESTE TERMINO NO SE LE CONSIDERE COMO SINONIMO DE EVASION. EN LOS CLASICOS DEL ANARQUISMO Y EN EL CRECIENTE IZQUIERDISMO DE LAS MINORIAS POLITIZADAS PODEMOS APRECIAR UNA TENDENCIA A ESQUEMAS SOLIDARIOS, FEDERALES, AUTONOMISTAS Y PACIFISTAS. EL PROBLEMA ESTA EN EL LOGRO DE ESA META MORAL EN MEDIO DE UNA SOCIEDAD INSOLIDARIA, CENTRALISTA Y ANETICA. JUSTIFICARA ENTONCES LA PRAXIS DE LA VIOLENCIA LA DESTRUCCION DEL ACTUAL ESTADO DE COSAS PARA IMPONER EL DEL APOYO MUTUO FUTURO? O CABE ESPERAR LA REGENERACION TAXONOMICAMENTE PACIFICA? ENTRE AMBOS EXTREMOS SE ENCUENTRA EL DRAMA DE UN APOYO MUTUO AUN NO REALIZADO, Y SIN EMBARGO HOY EN EL CORAZON DE TODAS LAS IZQUIERDAS PROGRESIVAS.

DIAZ, CARLOS. LIBERTAD Y DEMOPEDIA ANARQUISTA. PENSAMIENTO 28,431-444 O-D 72.

DIAZ, JOSE ANTONIO. EL PROBLEMA DEL MAL EN JACQUES MARITAIN. SAPIENTIA 27,257-272 JL-S 72.

DICKER, GEORGES. JOHN DEWEY ON THE OBJECT OF KNOWLEDGE. TRANS PEIRCE SOC 8,152-166 SUM 72.

DEWEY'S CONSTRUCTIONALISTIC STATEMENTS SHOULD BE UNDERSTOOD IN THE LIGHT OF HIS OPPOSITION TO 'SPECTATOR THEORIES OF KNOWLEDGE'. THUS, DEWEY'S CLAIM THAT THE OBJECT OF KNOWLEDGE DOES NOT EXIST BEFORE INQUIRY BUT IS THE OUTCOME OF INQUIRY MEANS (IN PART) THAT KNOWLEDGE OF THE OBJECT IS NOT GIVEN TO A PASSIVE SPECTATOR BEFORE INQUIRY BUT IS THE OUTCOME OF INQUIRY. DEWEY'S FAILURE TO DISTINGUISH CLEARLY BETWEEN THE OBJECT OF KNOWLEDGE AND KNOWLEDGE OF THE OBJECT IS TRACED TO THREE FACTORS IN HIS COMPLEX THOUGHT.

DICKER, GEORGES. KNOWING AND COMING-TO-KNOW IN JOHN DEWEY'S THEORY OF KNOWLEDGE. MONIST 57,191-219 AP 73.

DEWEY HAS BEEN CRITICIZED BY MURPHY, LOVEJOY, RUSSELL AND OTHERS FOR PROVIDING A THEORY ABOUT COMING-TO-KNOW BUT NO ACCOUNT OF KNOWING AS SUCH. TO REFUTE THIS CRITICISM, I SET FORTH THE FUNDAMENTAL NOTION IN DEWEY'S CONCEPT OF KNOWLEDGE: ABILITY TO ANTICIPATE CORRECTLY AND CONSISTENTLY, THE CONSEQUENCES OF PUTTING THINGS THROUGH VARIOUS CHANGES. THIS ABILITY IS ACQUIRED BY INQUIRY, WHICH CONSISTS IN ACTUALLY PUTTING THINGS THROUGH CHANGES AND NOTING WHAT CONSEQUENCES RESULT. INDEED, DEWEY'S ACCOUNT OF WHAT KNOWLEDGE IS BASED ON HIS ACCOUNT OF HOW KNOWLEDGE IS ACQUIRED. DEWEY'S CRITICS SHARE THE PRECONCEPTION DEWEY SOUGHT TO UNDERMINE, VIZ., THAT KNOWING SOMETHING IS FUNDAMENTALLY LIKE SEEING SOMETHING. SINCE DEWEY REJECTS THIS "SPECTATOR THEORY" AND HOLDS THAT KNOWLEDGE IS DISPOSITIONAL, THEY MISTAKENLY CONCLUDE THAT HE HAS NO ACCOUNT OF KNOWING. THE POWERFUL TENDENCY TO CONCEIVE KNOWING ON A VISUAL MODEL CAN BE EXPLAINED IN TERMS OF DEWEY'S ANALYSIS OF RECOGNITION.

DICKER, GEORGES. SEEING BODIES MOVE. PERSONALIST 54,111-122 SPR 73.

IN A DIFFICULT ESSAY ENTITLED "SEEING MOVEMENTS" IN HIS BOOK, "KNOWLEDGE AND PERCEPTION", H A PRICHARD ARGUES THAT WE CAN NEVER REALLY SEE A BODY MOVE. IN PART I, I ARGUE THAT PRICHARD'S INTERESTING ARGUMENT FAILS TO PROVE THAT "WHAT WE CALL SEEING A BODY MOVE CANNOT REALLY BE SEEING A BODY MOVE", BECAUSE IT FAILS TO TAKE INTO ACCOUNT AN UNOBVIOUS BUT ESSENTIAL ELEMENT IN SEEING MOVEMENT, AN ELEMENT CONNECTED WITH THE CONCEPT OF MOTION. IN PART II, I ADVANCE AN ANALYSIS OF "S SEES X MOVE" OR "S SEES THE MOVEMENT OF X".

DICKER, GEORGES. WARRANTED ASSERTIBILITY AND THE UNIFORMITY OF NATURE. TRANS PEIRCE SOC 9,110-114 SPR 73.

DEWEY DEFINES KNOWLEDGE AS THE OUTCOME OF COMPETENT INQUIRY. BUT KNOWLEDGE IS FOR DEWEY FUNDAMENTALLY PREDICTIVE. THIS GIVES RISE TO A DIFFICULTY: SHOULD THE COURSE OF NATURE CHANGE, A MAN MIGHT BOTH KNOW SOMETHING (HAVING CARRIED OUT THE RELEVANT INQUIRY) AND NOT KNOW IT (HIS RELEVANT PREDICTIONS BEING FALSE). THIS DIFFICULTY IS SET OUT FORMALLY, AND A SOLUTION IS PROPOSED IN TERMS OF DEWEY'S CONCEPT OF WARRANTED ASSERTIBILITY.

DICKIE, GEORGE. PSYCHICAL DISTANCE: IN A FOG AT SEA. BRIT J AES 13,17-29 WINT 73.

BULLOUGH'S CONTENTION THAT PSYCHICAL DISTANCE IS A PSYCHOLOGICAL FORCE WHICH BLOCKS ORDINARY, PRACTICAL ACTIONS AND THOUGHTS IS DISPUTED. SUCH A FORCE IS NEITHER REQUIRED OR OCCURS IN "DESPERATE CASES" SUCH AS FOGS AT SEA OR JEALOUS HUSBANDS AT "OTHELLO". LIKEWISE, NO SUCH FORCE IS REQUIRED OR OCCURS IN "NON-DESPERATE CASES" OF AESTHETIC APPRECIATION. IN BOTH KINDS OF CASES WHERE ART IS CONCERNED, OUR BEHAVIOR IS CONTROLLED, IF IT IS CONTROLLED, BY ARTISTIC CONVENTIONS. IN BOTH KINDS OF CASES, OUR THOUGHTS ARE SIMPLY EITHER FOCUSED ON AN OBJECT OR DISTRACTED FROM IT. AN ATTEMPT IS MADE AT GIVING CORRECT DESCRIPTIONS OF BULLOUGH'S "DESPERATE CASES".

DIETL, PAUL J. THE SURPRISE EXAMINATION. EDUC THEORY 23,153-158 SPR 73.

DIFFEY, T J. ESSENTIALISM AND THE DEFINITION OF 'ART'. BRIT J AES 13,103-119 SPR 73.

SOME PHILOSOPHERS CLAIM THE FALSE ASSUMPTION THAT AN ABSTRACT WORD MUST IMPLY SOMETHING COMMON TO ALL OBJECTS TO WHICH IT IS APPLIED UNDERLIES A CERTAIN MISTAKEN SORT OF ATTEMPT TO DEFINE 'ART'. I ARGUE IF THIS ATTEMPT IS MISTAKEN IT IS NOT FOR REASONS THESE PHILOSOPHERS GIVE AND SO CRITICIZE ARGUMENTS OF WEITZ AND KENNICK. I CONCLUDE THAT IF 'ART' IS INDEFINABLE THIS IS BECAUSE OF THE HISTORICITY OF ART, NOT BECAUSE TRADITIONAL AESTHETICS IS VITIATED BY THE ESSENTIALIST FALLACY.

DIGGS, B J. THE COMMON GOOD AS REASON FOR POLITICAL ACTION. ETHICS 83,283-293 JL 73.

ANALYSIS OF 'THE COMMON GOOD' REVEALS MORAL ELEMENTS IN THE CONCEPT. THE COMMON GOOD, TRADITIONALLY REGARDED AS A MAJOR POLITICAL GOAL, IS SERVED BY MEASURES THAT PROMOTE THE INTERESTS OF ALL CITIZENS EQUITABLY, WITHIN THE LIMITATIONS OF 'THE ACCEPTED MORALITY'. MEASURES FOR THE COMMON GOOD THUS OFTEN IMPOSE MORAL RESTRAINTS ON INDIVIDUALS' INTERESTS, AS NUMEROUS EXAMPLES SHOW. POSITIVIST ANALYSES ARE GENERALLY DEFECTIVE BECAUSE THEY DO NOT GIVE THE NORMATIVE ELEMENTS THEIR PROPER PLACE.

DIK, SIMON C. CROSSING COREFERENCE AGAIN. FOUND LANG 9,306-326 JA 73.

DISCUSSION OF THE PROBLEMS WHICH SENTENCES WITH CROSSING COREFERENCE PROVIDE FOR LINGUISTIC DESCRIPTION. EXAMPLE: "THE PILOT WHO SHOT AT IT HIT THE MIG THAT CHASED HIM" ("IT" EQUALS THE MIG THAT CHASED HIM, "HIM" EQUALS THE PILOT WHO SHOT AT IT). AGAINST KARTTUNEN IT IS ARGUED THAT SUCH SENTENCES CAN BE DESCRIBED WITHIN A MODIFIED GENERATIVE SEMANTICS FRAMEWORK. SEMANTIC STRUCTURES ARE DIVIDED INTO A PROPOSITIONAL FUNCTION AND A SET OF DEFINITE DESCRIPTIONS PROVIDING VALUES FOR THE VARIABLES IN THE PROPOSITIONAL FUNCTION. IT IS SHOWN THAT DIFFERENT EMBEDDINGS OF DEFINITE DESCRIPTIONS LEAD TO DIFFERENT SEMANTIC IMPLICATIONS, SO THAT "THE PILOT WHO SHOT AT THE MIG THAT CHASED HIM HIT IT" AND "THE MIG THAT CHASED THE PILOT WHO SHOT AT IT WAS HIT BY HIM" ARE NOT SYNONYMOUS AND NEITHER OF

THEM IS SYNONYMOUS WITH THE ORIGINAL SENTENCE. IT IS FURTHER SUGGESTED THAT PASSIVES BE DESCRIBED IN TERMS OF THE NOTION 'CONVERSE RELATION', SO THAT "THE MIG THAT CHASED HIM WAS HIT BY THE PILOT WHO SHOT AT IT" GETS A SEMANTIC STRUCTURE DIFFERENT FROM, BUT DEFINED AS EQUIVALENT WITH, THE SEMANTIC STRUCTURE OF THE ORIGINAL SENTENCE.

DILLON, JOHN M. IAMBLICHUS AND THE ORIGIN OF THE DOCTRINE OF HENADS. PHRONESIS 17,102-106 1972.

THE ARTICLE SEEKS TO PROVE THAT A PASSAGE IN PROCLUS' "COMMENTARY ON THE PARMENIDES" (1066, 16FF. COUSIN) CAN REFER ONLY TO IAMBLICHUS. THE VIEWS THERE CRITICISED, THAT GOD AND THE GODS ARE THE SUBJECT OF THE FIRST HYPOTHESIS OF THE PARMENIDES, WE KNOW TO BE HIS FROM A PREVIOUS PASSAGE (IBID. 1054, 34FF.). THIS VIEW WE SEE IN THE PRESENT PASSAGE TO INVOLVE THE CONCEPT OF THE GODS AS HENADS. THE DOUBT THAT HAS HITHERTO HUNG OVER THE QUESTION OF THE ORIGIN OF THIS THEORY, WHICH IS OF CONSIDERABLE IMPORTANCE IN PROCLUS' THEOLOGY, CAN THUS BE DISPELLED.

DILLON, M C. WHY SHOULD ANYONE REFRAIN FROM STEALING? ETHICS 83,338-340 JL 73.

THE PURPOSE OF THIS SHORT PAPER IS TO REVEAL AND EVALUATE THE ATTITUDE UNDERLYING THE TITLE QUESTION. IT ATTEMPTS TO SHOW THE FALLACIES IMPLICIT IN THE WIDESPREAD CONTEMPORARY BELIEF THAT 'RIPPING OFF THE ESTABLISHMENT' IS A LEGITIMATELY REVOLUTIONARY PRACTICE.

DILTHEY, WILHELM. SARTOR RESARTUS: PHILOSOPHICAL CONFLICT, POSITIVE AND NEGATIVE ERAS, AND PERSONAL RESOLUTION. CLIO 1,40-59 JE 72.

THROUGH THE EXAMPLE OF CARLYLE, DILTHEY DEMONSTRATES THE USE OF BIOGRAPHY IN RELATING A MAN TO HIS AGE. DILTHEY CRITICIZES FROUDE'S BIOGRAPHY FOR ITS MASS OF DETAIL WHICH SHEDS NO LIGHT ON EITHER CARLYLE'S INTELLECTUAL GROWTH OR HIS RELATION TO GERMAN TRANSCENDENTAL WRITERS. DILTHEY PROCEEDS TO RELATE BIOGRAPHICAL MATERIAL TO THE INTELLECTUAL THOUGHT OF THE TIME, PARTICULARLY KANT'S TRANSCENDENTALISM AND THE GERMAN WRITERS AFFECTED BY IT, IN ORDER TO BRING TO LIGHT THE FORCES WHICH FORGED CARLYLE'S SUBJECTIVE EXPERIENCES INTO "SARTOR RESARTUS". THE IDEAS PRESENTED IN "SARTOR", LATER EXPANDED IN HIS SOCIAL AND POLITICAL PHILOSOPHY, ATTEMPT TO CLOSE THE GAP BETWEEN BIOGRAPHY AND HISTORIOGRAPHY. THROUGH CARLYLE'S INTUITIVE GRASP OF THE HUMAN WILL, UNDERLYING THOUGHT AS WELL AS ACTION, UNIFYING AND ORGANIZING SOCIETY BY EXTERNALIZING "THE INNER FORMS OF SOCIETY"--FAITH AND WORK--IT IS POSSIBLE TO REACH A POSITIVE ERA OF STABILITY SUCCEEDING A NEGATIVE ERA OF DISINTEGRATION. THUS, CARLYLE'S OWN BIOGRAPHY IS A PARALLEL BASIS FOR HIS INTERPRETATION OF HISTORY. IN BOTH LIFE AND WORKS, DILTHEY CONCLUDES, CARLYLE PLAYED AN IMPORTANT ROLE IN BRINGING GERMAN TRANSCENDENTAL PHILOSOPHY INTO ENGLISH THOUGHT.

DINAN, STEPHEN A. INTENTIONALITY IN THE INTRODUCTION TO BEING AND NOTHINGNESS. RES PHENOMENOL 1,91-118 1971.

DINGLER, HUGO. A STUDY IN AXIOMATICS. PEN LING OPER 3,214-231 JL-D 72.

DIPERT, RANDALL R. PEIRCE ON MACH AND ABSOLUTE SPACE. TRANS PEIRCE SOC 9,79-91 SPR 73.

DISHKANT, H. SEMANTICS OF THE MINIMAL LOGIC OF QUANTUM MECHANICS. STUD LOG 30,23-32 1972.

CHANGES OF THE STATE OF KNOWLEDGES ABOUT THE PHYSICAL OBJECT ARE ANALYZED IN THE MANNER OF THE KRIPKE-GREGORCZYK'S SEMANTICAL ANALYSIS OF INTUITIONISTIC LOGIC. THE TRANSITION FROM A STATE OF

KNOWLEDGE TO ANOTHER ONE IS CONNECTED WITH FULFILMENT OF AN EXPERIMENT, BY WHICH WE CHANGE BOTH THE KNOWLEDGE AND THE PHYSICAL OBJECT. THE TRUTH IS DEFINED AS THE RESTORABLE. IT IS SHOWN, THAT THE TRUTH IS SUBMITTED TO THE PRINCIPAL LAWS OF THE LOGIC OF QUANTUM MECHANICS.

DISTER, N. SAMANVALLEN DER TEGENDELEN. TIJDSCHR FILOSOF 35,247-312 JE 73.

IN DIT ARTIKEL TRACHT DE SCHRIJVER AAN TE TONEN DAT HET METARATIONELE ZICHT OP HET SAMENVALLEN DER VELE EINDIGE ZIJNDEN IN DE ONEINDIGE EENHEID VAN HET ZIJN (DWZ. IN DE NIETZIJNDE OORSPRONG VAN DE ZIJNDEN) UITGANGSPUNT EN CENTRAAL HERKENNINGSPUNT VAN DE CUSAANSE FILOSOFIE IS. NADENKEND OVER EN MEEDENKEND MET WAT DOOR CUSA IS VOORGEDACHT KOMT DE SCHRIJVER TOT DE KONKLUSIE DAT ZOWEL VOOR CUSA'S GNOSIOLOGIE ALS VOOR ZIJN ZICH ALS THEOLOGIE, KOSMOLOGIE EN ANTHROPOLOGIE VOLTREKKENDE ONTOLOGIE DE COINCIDENTIA OPPOSITORUM IN DEO KAN GELDEN ALS "PRIMITIEF FEIT".

DLUGOSZEWSKI, LUCIA. WHAT IS SOUND TO MUSIC? MAIN CURRENTS 30,3-11 S-O 73.

DO CARMO SILVA, CARLOS HENRIQUE. REVISAO CRITICA DA OBRA DE BERTRAND RUSSELL SOBRE LEIBNIZ. REV PORT FILOSOF 28,421-457 O-D 72.

O AUTOR FAZ UMA ANALISE DE "A CRITICAL EXPOSITION OF THE PHILOSOPHY OF LEIBNIZ" DE B RUSSELL E PRETENDE POR EM RELEVO A IMPORTANCIA HISTORICO-FILOSOFICA DESTA OBRA, NAO SO NA BIBLIOGRAFIA LEIBNIZIANA, MAS TAMBEM PARA A CARACTERIZACAO DO PENSAMENTO DO "JOVEM RUSSELL". ESTUDA AS PREMISSAS LOGICAS EM QUE O FILOSOFO INGLES SITUA O PENSAMENTO METAFISICO DE LEIBNIZ. PROBLEMATIZA A NATUREZA DA PROPOSICAO LOGICA, FAZENDO UMA CRITICA A RUSSELL E ESBOCANDO UMA REINTERPRETACAO DAS FORMULACOES ONTOLOGICAS DO FILOSOFO ALEMAO. O AUTOR CONCLUI QUE A REFLEXAO DE RUSSELL SE ENCONTRA LIMITADA, POR SO CONSIDERAR AS DIFERENCAS ENTRE PROPOSICOES COMO RELACOES PROPOSICIONAIS, E NAO ATENDER AO CARACTER TRANSCENDENTE DE UMA DIFERENCA ONTOLOGICA.

DOEPP, KLEMENS. BEMERKUNGEN ZU HENKINS BEWEIS FUER DIE NICHTSTANDARD-VOLLSTAENDIGKEIT DER TYPENTHEORIE. NOTRE DAME J FORM LOG 13,561-562 O 72.

HENKIN'S CONSTRUCTION OF A NON-STANDARD MODEL FOR ANY CONSISTENT SET OF 'CLOSED' FORMULAS IN THE THEORY OF TYPES CARRIES OVER ESSENTIALLY UNCHANGED TO SETS OF ARBITRARY FORMULAS. THIS OBSERVATION YIELDS MORE GENERAL VERSIONS OF THE COMPLETENESS THEOREM FOR DERIVABILITY FROM NONLOGICAL AXIOMS AND OF RELATED RESULTS SUCH AS THE LOEWENHEIM-SKOLEM THEOREM AND THE COMPACTNESS THEOREMS FOR SATISFIABILITY AND THE NON-STANDARD CONSEQUENCE RELATIONSHIP. THE QUOTED RESULTS HOLD EQUALLY FOR THE TWO DIFFERENT (THOUGH RELATED) NOTIONS OF CONSEQUENCE BEING USED IN LOGIC.

DOERRIE, H. DER KOENIG: EIN PLATONISCHES SCHLUESSELWORT, VON PLOTIN MIT NEUEM SINN ERFUELLT. REV INT PHIL 24,217-235 1970.

DIE METAPHER VOM KOENIG, VOM ZWEITEN UND VOM DRITTEN WAR FUER DIE PLATONIKER DER ROEMISCHEN KAISERZEIT EIN WICHTIGES SCHLUESSELWORT--KEY-WORD--UM SICH UEBER FRAGEN DER TRANSZENDENTAL PHILOSOPHIE ZU VERSTAENDIGEN. DAFUER WERDEN IM 1. TEIL DES O.A. AUFSATZES BEISPIELE GEGEBEN. PLOTIN GRIEFT DAS WANDERZITAT AUF UND FUELLT ES MIT NEUEN INHALT: DER MAJESTAETISCHE ADVENTUS WIRD ZUM SYMBOL DAFUER, WIE SICH DAS HOECHSTE EINE DEM ERWARTUNGS VOLL HARRENDEN, AUF DIE SCHAU DES HOECHSTEN VORBEREITETEN PHILOSOPHEN BIETET.

DOLL JR, WILLIAM E. A METHODOLOGY OF EXPERIENCE: AN ALTERNATIVE TO BEHAVIORAL OBJECTIVES. EDUC THEORY 22,309-324 SUM 72.

DOLL JR, WILLIAM E. A METHODOLOGY OF EXPERIENCE: THE PROCESS OF INQUIRY. EDUC THEORY 23,56-73 WINT 73.

DOLTO, FRANCOISE. AU JEU DU DESIR LES DES SONT PIPES ET LES CARTES TRUQUEES. BULL SOC FR PHIL 66,101-171 O-D 72.

DOMOTOR, ZOLTAN. CAUSAL MODELS AND SPACE-TIME GEOMETRIES. SYNTHESE 24,5-54 JL-AG 72.

AFTER A SHORT REVIEW OF LOGICAL, PROBABILISTIC, ANALYTIC, AND GEOMETRIC MODELS OF CAUSALITY, THE GEOMETRY OF MINKOWSKI SPACES AND THE STRUCTURE OF CAUSAL LATTICES IS STUDIED IN DETAIL. A REPRESENTATION THEOREM STATING THAT EVERY CAUSAL LATTICE IS ISOMORPHIC TO THE LATTICE OF SUBSPACES OF A MINKOWSKI SPACE IS EXPLORED.

DOMOTOR, ZOLTAN. SPECIES OF MEASUREMENT STRUCTURES. THEORIA 38,64-81 1972.

THE NOTION OF MEASUREMENT STRUCTURE IS EXPLAINED IN AN INFORMAL FASHION IN THE LANGUAGE OF CATEGORIES. THE IMPORTANCE OF SCALE GROUP AND INDISCERNIBILITY GROUP IS STRESSED. SOME CONNECTIONS OF MEASUREMENT THEORIES TO EMPIRICAL THEORIES ARE EXPLORED.

DONALDSON, JAMES. ARISTOTLE'S "CATEGORIES" AND THE ORGANON. PROC CATH PHIL ASS 46,149-154 1972.

THIS COMPARISON OF THE OPINION OF ALBERT THE GREAT AND PORPHYRY AS TO THE RELATION OF THE "CATEGORIES" TO THE REST OF ARISTOTLE'S "ORGANON" ARGUES THAT ALBERT, INFLUENCED BY AVICENNA, IS WRONG IN PLACING THE "CATEGORIES" IN A "SCIENCE OF DEFINITION" APART FROM THE STUDY OF ARGUMENT. RATHER THE "CATEGORIES" STUDY ESSENTIAL PREDICATION AS A PROPEDEUTIC TO SYLLOGISM WHICH IS BASED ON ESSENTIAL PREDICATION. PORPHYRY'S VIEW IS PREFERRED OVER ALBERT'S.

DONNELLY, JOHN. CONSCIENCE AND RELIGIOUS MORALITY. RELIG STUD 9,189-199 JE 73.

TAKING AS A PARADIGMATIC CASE THE KIERKEGAARDIAN EXAMPLE OF ABRAHAM "QUA" KNIGHT OF FAITH, I ANACHRONISTICALLY APPLY THE RESPECTIVE THEORIES OF CONSCIENCE OF OCKHAM AND AQUINAS TO SUCH A MORAL DILEMMA: THE PUZZLE BEING THAT ABRAHAM "QUA" FATHER HAS A DUTY NOT TO SACRIFICE HIS SON, BUT ABRAHAM "QUA" KNIGHT OF FAITH HAS A DUTY TO SACRIFICE ISAAC. I ATTEMPT TO SHOW THAT NEITHER OCKHAM NOR AQUINAS CAN PROVIDE A SATISFACTORY MORAL SOLUTION TO SUCH A PUZZLE.

DOOLEY, PATRICK K. THE NATURE OF BELIEF: THE PROPER CONTEXT FOR JAMES' "THE WILL TO BELIEVE". TRANS PEIRCE SOC 8,141-151 SUM 72.

JAMES' "WILL TO BELIEVE" IS CONCERNED WITH RULES FOR THE "LEGITIMACY" OF MORAL AND RELIGIOUS BELIEFS WHICH PRESUPPOSE THE CONTEXT OF A DISTINCTIVE NOTION OF THE "NATURE" OF BELIEF. JAMES' POSITION ON COMMON SENSE, SCIENTIFIC, PHILOSOPHICAL AND RELIGIOUS BELIEFS YIELDS A GENERAL THEORY OF BELIEF ALONG WITH A PECULIARITY OF RELIGIOUS AND MORAL BELIEF. THIS THEORY OF BELIEF PROVIDES THE CORE OF HIS VIEW OF MAN AS AN "INTERESTED SELECTOR". IN THIS CONTEXT, HIS "W. B." IS PLAUSIBLE AND DEFENSIBLE.

DOOR, JORGEN. SCEPTICISM AND DOGMATISM. INQUIRY 16,214-220 SUM 73.

IN 'A NOTE ON "SCEPTICISM AND ABSURDITY"' (INQUIRY, VOLUME 10 (1967), NUMBER 3), ZINKERNAGEL HAS RESTATED HIS ATTACK ON SCEPTICISM, MAINTAINING THAT HIS APPROACH, WHERE WE NEED ONLY REFER TO A SIMPLE AND INSPECTABLE FACT OF LANGUAGE, OFFERS A DECISIVE ARGUMENT AGAINST SCEPTICISM. IT IS SUGGESTED THAT ZINKERNAGEL'S OPTIMISM IS UNWARRANTED BECAUSE ON CLOSE INSPECTION HIS GENERAL THEORY REVEALS SOME SERIOUS COMPLEXITIES, AND IT IS SHOWN THAT IN HIS OWN TERMS ZINKERNAGEL'S SECOND RULE IS NOT A CONDITION FOR DESCRIPTION.

DORE, CLEMENT. ETHICAL SUPERNATURALISM AND THE PROBLEM OF EVIL. RELIG STUD 8,97-113 JE 72.

DORTER, KENNETH. EQUALITY, RECOLLECTION AND PURIFICATION. PHRONESIS 17,198-218 1972.

AN ANALYSIS OF THE ARGUMENT FOR RECOLLECTION IN THE PHAEDO, IN WHICH IS DISCUSSED: 1) THE DEMONSTRATION FROM 'EQUALITY' THAT THERE IS A NON-EMPIRICAL COMPONENT TO KNOWLEDGE, 2) THE CLAIM THAT THIS COMPONENT DEMONSTRATES PRE-EXISTENCE, AND 3) THE DISCREPANCY BETWEEN THE 'RECOLLECTION' THEORY OF KNOWLEDGE AND THE 'PURIFICATION' THEORY ALSO ADVANCED IN THE "PHAEDO".

DORTER, KENNETH. SCIENCE AND RELIGION IN DESCARTES' 'MEDITATIONS'. THOMIST 37,313-340 AP 73.

IN A LETTER DESCARTES CALLED THE "MEDITATIONS" A COVERT PRESENTATION OF HIS PHYSICS. AS THE "MEDITATIONS" PURPORTS TO BE A RELIGIOUS WORK THE LETTER LENDS SUPPORT TO THE VIEW THAT THE RELIGIOUS SIDE OF HIS WORK (WHICH OFTEN CONFLICTS WITH THE SCIENTIFIC) MAY BE INSINCERE, A DISGUISE FOR THE REVOLUTIONARY NATURE OF HIS PHILOSOPHY, DONNED TO AVOID (AMONG OTHER THINGS) THE FATE OF GALILEO. THE PRESENT ANALYSIS AIMS AT SHOWING HOW DESCARTES' PHILOSOPHY APPEARS WHEN VIEWED IN THIS WAY AND WHAT INTERNAL EVIDENCE THERE IS FOR THIS VIEW.

DORTER, KENNETH. THE ION: PLATO'S CHARACTERIZATION OF ART. J AES ART CRIT 32,65-78 FALL 73.

AS THE ONLY PLATONIC DIALOGUE DEVOTED TO ART IN ITSELF RATHER THAN, E.G., ITS POLITICAL USE, THE 'ION' PROVIDES THE MOST UNBIASED STARTING POINT FOR EXAMINING PLATO'S THEORY OF ART. THE INTERPRETATION HERE FOLLOWS THE THEMES OF THE 'ION': ART AND SKILL, THE EFFECT OF ART ON THE AUDIENCE, THE CREATIVE ACT, ART AND TRUTH. IT IS SEEN THAT SOCRATES IMPLICITLY DISTINGUISHES TWO SENSES OF KALON: ACCURACY AND BEAUTY, WHICH RELATE TO SOMETHING LIKE THE CONTENT AND FORMAL COMPONENTS OF ART RESPECTIVELY, AND THAT SOCRATES' AMBIVALENCE TOWARD ART, HERE AND ELSEWHERE, IS BASED ON THE DISTINCTION BETWEEN THESE COMPONENTS.

DOU, ALBERTO. DE LA VERDAD A LA VALIDEZ EN GEOMETRIA. PENSAMIENTO 28,413-428 O-D 72.

HASTA EL SIGLO XVIII INCLUSIVE LOS GEOMETRAS CONSIDERARON LOS TEOREMAS COMO PROPOSICIONES VERDADERAS; A PARTIR DEL SIGLO XIX LOS CONSIDERAN COMO VALIDOS. SE TRATA DE COMPRENDER COMO HA TENIDO LUGAR EL CAMBIO DE UNA CONCEPCION A LA OTRA. PARA ELLO SE ANALIZAN LOS TRABAJOS DE G SACCHERI, J H LAMBERT, F A TAURINUS Y C F GAUSS. SE CONCLUYE QUE LA EMERGENCIA DE LAS GEOMETRIAS NO EUCLIDEAS CONTRIBUYO DECISIVAMENTE AL CAMBIO DE MENTALIDAD.

DOUGHERTY, JUDE P. RANDALL'S INTERPRETATION OF RELIGION. PROC CATH PHIL ASS 46,10-19 1972.

ONE OF THE CLEAREST AND MOST THOUGHTFUL PHILOSOPHICAL WORKS ON RELIGION TO APPEAR IN THE ENGLISH LANGUAGE WITHIN THE LAST DECADE IS A BRIEF VOLUME, "THE ROLE OF KNOWLEDGE IN WESTERN RELIGION", BY JOHN H RANDALL, JR. IT PROPOSES THAT "METAPHYSICS CANNOT ARRIVE AT ANY VALID CONCLUSIONS WHICH WOULD LEAVE THE FACT OF RELIGION UNINTELLIGIBLE", AND CLAIMS TO PRESENT A PHILOSOPHY OF RELIGION WHICH, PROPERLY UNDERSTOOD, SHOULD BE ACCEPTABLE TO THE BELIEVER. THE PRESENT PAPER IS A REVIEW AND ASSESSMENT OF RANDALL'S NATURALISTIC INTERPRETATION OF RELIGION. IT ATTEMPTS TO DETERMINE WHETHER RANDALL IS INTERNALLY CONSISTENT, THE COMPLETENESS OF HIS ACCOUNT, ITS FIDELITY TO FACT, AND ITS ACCEPTABILITY TO A BELIEVING CHRISTIAN.

DOUGLAS, GEORGE H. CROCE'S EXPRESSION THEORY OF ART REVISITED. PERSONALIST 54,60-70 WINT 73.

ARTICLE ATTEMPTS TO SHOW THAT CROCE'S FIRST AESTHETIC DOES NOT OFFER A ROMANTIC EXPRESSION THEORY OF THE KIND ONE FINDS DESCRIBED IN THE ENGLISH LITERATURE. ART IS SEEN AS AN INTEGRAL PART OF ALL HUMAN EXPERIENCE RATHER THAN AN EXPRESSION OF THE SOUL OF A FEW ELITE AND PRIVILEDGED INDIVIDUALS.

DOUGLAS, GEORGE H. HEIDEGGER ON THE EDUCATION OF POETS AND PHILOSOPHERS. EDUC THEORY 22,443-449 FALL 72.

DESCRIBES HEIDEGGER'S VIEWS ON THE PHILOSOPHY OF EDUCATION IN THE 1930'S WHEN HE WAS RECTOR OF THE UNIVERSITY OF FREIBURG. EXPLORES HEIDEGGER'S BELIEF THAT UNIVERSITY EDUCATION IN THOSE AREAS THAT ARE FUNDAMENTAL TO A FOUNDING OF HUMAN EXPERIENCE -- AREAS LIKE POETRY AND PHILOSOPHY -- IS NOTSTRICTLY POSSIBLE EXCEPT AS PURELY MECHANICAL TECHNIQUES.

DOUGLAS, GEORGE H. THE PRAGMATIC ELEMENT IN CROCE'S PHILOSOPHY. RIV STUD CROCE 10,50-59 JA-MR 73.

FOR CROCE THE ULTIMATE FOUNDATION OF PHILOSOPHY IS CONCRETE INTUITIVE KNOWLEDGE. IT IS NEVER SUFFICIENT FOR A PHILOSOPHER TO DEAL WITH ABSTRACTIONS OR THE RELATIONS BETWEEN THINGS; HE MUST HAVE INTIMATE KNOWLEDGE OF THE THINGS RELATED. THE PHILOSOPHER IS AT ROOT A POET, THAT IS, A MAKER, A MAN WHO DOES, A MAN OF ACTION. INSOFAR AS HE IS MERELY AN INTELLECTUAL ANSCHAUER HE IS NOTHING. THIS ARTICLE DEFINES CROCE'S PHILOSOPHY AS A RADICAL PRAGMATISM. THE PHILOSOPHER CONSTANTLY ATTEMPTS TO REFORM OR RESHAPE SETTLED AND HABITUAL BODIES OF DOCTRINE WITH THE HELP OF HIS CLOSE KNOWLEDGE OF THE PARTICULARITIES OF SEPARATE SUBJECT MATTERS.

DOWDS, DAVID L. ON THE NATURE OF THE SOCIAL WORLD. DIALOGUE (PST) 15,36-39 JA 73.

THIS PAPER WAS AN ATTEMPT, IN A NON-RIGID FORMAT, TO FORMULATE A FEW GENERAL CRITERIA THAT SHOULD BE FULFILLED BY ANY THEORY SET FORTH AS AN EXPLANATION IN THE PHILOSOPHY OF HUMAN ACTION. THE CENTRAL NOTION OF THIS PAPER WAS THAT ANY ATTEMPTS IN THIS AREA WOULD HAVE TO BE OPEN-ENDED TO ALLOW FOR DEVELOPMENTS IN OUR LINGUISTIC COMMUNITY AND IN THE SCIENCES.

DOWNING, PETER. ARE CAUSAL LAWS PURELY GENERAL? ARIS SOC SUPPL VOL 44,37-50 1970.

CAUSAL STATEMENTS ARE NOT ANALYSABLE INTO STATEMENTS CONTAINING SPECIFIC GENERALIZATIONS BUT THIS DOES NOT SHOW THAT THEY ARE NOT ANALYSABLE INTO INCOMPLETELY SPECIFIED GENERALIZATIONS. THE LATTER VIEW ALLOWS THAT THEY MAY BE ARRIVED AT BY GENERALIZATIONS FROM

SINGULAR CAUSAL STATEMENTS AND CANNOT BE REFUTED BY ARGUING THAT THE CONCEPT OF CAUSE IS ACQUIRED FROM PRIMITIVE EXPERIENCE. THE LOGIC OF CONDITIONALS IS EXAMINED. ITS RELEVANCE TO CAUSATION IS MAINTAINED AND IT IS ARGUED THAT CONDITIONALS ARE TEMPORALLY ASYMMETRICAL. IT IS CONCLUDED THAT PRIMITIVE EXPERIENCE DIFFERS FROM CAUSAL JUDGMENTS, BECAUSE SUCH JUDGMENTS INVOLVE CONDITIONAL CONNECTIONS. TWO CHARACTERISTICS OF CAUSAL LAWS ARE DISCUSSED.

DOWNING, PETER. POSITIVE AND NEGATIVE TERMS-AGAIN. ANALYSIS 30,173-176 APR 70.

IT IS NECESSARY TO AMEND MY PRINCIPLES (3) AND (4) BY ADDING, POSSIBLY, INTER ALIA, A STIPULATION CORRESPONDING TO (III) IN (1) AND (2) BECAUSE 'CYAN' APPEARS TO BE SIMPLE. SCEPTICISM ABOUT THE SIMPLE-COMPLEX DISTINCTION DOES NOT NECESSARILY LEAD TO SCEPTICISM ABOUT THE POSITIVE-NEGATIVE DISTINCTION. 'GENERAL' AND 'PARTICULAR' CAN BE INTERPRETED AS POSITIVE TERMS. CATEGORIAL TERMS AND SOME OTHERS APPEAR TO BE SYMMETRICAL BUT THIS UNDERMINES NEITHER THE POSITIVE-NEGATIVE DISTINCTION NOR THE PRINCIPLE THAT EVERY TERM IS EITHER POSITIVE OR NEGATIVE. THE DISTINCTION PROVIDES A METHOD OF CHARACTERIZING CATEGORIES, SUB-CATEGORIES, ETC.

DRAKE, WILLIAM E. THE UNIVERSITY IN TOMORROW'S WORLD. J THOUGHT 7,262-266 N 72.

THE ANALYSIS CENTERS AROUND SUCH SIGNIFICANT AREAS AS (1) THE RELATION BETWEEN THE UNIVERSITY AND THE POWER CENTERS OF OUR CULTURE; (2) THE FRAGMENTED STRUCTURE OF THE UNIVERSITY; (3) THE MORAL RESPONSIBILITY OF THE UNIVERSITY; (4) AND THE NEED FOR RESTRUCTURING THE UNIVERSITY IN THE LIGHT OF BASIC NECESSARY CHANGES IF THE UNIVERSITY IS TO MEET THE NEEDS FOR THE NEW AGES. THE ARTICLE IS ESPECIALLY CRITICAL AT THE POINT OF OUR NEGLECT OF THE HUMANIZING OF OUR SCIENTIFIC KNOWLEDGE.

DRAY, W H. ON THE NATURE AND ROLE OF NARRATIVE IN HISTORIOGRAPHY. HIST THEOR 10,153-171 1971.

THERE IS NO NECESSARY CONNECTION BETWEEN THE IDEAS OF HISTORY AND OF NARRATION. THE HISTORICAL WORK SHOULD BE EXPLANATORY, BUT A NARRATIVE IS NOT ITSELF A FORM OF EXPLANATION. WALSH, DESPITE DANTO'S OBJECTIONS, IS CORRECT IN DISTINGUISHING 'PLAIN' FROM 'SIGNIFICANT' NARRATIVES. BOTH WHITE'S CAUSAL-CHAIN MODEL AND DANTO'S MODEL OF CAUSAL INPUT SUGGEST THAT AN HISTORICAL NARRATIVE CAN BE EXPLANATORY ONLY IF IT OFFERS CAUSAL EXPLANATION. BUT GALLIE'S FOLLOWABLE CONTINGENCY MODEL CONTAINS SEVERAL STRUCTURAL IDEAS WHICH BRING HIM INTO LOGICAL CONFLICT WITH THE CLAIMS OF THESE CAUSAL MODELS. ACCORDING TO GALLIE, EXPLANATIONS ARE INTRUSIVE, REQUIRED ONLY BY FAILURE OF NARRATIVE CONTINUITY. A NARRATIVE BECOMES EXPLANATORY WHEN IT CAN INCORPORATE CONTINGENCIES, WHICH MAY BE NECESSARY CONDITIONS INSTEAD OF CAUSES. HISTORY, UNLIKE SCIENCE, STRIVES FOR SYNTHETIC UNITY RATHER THAN FOR THE REMOVAL OF ALL CONTINGENCY FROM ITS SUBJECT MATTER. THE ROLE NARRATIVE PLAYS IN ACHIEVING THIS UNITY DESERVES INCREASED PHILOSOPHIC ATTENTION.

DRAY, W H. THE POLITICS OF CONTEMPORARY PHILOSOPHY OF HISTORY: A REPLY TO HAYDEN WHITE. CLIO 3,55-75 O 73.

DREHER, JOHN. THE THIRD DOGMA OF EMPIRICISM. PERSONALIST 54,222-226 SUM 73.

DRETSKE, FRED I. PERCEPTION AND OTHER MINDS. NOUS 7,34-44 MR 73.

WE ORDINARILY SPEAK OF BEING ABLE TO SEE THAT THERE ARE PEOPLE ON THE BUS, STUDENTS IN THE CLASS, AND CHILDREN PLAYING IN THE STREET. IF HUMAN BEINGS ARE UNDERSTOOD TO BE CONSCIOUS ENTITIES, THEN ONE OF OUR WAYS OF KNOWING THAT THERE ARE OTHER CONSCIOUS ENTITIES IN THE

WORLD BESIDES OURSELVES IS BY SEEING THAT THERE ARE. WE ALSO SPEAK OF SEEING THAT HE IS ANGRY, SHE IS DEPRESSED, AND SO ON. IT IS ARGUED THAT THIS IS, INDEED, ONE WAY OF KNOWING THAT THERE ARE OTHER MINDS (AND, HENCE, THAT THE PROBLEM OF OTHER MINDS IS NOT A SPECIAL EPISTEMOLOGICAL PROBLEM). WHAT HELPS TO OBSCURE THIS FACT IS THE CONFUSION BETWEEN VISIBILITY AND KNOWABILITY--THE CONFUSION BETWEEN SEEING HIS PAIN AND SEEING THAT HE IS IN PAIN.

DROBNITSKII, O G. MORAL CONSCIOUSNESS AND ITS STRUCTURE. SOVIET STUD PHIL 11,224-247 WINT 72-73.

DRUET, PIERRE-PHILIPPE. L'"ANSTOSS" FICHTEEN: ESSAI D'ELUCIDATION D'UNE METAPHORE. REV PHIL LOUVAIN 70,384-392 AG 72.

LE TERME "ANSTOSS" DESIGNE METAPHORIQUEMENT LA CONDITION SUPREME DE LA CONSCIENCE DANS LA "GRUNDLAGE" FICHTEENNE. D'ORDINAIRE, ON LUI ATTRIBUE LE SENS DE 'CHOC'. LA METAPHORE TROUVE EFFECTIVEMENT SON ORIGINE DANS LA PROBLEMATIQUE DU CHOC DES CORPS. MAIS LE TERME UTILISE PAR LA MECANIQUE RATIONNELLE EST TOUJOURS "STOSS" ET NON "ANSTOSS". LA SUBSTITUTION OPEREE PAR FICHTE EST DONC SIGNIFICATIVE, CAR LE PHILOSOPHE CONNAISSAIT LA TERMINOLOGIE DES THEORICIENS DU CHOC ET N'EMPLOYAIT PAS LE MOT "ANSTOSS" AU SENS DE 'CHOC'. EN FAIT, L' "AN-STOSS" EST A LA FOIS UN CHOC PREMIER ET UN CHOC GENERATEUR ABSOLU DE MOUVEMENT, C'EST-A-DIRE UNE 'IMPULSION ORIGINAIRE'.

DUBARLE, D. LE POEME DE PARMENIDE, DOCTRINE DU SAVOIR ET PREMIER ETAT D'UNE DOCTRINE DE L'ETRE. REV SCI PHIL THEOL 57,3-34 JA 73.

DUBARLE, D. LE POEME DE PARMENIDE, DOCTRINE DU SAVOIR ET PREMIER ETAT D'UNE DOCTRINE DE L'ETRE ET LE DESTIN DE L'HOMME. REV SCI PHIL THEOL 57,397-431 JL 73.

LE POEME DE PARMENIDE, DOCTRINE DU SAVOIR ET PREMIER ETAT D'UNE DOCTRINE DE L'ETRE (SUITE ET FIN). (LA PREMIERE PARTIE DE L'ARTICLE ETUDIAIT L'EPISTEMOLOGIE DE PARMENIDE EN EXAMINANT LA SIGNIFICATION DE LA VERITE ET DE L'OPINION, ET LE FONCTIONNEMENT DU SAVOIR, PUIS SON ONTOLOGIE IMPLICITE, LA FONCTION ONTOLOGIQUE DE L'ESSENCE, DISTINGUEE DE LA FONCTION EPISTEMOLOGIQUE DE L'OPINION.) L'AUTEUR ETUDIE MAINTENANT L'ONTOLOGIE EXPLICITE DE PARMENIDE, EN DIFFERENCIANT LA STRUCTURE DOUBLE DE LA REFLEXION: LA PENSEE FAIT UNE PREMIERE FOIS ACTE DE REFLEXION (SUBJECTIVE) EN ELEVANT L'OPINION NATURELLE A L'ETAT DE SAVOIR, ET ELLE EST UNE SECONDE FOIS REFLECHISSANTE (REFLEXION OBJECTIVE DU CONCEPT) POUR ABOUTIR A L'UNICITE IMMUABLE DU TOUT. LA CONCLUSION RAPPELLE DEUX MISES EN QUESTION DE L'EFFORT DE PARMENIDE: L'UNE, LOGIQUE, AVEC PLATON PUIS ARISTOTE, VISANT LA PROPOSITION DE LA VERITE SOUS LES ESPECES DE L'ETANT; L'AUTRE, GNOSEOLOGIQUE, PLUS TARDIVE, CONTESTANT LE CHOIX PARMENIDIEN DE LA VERITE COMME SEULE COMPREHENSION CONTRE LA NON-VERITE DE L'OPINION. L'AUTEUR TENTE D'EVALUER LA PORTEE DE CES REMISES EN QUESTION. UN APPENDICE PRESENTE UNE MISE EN PLACE LOGIQUE DE L'ONTOLOGIE PARMENIDIENNE.

DUBININ, N P. CONTEMPORARY NATURAL SCIENCES AND A SCIENTIFIC WORLD VIEW. SOVIET STUD PHIL 11,248-269 WINT 72-73.

DUBOIS, P. LA PHILOSOPHIE ANGLAISE D'AUJOURD'HUI. REV PHIL FR 163,285-315 JL-S 73.

L'HERITAGE DE BERTRAND RUSSELL--L'INFLUENCE DE WITTGENSTEIN--LE DEVELOPPEMENT DE LA PENSEE D'AYER--SCIENCE ET PHILOSOPHIE--MOORE ET AUSTIN--"THE CONCEPT OF MIND" DE RYLE--LE DEVELOPPEMENT PHILOSOPHIQUE DE STRAWSON--MORALE--PHILOSOPHIE DE LA RELIGION--ESTHETIQUE--PHILOSOPHIE POLITIQUE.

DUDMAN, V H. 'BEDEUTUNG' IN FREGE: A REPLY. ANALYSIS 33,21-27 O 72.

IT IS ARGUED THAT IT IS A MISINTERPRETATION OF FREGE TO CONSTRUE HIS TALK OF THE BEDEUTUNGEN OF SENTENCES AND OF PREDICATES IN AN ONTOLOGICALLY INNOCENT WAY.

DUDMAN, V H. A NOTE ON PARTS AND ENUMERATION. RATIO 15,114-116 JE 73.

THE CLAIM, RECENTLY ADVANCED, THAT 'THE RULES FOR COUNTING PRECLUDE OUR COUNTING SEPARATELY THINGS THAT ARE NOT EXCLUSIVE' IS CONSIDERED AND REJECTED.

DUFRENNE, MIKEL. COMMENT PEUT-ON ALLER AU CINEMA? REV ESTH 26,371-382 AP-D 73.

DUMAS, J L. PHILOSOPHIE, EXEGESE ET POLITIQUE SELON FRANCOIS HUET. REV METAPH MORALE 78,151-173 AP-JE 73.

FRANCOIS HUET (1814-1839) WAS AT FIRST A FOLLOWER OF BORDAS-DEMOULIN, A PLATONIC, CARTESIAN AND GALLICAN PHILOSOPHER, WHO WISHED TO RECONCILE CHRISTIANITY WITH MODERN WORLD. HE TRIED TO 'COMPLETER HEGEL PAR BORDAS ET BORDAS PAR HEGEL'. BUT A LITTLE LATER, HE WAS INFLUENCED BY GERMAN THOUGHT AND HE MADE A START IN EXEGESIS AND WANTED TO WRITE AGAIN SPINOZA'S "TRACTACUS-THEOLOGICO-POLITICUS".

DUMAS, JEAN-LOUIS. JEAN JAURES ET LA PHILOSOPHIE DE L'HISTOIRE. REV PHIL FR 163,17-26 JA-MR 73.

JEAN JOURES WAS NOT ONLY A POLITICIAN, BUT HE WAS TOO A PHILOSOPHER. HIS WORK TELLS ABOUT THE METAPHYSICS AND THE PHILOSOPHY OF HISTORY. IT IS THE CONVERGENCY BETWEEN MARX'S MATERIALISM, AND MICHELET'S IDEALISM, AND PLUTARQUE'S WISDOM AND KANT'S MORALISM.

DUMITRIU, ANTON. COMPLETENESS AND QUANTIFICATION. INT LOG REV 3,207-221 D 72.

THE AUTHOR TRIES TO FIND THE REASON OF THE INCOMPLETENESS OF THE FUNCTIONAL CALCULUS. SINCE THE PROPOSITIONAL CALCULUS IS COMPLETE (IN ALL SENSES), AND THE FUNCTIONAL CALCULUS OF FIRST ORDER (OR OF HIGHER ORDERS) IS NOT, THE REASON OF THIS FACT MUST BE FOUND IN WHAT IS ADDED TO THE FIRST CALCULUS. BUT THIS ADDITION CONSISTS MAINLY IN THE INTRODUCTION INTO THE PROPOSITIONAL CALCULUS OF THE PROPOSITIONAL FUNCTION AND OF THE QUANTIFIERS. THE ARTICLE PROVES THAT THE QUANTIFICATION OF THE PROPOSITIONAL FUNCTION IS NOT COMPLETE, IT IS ONLY PARTIAL, AND DEMONSTRATES FOUR FORMULAE (TAUTOLOGIES), WHICH MUST REPLACE THE OLD QUANTIFICATION OF THE PROPOSITIONAL FUNCTIONS.

DUMMETT, MICHAEL. FREGE'S WAY OUT: A FOOTNOTE TO A FOOTNOTE. ANALYSIS 33,135-140 MR 73.

DUNBABIN, JEAN. ROBERT GROSSETESTE AS TRANSLATOR, TRANSMITTER, AND COMMENTATOR: THE 'NICOMACHEAN ETHICS'. TRADITIO 28,460-472 1972.

THIS ARTICLE SEEKS TO SHED LIGHT ON GROSSETESTE'S AIMS IN HIS WORK ON THE 'NICHOMACHEAN ETHICS'. IT CONSIDERS HIS METHODS OF TRANSLATING THE TEXT, HIS REASONS FOR INCLUDING TRANSLATIONS OF GREEK COMMENTARIES ON THE 'ETHICS', HIS OWN INSERTIONS INTO THE GREEK COMMENTARIES, AND THE SCOPE OF THE MARGINAL NOTES FOUND IN THE EARLIER MANUSCRIPTS. IT CONCLUDES THAT HE PERFORMED A NOTABLE FEAT BOTH IN CLARIFYING THE MEANING OF THE TEXT, AND IN CONVEYING SOMETHING OF THE GREEK BACKGROUND TO HIS CONTEMPORARIES.

DUPRE, LOUIS. DIALECTICAL PHILOSOPHY BEFORE AND AFTER MARX. NEW SCHOLAS 46,488-511 AUTUMN 72.

AN ANALYSIS OF RECENT LITERATURE ON DIALECTICAL PHILOSOPHY IN HEGEL, MARX AND CONTEMPORARY MARXISM. THE DISCUSSION INCLUDES TRANSLATIONS OF KOJEVE, HYPPOLITE, ALTHUSSER, AND NEW STUDIES BY BOEY, MULLER, TUCKER, PLANTY-BONJOUR, LING AND OTHERS.

DUPRE, LOUIS. THE COSMOLOGICAL ARGUMENT AFTER KANT. INT J PHIL RELIG 3,131-145 FALL 72.

DUPRE, LOUIS. THE MORAL ARGUMENT, THE RELIGIOUS EXPERIENCE, AND THE BASIC MEANING OF THE ONTOLOGICAL ARGUMENT. IDEAL STUD 3,266-276 S 73.

THE SO-CALLED MORAL ARGUMENT FOR THE EXISTENCE OF GOD IS PART OF THE ARGUMENT FROM EXPERIENCE. BOTH LACK THE UNIVERSALITY WHICH ALONE WOULD MAKE THEM CONCLUSIVE. YET EXPERIENCE PROVIDES THE BASIS FOR THE ACCEPTANCE OF GOD'S EXISTENCE IN THE BELIEVER'S PERSONAL CONVICTION. THE ONTOLOGICAL ARGUMENT MUST PRIMARILY BE SEEN AS AN ATTEMPT TO ARTICULATE LOGICALLY THE TRANSITION FROM IMMANENT EXPERIENCE TO TRANSCENDENT REALITY WHICH THE BELIEVER ACHIEVES SPONTANEOUSLY.

DURRANT, MICHAEL AND ATTFIELD, ROBIN. THE IRREDUCIBILITY OF 'MEANING'. NOUS 7,282-298 S 73.

THE PAPER INVESTIGATES THE PLAUSIBILITY OF A 'USE' ANALYSIS OF MEANING IN ALSTON'S SENSE OF 'USE', AND SHOWS WHY ANY SUCH ANALYSIS MUST BE CIRCULAR. THIS CONCLUSION THEN ISSUES IN A RADICAL QUESTIONING OF THE PLACE OF THEORIES OF MEANING IN GENERAL. THIS PROGRAMME HAS BEEN DIVIDED INTO FIVE SECTIONS. I. A CRITICAL DISCUSSION OF ALSTON'S GROUNDS FOR SUPPORTING AN ANALYSIS IN TERMS OF USE. II. AN EXPLANATION OF THE PLAUSIBILITY OF AN ANALYSIS OF 'MEANING' IN TERMS OF ILLOCUTIONARY ACT POTENTIAL. III. A SUBSTANTIATION OF OUR CLAIM THAT THE NOTION OF ILLOCUTIONARY ACT POTENTIAL IS NECESSARILY DEPENDENT ON THAT OF MEANING AND THAT ALSTON'S CLAIM IS ESSENTIALLY CIRCULAR. IV. A DISCUSSION OF SOME CRITERIA OF NON-SYNONYMY PROPOSED BY OURSELVES. V. A REQUIEM FOR THEORIES OF MEANING.

DURRANT, MICHAEL. NUMERICAL IDENTITY. MIND 82,95-103 JA 73.

DIFFICULTIES ARE EXPRESSED ABOUT THE NOTION OF 'NUMERICAL IDENTITY' AS IT OCCURS IN THE WRITINGS OF TWO BRITISH PHILOSOPHERS OF TWO DIFFERENT PERIODS, NAMELY LOCKE AND STRAWSON. I DEVELOP THESE DIFFICULTIES AND ATTEMPT TO SHOW THAT THE CONCEPT OF NUMERICAL IDENTITY AS EMPLOYED IN THESE TWO WRITERS IS MISGUIDED AND BASED ON CERTAIN ERRORS. IT TRANSPIRES THAT THE CONCEPT OF NUMERICAL IDENTITY AS THUS EMPLOYED IS TIED TO A CERTAIN METAPHYSIC - IN THE CASE OF LOCKE THE THESIS THAT BODIES, IN HIS SENSE, ARE EXISTENTS IN THE WORLD: IN THE CASE OF STRAWSON THAT INDIVIDUALS ARE EXISTENTS IN THE WORLD - WHICH METAPHYSICS, I ARGUE, ARE TO BE REJECTED.

DURYEA, E D. THE AUTONOMY OF HIGHER EDUCATION. J THOUGHT 7,274-280 N 72.

A SPECULATIVE EXAMINATION, HISTORICALLY ORIENTED, OF THE PROPOSITION THAT TO BE VITAL UNIVERSITIES MUST MAINTAIN AN EFFECTIVE BALANCE BETWEEN INSTITUTIONAL AND ACADEMIC AUTONOMY AND SOCIETAL RELEVANCE. FOR THIS COUNTRY THE CORPORATE BASIS FOR INSTITUTIONAL GOVERNMENT HAS SERVED THIS END REASONABLY WELL BUT HAS UNDERGONE SUFFICIENT EROSION IN RECENT YEARS TO SUPPORT THE WISDOM OF LOOKING FOR AN ALTERNATIVE BASIS FOR RELATIONSHIPS WITH GOVERNMENT.

DUSKA, RONALD. THE ETHICAL LANGUAGE GAME. PROC CATH PHIL ASS 46,177-187 1972.

THE PAPER EXAMINES THE ETHICAL THEORETICAL POSITIONS OF R M HARE AND PHILLIPA FOOT TO DETERMINE THE EXTENT TO WHICH THEIR DIFFERENT APPEALS TO LANGUAGE RULES SUCCEED IN PROVIDING REASONS TO JUSTIFY ETHICAL CLAIMS. SUCH APPEALS TO LANGUAGE RULES ARE SHOWN TO BE LIMITED BECAUSE ALL APPEALS TO LANGUAGE RULES HAVE IN COMMON THE ADOPTION OF A TRANSCENDENTAL APPROACH, WHICH H B VEATCH, AMONG OTHERS, HAS CALLED "TAKING THE TRANSCENDENTAL TURN". THE IMPORTANCE AND LIMITATIONS OF TAKING THIS TURN ARE EXAMINED, AND SUGGESTIONS ARE MADE FOR ITS LIMITED USE IN RESOLVING ETHICAL DISAGREEMENT.

DUSSEL, ENRIQUE D. PARA UNA FUNDAMENTACION DIALECTICA DE LA LIBERACION LATINOAMERICANA. STROMATA 28,53-89 JA-JE 72.

EL AUTOR DE "PARA UNA ETICA DE LA LIBERACION LATINOAMERICANA" (SIGLO XXI, BUENOS AIRES, 1973, VOL. I, II, III) RESUME EN ESTA CONFERENCIA SU PENSAR. PARTIENDO DE LA ONTOLOGIA EUROPEA (DESDE LOS GRIEGOS HASTA SU CULMINACION EN HEGEL O HEIDEGGER) SE LA CARACTERIZA COMO 'TOTALIDAD'. PERO MAS ALLA DE LA ONTOLOGIA DE LA TOTALIDAD SE ENCUENTRA LA ALTERIDAD', LA EXTERIORIDAD, 'EL OTRO'. EN LA TOTALIDAD 'EL OTRO' ES 'DOMINADO' COMO UN ENTE CONOCIDO, USADO, SITUADO COMO 'MEDIACION'. EN LA ALTERIDAD EL OTRO SE SITUA EN UN AMBITO DONDE LA 'LIBERACION' ES POSIBLE. DOMINADA ES LA MUJER EN UNA EROTICA VARONIL TOTALIZADA; DOMINADO ES EL DISCIPULO EN UNA PEDAGOGICA DE LA OPRESION IDEOLOGICA; DOMINADA ES EL HERMANO EN UNA POLITICA DE LA SERVIDUMBRE SOCIAL. AMERICA LATINA ES, JUSTAMENTE, LA 'EXTERIORIDAD' DE UN 'CENTRO' DOMINADOR ONTOLOGICO (EUROPA, RUSIA, ESTADOS UNIDOS) QUE COMO 'PERIFERIA' ES CONSIDERADA LA BARBARIE, EL NO-SER, LO MAS ALLA DEL 'LOGOS' Y LA RAZON. LA TAREA CONTEMPORANEA DE LA FILOSOFIA EN AMERICA LATINA, AFRICA Y ASIA ES PARTIR DESDE LA EXTERIORIDAD, DESDE LA BARBARIE DEL NO-SER PARA INSTAURAR UNA NUEVA EPOCA DEL PENSAR.

DUTT, K GURU. THE PHILOSOPHY OF SHAKTI WORSHIP. BRAHMAVADIN 7,102-116 JL-O 72.

THE PURPOSE OF THE ARTICLE IS TO ELUCIDATE THE PHILOSOPHY OF SHAKTI (GOD AS MOTHER) IN INDIA, WITH PARTICULAR REFERENCE TO THE AREA IN THE SOUTH KNOWN AS KARNATAKA. THE ANTIQUITY OF THE CULT AND ITS WIDE PREVALENCE IN THE ANCIENT WORLD, EVEN IN THE WEST, IS FIRST TRACED. ITS ROOTS IN INDIA GO BACK TO THE VEDAS, AND ITS LATER COURSE IS TO BE WATCHED IN THE PURANAS AND THE TANTRAS, AND IN RITUAL PRACTICE. THE CULT HAS DIRECT LINKS WITH THE SAMKHYA PHILOSOPHY WITH ITS CATEGORIES OF PRAKRITI AND THE THREE GUNAS.

DUTTON, DENIS. CRITICISM AND METHOD. BRIT J AES 13,232-242 SUM 73.

THE IDEA OF A METHOD NECESSARILY INVOLVES RULES, TACIT OR EXPLICIT, FOR WHAT IS TO COUNT AS RELEVANT TO CARRYING OUT A PROCEDURE FOR THE ATTAINMENT OF SOME END. SINCE THE PURPOSE OF AESTHETIC CRITICISM IS DEEPENED AND ENRICHED UNDERSTANDING OF ART, IT FOLLOWS THAT A PROPOSED METHOD OF CRITICISM MUST INCLUDE LIMITS ON WHAT IS TO COUNT AS RELEVANT TO THAT END. HERE, HOWEVER, IS WHERE ANY ATTEMPT TO FORMULATE A FINAL CRITICAL METHOD FAILS: WE NEVER KNOW WHAT MAY BE RELEVANT TO THE UNDERSTANDING OF ART OBJECTS, NOT ONLY BECAUSE WORKS OF ART CAN INCORPORATE ANY ASPECT OF HUMAN EXPERIENCE, BUT BECAUSE ANY ASPECT OF EXPERIENCE MAY PROVIDE MATERIAL FOR ESTABLISHING REVEALING COMPARISONS WITH FEATURES OF THE WORK. BAD CRITICISM--CRITICISM IRRELEVANT TO AESTHETIC UNDERSTANDING--WILL ALWAYS BE WITH US, AND CANNOT BE AVOIDED BY TRYING TO PROSCRIBE THE KINDS OF FACTOR RELEVANT TO THE CRITICAL ENTERPRISE.

DUVAL, R. PRESENCE ET SOLITUDE: LA QUESTION DE L'ETRE ET LE DESTIN DE L'HOMME. REV SCI PHIL THEOL 57,377-396 JL 73.

PRESENCE ET SOLITUDE: LA QUESTION DE L'ETRE ET LE DESTIN DE L'HOMME. ETUDE COMPARATIVE DE L'ONTOLOGIE FONDAMENTALE DE M HEIDEGGER DANS SEIN UND ZEIT ET DE L'ONTOLOGIE PHENOMENOLOGIQUE DE J P SARTRE DANS L'ETRE ET LE NEANT. A TRAVERS UNE ANALYSE DES CONCEPTS DE PRESENCE, D'AUTRUI ET LES PRESUPPOSES DE L'ANALYSE DU TEMPS, L'ARTICLE DEGAGE LES EXPERIENCES FONDAMENTALES DONT DERIVENT L'UNE ET L'AUTRE PHILOSOPHIES ET QUI EXPLIQUENT LEURS DIVERGENCES PROFONDES. L'AUTEUR MONTRE EN TERMINANT LA REPRISE DE LA QUESTION D'AUTRUI ET DU TEMPS PAR E LEVINAS ET J DERRIDA.

DWORKIN, GERALD B. REASONS AND AUTHORITY. J PHIL 69,716-718 9 N 72.

DWORKIN, MARTIN S. ORTEGA Y GASSET: PRAECEPTOR HISPANIAE. J AES EDUC 6,43-48 O 72.

DWYER, WILLIAM. A REPLY TO DAVID BOLD. PERSONALIST 54,291-303 SUM 73.

I DEFEND MY ATTACK ON OBJECTIVISM'S SELF-REFERENTIAL ARGUMENT AGAINST DETERMINISM. I EXPOSE BOLD'S MISUNDERSTANDING OF MY POSITION, AND REFUTE HIS CLAIM THAT ONE'S FALLIBILITY IS BOTH SELF-EVIDENT AND VOLITIONAL. I CONCLUDE: ONE'S (PRESENT) INFALLIBILITY IS SELF-EVIDENT; ONE CANNOT BELIEVE AN IDEA WITHOUT BELIEVING IT IS JUSTIFIED; MISTAKEN BELIEFS ARE NOT CHOSEN; CHOSEN BELIEFS WOULD BE ARBITRARY AND SELF-DEFEATING; HEREDITY AND ENVIRONMENT DETERMINE THE TRUTH-VALUE OF ONE'S BELIEFS.

DYBIKOWSKI, J C. CRITICAL NOTICE OF T M ROBINSON, PLATO'S 'PSYCHOLOGY'. CAN J PHIL 3,131-142 S 73.

MY PRINCIPAL CLAIMS ARE: 1. NONE OF THE "PHAEDO" IMMORTALITY ARGUMENTS CAN SHOW THAT A DISTINCTIVELY PERSONAL IDENTITY SURVIVES DEATH. 2. PLATO TAKES THE DIVISION OF THE SOUL MORE SERIOUSLY THAN ROBINSON. 3. THE "TIMAEUS" ACCOUNT OF SOUL SUPPORTS OWEN'S DENIAL THAT IT IS A LATE DIALOGUE. 4. THE "THEAETETUS" AND "PHILEBUS" MAKE MORE SUBSTANTIAL CONTRIBUTIONS TO PLATO'S VIEW OF SOUL THAN ROBINSON RECOGNIZES.

DYCHE, ROY. IS PROMISE-KEEPING A MORAL MATTER? PHIL STUD 24,128-132 MR 73.

A DEFENCE OF THE VIEW THAT THE OBLIGATION TO KEEP ONE'S PROMISES IS A MORAL OBLIGATION AGAINST ARGUMENTS ADDUCED BY D KADING IN "HOW PROMISING OBLIGATES" (PHILOSOPHICAL STUDIES 22, JUNE 1971).

DYKEMAN, KING J. CROCE, CREATIVITY AND CONTEMPORARY PHILOSOPHY. RIV STUD CROCE 9,338-352 JL-D 72.

THIS IS A STUDY OF 20TH CENTURY PHILOSOPHY WHICH DISCOVERS CREATIVITY AS THE CHARACTERISTIC THAT DISTINGUISHES CONTEMPORARY PHILOSOPHY AND SEES IN BENEDETTO CROCE THE FIRST MANIFESTATION OF THAT UNIVERSAL CHARACTERISTIC. IT IS A PLURALISTIC INQUIRY WHICH CENTERS AROUND A CLOSE ANALYSIS OF "THE PHILOSOPHY OF SPIRIT", AND THEN MERGES THAT THEMATIC INQUIRY WITH OTHER SEMANTIC SYSTEMS.

DYNINE, B S AND NIKITINE, E P AND GRIAZNOV, B S. L'OBJET DU SAVOIR THEORIQUE. REV INT PHIL 25,538-546 1971.

DZIEWANOWSKI, M K. DEATH OF THE SOVIET REGIME: A STUDY IN AMERICAN SOVIETOLOGY BY A HISTORIAN. STUD SOVIET THO 12,367-379 D 72.

RAPIDLY CHANGING ESTIMATES ON THE SOVIET REGIME'S ABILITY TO SURVIVE SHOW HOW DIFFICULT IT IS FOR AMERICAN SOVIETOLOGISTS TO GRASP WHAT IS GOING ON.

EAMES, ELISABETH. RUSSELL ON 'WHAT THERE IS'. REV INT PHIL 26,483-498 1972.

THIS ARTICLE TRACES THE DEVELOPMENT OF RUSSELL'S VIEWS OF THE ONTOLOGICAL STATUS OF NUMBERS, CLASSES, AND 'UNIVERSALS' SUCH AS RELATIONS AND QUALITIES FROM THE REALISM OF "THE PRINCIPLES OF MATHEMATICS" TO THE MODIFIED REALISM OF THE "INQUIRY INTO MEANING AND TRUTH" AND "HUMAN KNOWLEDGE".

EARLE, WILLIAM. SOME NOTES ON THE RADICAL. MONIST 56,552-575 O 72.

THE ESSAY TRACES THE DIALECTICAL DEVELOPMENT OF THE SPIRIT OF RADICALISM AS IT MANIFESTED ITSELF DURING THE LAST DECADE AND FINDS IT A SPECIES OF MADNESS ALREADY CHARACTERIZED IN HEGEL'S 'PHENOMENOLOGY OF MIND'. THE ANALYSIS SEEKS TO REVEAL RADICALISM AS A PHILOSOPHICAL NULLITY AND AN EXISTENTIAL DISASTER.

EARMAN, JOHN. IMPLICATIONS OF CAUSAL PROPAGATION OUTSIDE THE NULL CONE. AUSTL J PHIL 50,222-237 D 72.

EARMAN, JOHN. NOTES ON THE CAUSAL THEORY OF TIME. SYNTHESE 24,74-85 JL-AG 72.

EARMAN, JOHN. SOME ASPECTS OF GENERAL RELATIVITY AND GEOMETRODYNAMICS. J PHIL 69,634-647 26 O 72.

EATON, MARCIA MUELDER. AESTHETIC PLEASURE AND PAIN. J AES ART CRIT 31,481-485 SUM 73.

IN THIS PAPER, THE AUTHOR ATTEMPTS TO ANALIZE AESTHETIC PLEASURE AND PAIN BY COMPARING THEM WITH OTHER TYPES OF PLEASURE AND PAIN. THE WORK OF FRANCIS COLEMAN ON THE TOPIC IS ALSO CRITICIZED.

ECKER, DAVID W. ANALYZING CHILDREN'S TALK ABOUT ART. J AES EDUC 7,58-73 JA 73.

EDDINS, BERKELY B. LIBERALISM AND LIBERATION. SOCIAL THEOR PRACT 2,99-112 SPR 72.

LIBERALISM, ESPECIALLY AS IT TAKES THE FORM OF PLURALIST DEMOCRACY, WITH AN EMPHASIS ON COUNTERVAILING POWER, IS EXAMINED FOR ITS IMPLICATIONS FOR PRESENT DAY LIBERATION MOVEMENTS. THE AUTHOR GOES ON TO DEVELOP THE POINT THAT WHAT IS AT STAKE IS THE ESTABLISHMENT OF A PLURALISM THAT TRANSCENDS THE COMPETITION OF GROUPS FOR POWER. THIS "HIGHER PLURALISM," WHILE TREATING THE FIGHT FOR ACCESS TO POWER AS WORTHWHILE BUT LIMITED, INVOLVES THE VIEW THAT SOCIAL PHILOSOPHY IS NOT ONLY BROADER THAN POLITICAL PHILOSOPHY (WHICH IT SUBSUMES), BUT IS IN REALITY SUI GENERIS, BEING ABOUT THE "MORAL LIFE", AS WELL AS ABOUT THE "GOOD LIFE". LIBERALISM, INDICTED FOR ITS CULTURAL BLINDERS AND NARROW CONCERNS, IS HELD TO BE INADEQUATE AS A SOCIAL PHILOSOPHY. (EDITED).

EDEL, ABRAHAM. MIEJSCE WIEDZY EMPIRYCZNEJ W ETYCE. ETYKA 11,173-190 1973.

VAST TRANSFORMATIONS IN THE CONDITIONS OF HUMAN LIFE AND THE GROWTH OF SCIENTIFIC KNOWLEDGE CALL FOR LARGE-SCALE RECONSTRUCTION IN MORALITY. THIS IS THE HISTORICAL CONTEXT FOR THE CONTEMPORARY PROBLEM OF THE RELATION BETWEEN EMPIRICAL KNOWLEDGE AND ETHICS. THE PRESENT PAPER EXAMINES THE METAETHICAL ASPECTS OF THIS PROBLEM. IT IS ARGUED THAT THE SHARP ISOLATION OF ETHICS FROM EMPIRICAL SCIENCE, REPRESENTING A PHILOSOPHICAL CONVERGENCE OF KANTIAN, PHENOMENOLOGICAL AND POSITIVIST THESES, SHOULD BE SEEN AS A DISTINCTIVE INTELLECTUAL PROGRAM IN THE 20TH CENTURY ETHICS AND NOT AS AN ESTABLISHED THEORY; THAT THIS PROGRAM HAS BY NOW HAD ITS TRIAL AND FAILED, BOTH ON THE CONCEPTUAL AND THE EMPIRICAL SIDE; THAT THE

PROGRAM RESTS ON A PSYCHOLOGY NOW ABANDONED IN THE PROGRESS OF SCIENCE. IT IS SUGGESTED THAT AN OPPOSING INTEGRATIVE PROGRAM WHICH RELATES EMPIRICAL KNOWLEDGE AND ETHICS IS MORE LIKELY TO SUCCEED, THAT IT IS BETTER GROUNDED PSYCHOLOGICALLY AND STANDS A BETTER CHANCE OF A HELPING DEAL WITH THE PRACTICAL PROBLEMS OF MORALITY IN THE CONTEMPORARY WORLD. THESE SEVERAL THESES ARE EXPLORED IN OUTLINE, WITH SOME INDICATION OF THE WAY CONCEPTUAL FRAMEWORKS IN ETHICS ARE TO BE JUSTIFIED IN THE LONG RUN.

EDEL, ABRAHAM. VALUE CONFLICT AND THE HIGHER LEARNING. HUMANIST 33,23-28 MR-AP 73.

TO SHOW THAT ISSUES OF HIGHER EDUCATION MAKE FULLER SENSE WHEN ANALYZED IN CULTURAL DEPTH, CURRENT VALUE CONFLICTS ARE FIRST EXPLORED BY REFERENCE TO SEVERAL THEMES OF THE COUNTER-CULTURE, RANGING FROM ITS MORAL CRITIQUE OF THE ESTABLISHMENT, ITS YOUTH STRESS AND ANARCHISTIC INDIVIDUALISM, TO ITS ATTITUDES ON TECHNOLOGY, RATIONALITY, RELIGION, AND INSTITUTIONAL EXPERIMENT. ISSUES IN HIGHER EDUCATION THEN EXPLORED ARE: MODES OF ANALYSIS AND RELATION OF CONTENT TO FUNCTIONS, STUDENT SELECTION, LOCATION AND CHANNELS FOR EDUCATION, INTERRELATION OF STUDENTS AND TEACHERS, EXAMINATIONS AND GRADING, CONFLICT OF DISCIPLINE AND CREATIVITY. IT IS HELD THAT FOCUSING ISSUES IN SUCH CULTURAL DEPTH MAKES POSSIBLE RICHER DIRECTIONS OF SOLUTION.

EDGAR, W J. IS INTUITIONISM THE EPISTEMICALLY SERIOUS FOUNDATION FOR MATHEMATICS? PHIL MATH 10,113-131 WINT 73.

THE EVIDENCE REQUIRED FOR KNOWLEDGE OF A FIRST PRINCIPLE IS SELF-EVIDENCE, WHICH BROUWER SUGGESTS LIES IN INTUITION. INTUITIVE MISTAKE IS POSSIBLE, AND REASONS ARE GIVEN FOR TURNING TO KANT'S FIRST "CRITIQUE" FOR A BETTER VIEW OF INTUITION. THIS VIEW OFFERS SCHEMATA AS THE BEARERS OF GENERALITY, BUT UPON ANALYSIS SCHEMATA APPEAR TO BE RULES. RULES CAN BE LOGICALLY CHARACTERIZED, AND THE RETREAT TO INTUITION SEEMS NOT TO EVADE LOGIC AND LANGUAGE. BUT RULE CHARACTERIZATION OF SCHEMATA DOES NOT SOLVE THE PROBLEM OF ERROR. ERROR IS POSSIBLE ONLY WHEN A JUDGMENT IS MADE. WHAT IS JUDGED IS A RELATION BETWEEN A RULE AND SOME DOMAIN TO WHICH THE RULE MIGHT APPLY. LOGICAL CHARACTERIZATIONS OF THE ACT OF JUDGING ARE BESIDE THE POINT, UNLESS ONE IS CONTENT TO RENDER MAN AS A MECHANISM. THUS, SOME FORM OF INTUITIONISM DOES SEEM TO BE EPISTEMICALLY FUNDAMENTAL TO MATHEMATICS.

EDGERTON, STEPHENIE G. THE TECHNOLOGICAL IMAGINATION: A PHILOSOPHER LOOKS AT NURSING. J THOUGHT 8,57-65 JA 73.

THIS PAPER DISCUSSES THE SIGNIFICANCE OF HUMANISTICALLY ORIENTED STUDIES IN THE DEVELOPMENT OF PRACTITIONER RATIONALITY. IT CONSIDERS THE DETRIMENTAL CONSEQUENCES OF NAIVE PHILOSOPHIES OF SCIENCE WHEN INTERWOVEN WITH PROBLEMS OF PROPER AUTHORIZATION AS ASSUMPTIONS OF PROFESSIONAL TRAINING PROGRAMS.

EDMUNDS, LOWELL. NECESSITY, CHANCE, AND FREEDOM IN THE EARLY ATOMISTS. PHOENIX 26,342-357 WINT 72.

SCOPE: ROLE OF NECESSITY IN ATOMIST SYSTEM, ESPECIALLY RELATION THEREOF TO THE WHIRL (DINOS, DINE); INFLUENCE OF ARISTOTLE (ESPECIALLY HIS "AUTOMATON") ON TRADITION CONCERNING ATOMIST; RELATION OF ETHICAL TO PHYSICAL FRAGMENTS OF DEMOCRITUS AS REGARDS CHANCE VS. NECESSITY. OBJECTIVE: TO SHOW THAT WHIRL IDENTICAL NEITHER WITH NECESSITY NOR WITH COSMOGONY; THAT MOTION (KINESIS) COSMOGONICAL AS WELL AS ABORIGINAL; THAT THE SYSTEM STRICTLY DETERMINISTIC, CONTRARY TO IMPLICATIONS OF ARISTOTLE; THAT DEMOCRITEAN ETHICS, REPUDIATING CHANCE, ALSO DETERMINISTIC AND THUS CONSISTENT WITH PHYSICS. THE ARGUMENTATION IS MAINLY PHILOLOGICAL.

EDWARDS, REM B. ANOTHER VISIT TO THE "THIRD WAY". NEW SCHOLAS 47,100-104 WINT 73.

THIS IS A REPLY TO THE ARTICLE BY C G PRADO, "THE THIRD WAY REVISITED," "THE NEW SCHOLASTICISM," XLV (1971), PAGES 495-501. I AGAIN DEFEND THE FOLLOWING ARGUMENT AGAINST CHARGES THAT IT IS INVALID, NON-EMPIRICAL, AND UNVERIFIED. "IF EACH OF THE PARTS OF NATURE IS CONTINGENT, THEN THE WHOLE OF NATURE IS CONTINGENT. EACH OF THE PARTS OF NATURE IS CONTINGENT. THEREFORE, THE WHOLE OF NATURE IS CONTINGENT." I EXPLAIN THAT PRADO HAS NOT SHOWN THE 'MODUS PONENS' ARGUMENT FORM TO BE INVALID, THAT HE HAS PRODUCED NO VIABLE EXAMPLES OF NECESSARY WHOLES COMPOSED ENTIRELY OF CONTINGENT PARTS WHEREAS THERE ARE INNUMERABLE EXAMPLES OF CONTINGENT WHOLES COMPOSED ENTIRELY OF CONTINGENT PARTS, THAT HE HAS PRODUCED NO VIABLE EXAMPLES OF NECESSARY PARTS OF NATURE, AND THAT NO STATEMENT IS SHOWN TO BE NON-EMPIRICAL MERELY BECAUSE "CONCEPTUAL" MATTERS ARE INVOLVED. I FURTHER ARGUE THAT PRADO'S OWN REVISION OF THE "THIRD WAY" WHICH PLACES THE CONTINGENCY OF THE WORLD ENTIRELY IN ITS FUTURE DESTRUCTIBILITY IS UNFAITHFUL TO THE MEANING OF ST. THOMAS AND FURTHER INVOLVES A FALSE PREMISE, I.E., THAT "IF NOTHING EXISTS AT SOME TIME IN THE FUTURE, THEN THERE IS NOTHING NOW".

EDWARDS, REM B. EXISTENTIAL EXPERIENCE AND LIMITING QUESTIONS AND ANSWERS. INT J PHIL RELIG 4,65-79 SUM 73.

EDWARDS, REM B. THE VALUE OF MAN IN THE HARTMAN VALUE SYSTEM. J VALUE INQ 7,141-147 SUM 73.

ROBERT S HARTMAN HAS DEVELOPED FOUR "PROOFS" PURPORTING TO SHOW THAT MEN HAVE INFINITE VALUE BECAUSE THEY HAVE AN INFINITY OF PROPERTIES. HIS EPISTEMOLOGICAL PROOF CLAIMS THAT EACH MAN CAN THINK A NON-DENUMERABLE INFINITY OF THOUGHTS. THIS OVER-ESTIMATES OUR ACTUAL ABILITIES TO COGITATE RATHER CONSIDERABLY, I ARGUE. HIS LOGICAL, ONTOLOGICAL AND TELEOLOGICAL PROOFS ALL USE THE THEORY OF TYPES, WHICH FORBIDS THAT WHICH INVOLVES ALL OF A COLLECTION TO BE A PART OF THAT COLLECTION, TO SHOW THAT THE THINKER OF DENUMERABLE INFINITY MUST BELONG TO A HIGHER ORDER OF NON-DENUMERABLE INFINITY AND THAT THE SELF WHICH THINKS ABOUT THE WHOLE OF SPACE-TIME CANNOT BE ITSELF A PART OF SPACE-TIME. I OBJECT THAT THIS LINE OF ARGUMENT LEADS EITHER TO AN INFINITE REGRESS OF SELVES, OR TO A BELIEF IN THE NON-REALITY OF THE SELF WHICH THINKS OF THE WHOLE OF REALITY. I CONCLUDE THAT HARTMAN HAS FAILED TO PROVE THE INFINITE VALUE OF MAN. (EDITED).

EGAN, KIERAN. THE NECESSARY ROLE OF MYTHS IN EDUCATION. PROC PHIL EDUC 28,357-368 1972.

ATTEMPTS TO UNDERSTAND THE NATURE OF MAN'S MIND HAVE TENDED TO CONCENTRATE ON THOSE THINGS ALL MEN HAVE IN COMMON. VICO LAID SOME PART OF THE FOUNDATION OF THIS APPROACH IN HIS STUDIES OF LANGUAGE AND MYTH. RATIONALIST STUDIES OF THESE PHENOMENA MET WITH LITTLE SUCCESS UNTIL FAIRLY RECENTLY. CHOMSKY AND LEVI-STRAUSS HAVE BOTH SUGGESTED WAYS IN WHICH WE MIGHT BETTER UNDERSTAND LANGUAGE AND MYTH, AND THEREBY MAN'S MIND. ONE KEY TO THEIR METHODOLOGICAL INNOVATIONS IS THE SHIFT TO A CONCERN WITH STRUCTURE--THE ELEMENTS THAT DETERMINE THE COMPOSITION OF MEANING IN THE HUMANITIES. PHILOSOPHERS OF EDUCATION MIGHT USEFULLY EXPOSE TO EXPLICIT CONSIDERATION THIS LEVEL OF STRUCTURE IN THE CURRICULUM.

EGGERMAN, RICHARD W. INVERTIBILITY REVISITED. PHIL STUD 23,424-426 D 72.

M. G. SINGER PROPOSES INVERTIBILITY AS A MEANS OF IDENTIFYING MORALLY NEUTRAL SITUATIONS. I ARGUE AGAINST THIS AND ANY PURELY FORMAL TEST FOR MORAL NEUTRALITY. THE DESIRES OF PERSONS CAN GIVE RISE TO QUESTIONS OF FAIRNESS, AND HENCE OF MORALITY, IN MANY

SITUATIONS THAT ARE ORDINARILY NEUTRAL, YET SUCH DESIRES CANNOT BE ADEQUATELY HANDLED IN A PURELY FORMAL TEST FOR NEUTRALITY.

EGGERMAN, RICHARD W. THE NORMATIVE SIGNIFICANCE OF MORAL UNIVERSALIZATION. SW J PHIL 3,141-147 WINT 72.

HARE, SINGER, AND OTHERS HAVE CLAIMED THAT THE UNIVERSALIZABILITY OF MORAL JUDGMENTS IS MORE THAN A PURELY FORMAL, METAETHICAL FACT, FOR UNIVERSALIZABILITY HAS SIGNIFICANT NORMATIVE IMPLICATIONS. I ARGUE AGAINST THE THREE MOST COMMON WAYS IN WHICH THIS UNIVERSALIZABILITY IS THOUGHT TO HAVE NORMATIVE SIGNIFICANCE.

EHLEN, PETER. THE NEW SOVIET "PHILOSOPHICAL ENCYCLOPEDIA", I: NEW ATTITUDES OF SOVIET PHILOSOPHERS TOWARD THEOLOGY. STUD SOVIET THO 12,381-390 D 72.

THE FIFTH AND LAST VOLUME OF THE NEW SOVIET "FILOSOFSKAJA ENCIKLOPEDIJA" (1970) CONTAINS SOME ENTRIES ON THEOLOGICAL MATTERS, WHICH SHOW A REMARKABLE NEW APPRECIATION OF CHRISTIAN BELIEF AND DOGMA. P EHLEN TRANSLATES AND ANALYSE THE ARTICLE "CHRISTIANITY" BY S AVERINCEV AND JU LEVADA. THE MAIN THEMES ARE: THE TRINITY, THE INCARNATION, CHRIST'S PERSON, THEOLOGICAL ANTHROPOLOGY, LOVE AS THE PRINCIPLE OF CHRISTIAN COMPORTMENT, ECCLESIOLOGY.

EHRENFEUCHT, A. DISCERNIBLE ELEMENTS IN MODELS FOR PEANO ARITHMETIC. J SYM LOG 38,291-292 JE 73.

EIZYKMAN, CLAUDINE. QUE SANS DISCOURS APPARAISSENT LES FILMS. REV ESTH 26,159-171 AP-D 73.

ELEY, LOTHAR. LIFE-WORLD CONSTITUTION OF PROPOSITIONAL LOGIC AND ELEMENTARY PREDICATE LOGIC. PHIL PHENOMENOL RES 32,322-340 MR 72.

THE ARTICLE IS AN INVESTIGATION OF THE RELATIONSHIP BETWEEN LOGIC AS A POSITIVE SCIENCE AND PHILOSOPHY. THE METHOD IS THAT OF A METACRITIQUE, I.E. A CRITICAL EXAMINATION OF THE PARTICULAR TYPE OF CONSCIOUSNESS FOR WHICH POSITIVE LOGIC CONSTITUTES THE MEASURE OF TRUTH. AS A METACRITIQUE IT IS TRANSCENDENTAL-PHENOMENOLOGICAL. AN ATTEMPT IS MADE TO SHOW THAT THE DIFFERENCE BETWEEN LOGIC AND PHILOSOPHICAL REFLECTION IS, AS HUSSERL WOULD SAY, ONE OF INTERSUBJECTIVE GENESIS. FOR THE PURPOSES OF DEMONSTRATION THE EXAMPLES OF PROPOSITIONAL LOGIC AND ELEMENTARY PREDICATE LOGIC ARE USED. HUSSERL'S POSITION, TAKEN AS THE POINT OF DEPARTURE, IS DEVELOPED, USING IN PART THE WORK OF HEGEL, FREGE AND P. LORENZEN.

ELEZ, I. LUDWIG FEUERBACH AND OUR TIMES. SOVIET STUD PHIL 12,3-16 SUM 73.

ELIADE, MIRCEA. THE SACRED IN THE SECULAR WORLD. CULT HERMEN 1,101-113 AP 73.

ELLENBERGER, H F. PIERRE JANET PHILOSOPHE. DIALOGUE (CANADA) 12,254-259 JE 73.

L'AMPLEUR ET LES DIMENSIONS DE L'OEUVRE PSYCHOLOGIQUE DE PIERRE JANET ONT LAISSE DANS L'OMBRE L'ASPECT PHILOSOPHIQUE DE SA PENSEE. EN REALITE, SES RECHERCHES PSYCHOLOGIQUES SONT PARTIES DE CONSIDERATIONS EPISTEMOLOGIQUES ET UNE PHILOSOPHIE TRES ORIGINALE EST IMPLICITE DANS SON SYSTEME PSYCHOLOGIQUE. L'AUTEUR JOINT A CET ARTICLE UNE BIBLIOGRAPHIE COMPLETE (ETABLIE POUR LA PREMIERE FOIS) DES ECRITS DE PIERRE JANET.

ELLENTUCK, ERIK. AN ALGEBRAIC DIFFERENCE BETWEEN ISOLS AND COSIMPLE ISOLS. J SYM LOG 37,557-560 S 72.

WE OBTAIN AN ALGEBRAICALLY MEANINGFUL DIFFERENCE BETWEEN THE ISOLS AND THE COSIMPLE ISOLS. THIS STRENGTHENS AN EARLIER RESULT THAT THESE STRUCTURES HAVE DIFFERENT FIRST ORDER THEORIES.

ELLENTUCK, ERIK. DEGREES OF ISOLIC THEORIES. NOTRE DAME J FORM LOG 14,331-340 JL 73.

IN THIS PAPER WE SHOW THAT MOST OF THE COMMONLY STUDIED ISOLIC STRUCTURES FALL INTO TWO CATEGORIES AS FAR AS THEIR FIRST ORDER THEORIES ARE CONCERNED. THEY ARE THOSE WHOSE THEORY IS RECURSIVELY ISOMORPHIC TO THAT OF SECOND ORDER ARITHMETIC (THE ISOLS UNDER ADDITION AND MULTIPLICATION, FOR EXAMPLE) AND THOSE WHOSE THEORY IS RECURSIVELY ISOMORPHIC TO THAT OF FIRST ORDER ARITHMETIC (THE CO-SIMPLE ISOLS UNDER ADDITION AND MULTIPLICATION, FOR EXAMPLE). (EDITED).

ELLIS, B. THE LOGIC OF SUBJECTIVE PROBABILITY. BRIT J PHIL SCI 24,125-152 JE 73.

THE MAIN THESIS OF THIS PAPER IS THAT THE CLASSICAL PROBABILITY CALCULUS IS NOT AN ADEQUATE LOGIC OF SUBJECTIVE PROBABILITY CLAIMS. THE MAIN REASON OFFERED IS THAT THE CLASSICAL PROBABILITY CALCULUS IS UNABLE TO HANDLE SUBJECTIVE PROBABILITY CLAIMS MADE IN RESPECT OF COMPOUND CONDITIONAL PROPOSITIONS, I.E., PROPOSITIONS THAT CONTAIN A CONDITIONAL WITHIN THE SCOPE OF A PROPOSITIONAL CONNECTIVE OR OPERATOR. TWO APPROACHES TO THE SOLUTION OF THIS PROBLEM ARE INVESTIGATED. IT IS DEMONSTRATED THAT THE REQUIRED AUGMENTED PROBABILITY CALCULUS CANNOT BE DERIVED BY MEANS OF 'THE DUTCH BOOK ARGUMENT'. THE APPROACH THAT SEEMS MOST HOPEFUL OF YIELDING A SOLUTION IS ONE IN WHICH THE ATTEMPT IS MADE TO DEFINE THE VARIOUS PROPOSITIONAL CONNECTIVES AND OPERATORS IN TERMS OF ACCEPTABILITY CONDITIONS RATHER THAN TRUTH CONDITIONS.

ELLIS, JEAN. CHINA AND THE WEST: ATTITUDES TOWARD UNIVERSALISM. MAIN CURRENTS 29,76-79 N-D 72.

ELSTON, JAMES L. THE WARREN COURT AND CIVIL RIGHTS: ERA OF POSITIVE CONSTITUTIONALISM AND EGALITARIANISM. J THOUGHT 8,19-39 JA 73.

THIS ARTICLE ANALYZES THE PATTERN OF LEADING U.S. SUPREME COURT DECISIONS ON CIVIL RIGHTS BETWEEN 1954 AND 1969 IN THE PHILOSOPHICAL CONTEXT OF AMERICAN CONSTITUTIONAL THOUGHT. THE ANALYSIS FOCUSES ON SELECTED DECISIONS INVOLVING ISSUES OF RACIAL DISCRIMINATION, LEGISLATIVE APPORTIONMENT AND CRIMINAL JUSTICE. IN RESOLVING THOSE ISSUES, THE SUPREME COURT UNDER CHIEF JUSTICE EARL WARREN MANIFESTED AN ENERGETIC DEDICATION TO THE ATTAINMENT OF THE BENIGNLY NEGLECTED IDEAL OF EGALITARIANISM IN SOCIAL, ECONOMIC AND POLITICAL LIFE. THE COURT ARTICULATED ITS POSTURE OF EGALITARIANISM WITHIN THE FRAMEWORK OF A COMPLEMENTARY COMMITMENT TO POSITIVE CONSTITUTIONALISM. THE POSTURE OF POSITIVE CONSTITUTIONALISM WAS A LEGACY OF THE NEW DEAL PHENOMENON WHICH HELD THAT GOVERNMENT BORE A POSITIVE OBLIGATION TO ALLEVIATE THE INEQUITIES IN AMERICAN SOCIETY. THE ARTICLE CONCLUDES THAT THE WARREN COURT'S MOST ENDURING CONTRIBUTION TO THE AMERICAN DEMOCRATIC EXPERIENCE WAS THE IMPOSITION UPON GOVERNMENT OF AN AFFIRMATIVE CONSTITUTIONAL RESPONSIBILITY TO SECURE EQUALITY FOR ALL CITIZENS, REGARDLESS OF SOCIAL, ECONOMIC OR POLITICAL STATUS.

ELY, RICHARD G. THE HISTORICAL ANALYSIS OF CHANGE. MIND 82,89-94 JA 73.

TO WHAT EXTENT, AND IN WHAT SENSE, CAN THE HISTORIAN'S ANALYSIS OF CHANGE BE PREDICTIVE? IT IS SUGGESTED THAT, TYPICALLY, THE HISTORIAN'S ANALYSIS OF CHANGE IS PREDICTIVE, BUT THAT REFERENCE TO COVERING LAWS IS NOT NECESSARY. IT IS ALSO SUGGESTED THAT FAILURE

TO NOTE AN AMBIGUITY IN THE QUESTION: "WHY DID X COME ABOUT?" HAS ABETTED PRESENT THEORETICAL CONFUSION.

EMAD, PARVIS. MAX SCHELER'S PHENOMENOLOGY OF SHAME. PHIL PHENOMENOL RES 32,361-370 MR 72.

THIS PAPER IS AN ATTEMPT TO GIVE A BRIEF BUT THOROUGH GOING EXPOSITION OF M. SCHELER'S WAY OF COGNIZING, DESCRIBING AND EVALUATING THE PHENOMENON OF SHAME. THE FIRST PART OF THE PAPER IS GIVEN TO THE TASK OF DIFFERENTIATING SHAME FROM RELATED FEELINGS THUS DETERMINING ITS ESSENTIAL STRUCTURE. IN THE SECOND PART, BASIC FORMS OF SHAME ARE DISCUSSED AND MISCONCEPTIONS GIVEN IN THE EDUCATIONAL AND ECCLESIASTICAL THEORIES OF SHAME ARE DEALT WITH. PART THREE FOCUSES SOLELY ON SHAME AND SEX AND REVIEWS SCHELER'S CRITICISM OF FREUD. FINALLY THE METAPHYSICAL IMPORTANCE ATTACHED TO SHAME BY SCHELER IS ELABORATED UPON, AND MENTION IS MADE OF THE ATTENTION PAID BY GERMAN PHILOSOPHERS TO THIS FEELING. THIS PAPER CONSIDERS THE SCHELERIAN VERSION OF PHENOMENOLOGY TO THE EXTENT THAT IT IS INDISPENSIBLE FOR AN EXPOSITION OF HIS THOUGHT ON SHAME. TO CONTRIBUTE, HOWEVER, TO SCHELER-RESEARCH, THE UNITY AND ENTIRETY OF HIS THOUGHT AS SHOWN IN HIS PHENOMENOLOGICAL ANALYSIS OF SHAME, IS EXPLICITLY EMPHASIZED.

EMMONS, DONALD C. ACT VS RULE-UTILITARIANISM. MIND 82,226-233 AP 73.

THE TENSION BETWEEN ACT AND RULE-UTILITARIANS IS EXPLORED IN AN ATTEMPT TO RESOLVE THE CONTROVERSY WITHOUT EMBRACING DEONTOLOGY. BOTH ORIENTATIONS ARE DEFINED TO DEMONSTRATE THAT A GENUINE CONFLICT OBTAINS. THE ADVANTAGES AND DISADVANTAGES OF EACH ARE SKETCHED. A DISTINCTION BETWEEN MORAL THEORIST AND MORAL AGENT IS INTRODUCED. IT IS ARGUED THAT NEITHER ACT NOR RULE-UTILITARIANISM IS A SATISFACTORY THEORETICAL OPTION FOR BOTH UNDER ALL CONCEIVABLE CIRCUMSTANCES. ALTERNATIVELY, THE AUTHOR PROPOSES THAT NEITHER THE ACT NOR THE RULE-UTILITARIAN FRAMES THE APPROPRIATE QUESTION FOR BOTH THE MORAL AGENT AND THE MORAL THEORIST INDEPENDENT OF PREVAILING MODES OF CONDUCT. IN CONCLUSION IT IS URGED THAT TELEOLOGICAL NORMATIVE ETHICAL THEORIES ARE TO BE PREFERRED OVER DEONTOLOGICAL--WITH ONE CRUCIAL PROVISO. NEITHER THE ACT NOR THE RULE-UTILITARIAN HAS ALL OF THE ANSWERS FOR MAN IN HIS DUAL ROLE OF MORAL AGENT AND IDEALISTIC MORAL THEOTICAN.

EMMONS, DONALD C. META-ETHICAL AUTONOMY. J CRIT ANAL 3,53-56 JL 71.

IT IS ARGUED THAT A RECENT ATTEMPT BY ALAN GEWIRTH ("META-ETHICS AND NORMATIVE ETHICS", "MIND", 1960) TO DEMONSTRATE THE IMPOSSIBILITY OF DOING EITHER NORMATIVELY NEUTRAL META-ETHICAL ANALYSIS OR EPISTEMOLOGICALLY AGNOSTIC NORMATIVE ETHICAL THEORIZING IS UNSUCCESSFUL. GEWIRTH'S ARGUMENTS ARE DISSECTED AND IT IS CONCLUDED THAT META-ETHICS CAN AND SHOULD BE DISTINGUISHED.

EMMONS, DONALD C. NORMATIVE KNOWLEDGE. J VALUE INQ 6,294-303 WINT 72.

NON-COGNITIVISM DOMINATES META-ETHICS TODAY, ALTHOUGH SOME DEFEND NATURALISM AND SUPERNATURALISM. INTUITIONISM ALONE LACKS BACKERS OF NOTE. NATURALISM AND SUPERNATURALISM ARE SURVEYED AND REJECTED. NON-COGNITIVISM IS THEN EXAMINED: IT, TOO, IS ESCHEWED AND THE SOURCE OF THE FLAW INDICATED. CLASSICAL INTUITIONISM IS REVIEWED. ITS DIFFICULTIES ARE NOT FATAL TO NON-NATURALISM PER SE, AND THE AUTHOR DEFENDS AN UPDATED VARIANT GROUNDED ON 'OUGHT' RATHER THAN 'RIGHT' OR 'GOOD'. THREE POSSIBLE OBJECTIONS ARE REBUTTED.

ENGEL, DAVID E. RESPONSE TO PROFESSOR RICHARD LABRECQUE. PROC PHIL EDUC 28,270-274 1972.

THIS CRITIQUE EXAMINES LABRECQUE'S THESIS THAT MARCUSE'S PROBLEM SOLVING PERSPECTIVE HAS RELEVANCE FOR EDUCATION AND SOCIETY. LABRECQUE'S RECONSTRUCTIONIST APPROACH IS SEEN TO OVERLOOK POLITICAL AND SOCIO-ECONOMIC FORCES WHICH INHIBIT AND REDIRECT REFORM EFFORTS. CHANGE IN EDUCATION AND SOCIETY, IT IS NOTED, REQUIRES ASSESSMENT OF POWER FORCES IN A SOCIAL SYSTEM.

ENGELS, J. NOTICE SUR JEAN THENAUD. VIVARIUM 10,107-123 N 72.

ENGLEBRESTSEN, GEORGE. THE LOGIC OF NEGATIVE THEOLOGY. NEW SCHOLAS 47,228-232 SPR 73.

IT IS ARGUED HERE THAT 'NEGATIVE THEOLOGY', AS EXEMPLIFIED BY MAIMONIDES IN THE TWELFTH CENTURY, IS AN UNSUCCESSFUL ATTEMPT TO AVOID, ON THE ONE HAND, THE VIEW THAT ALL TALK OF GOD IS BY ANALOGY, AND, ON THE OTHER, THAT TALK OF GOD IS IMPOSSIBLE. AN EXAMINATION OF ARISTOTLE'S TWO KINDS OF NEGATION SHOWS THIS.

ENGLEBRETSEN, GEORGE. A REVISED CATEGORY MISTAKE ARGUMENT. PHIL STUD 23,421-423 D 72.

E. ERWIN HAS SHOWN THAT T. SZASZ'S REJECTION OF THE DISEASE MODEL OF PSYCHOPATHOLOGY IS MISTAKEN IN THAT IT IS BASED UPON THE CATEGORY MISTAKE ARGUMENT (THERE ARE NO HETEROTYPICAL PREDICATIONS BY UNIVOCAL PREDICATES). IT IS ARGUED HERE, HOWEVER, THAT F. SOMMERS' 'RULE FOR ENFORCING AMBIGUITY' CAN PROVIDE SZASZ WITH A REVISED CATEGORY MISTAKE ARGUMENT WHICH IS IMMUNE TO ERWIN'S ATTACK.

ENGLEBRETSEN, GEORGE. ARMSTRONG ON DISEMBODIED MINDS. DIALOGUE (CANADA) 11,576-579 D 72.

FOR D. M. ARMSTRONG THE EXISTENCE OF A DISEMBODIED MIND IS REQUIRED IN ORDER TO GUARANTEE THE CONTINGENCY OF MIND-BODY IDENTITY. HOWEVER, ARMSTRONG'S EXPLICATION OF DISEMBODIED MINDS IN TERMS OF MENTAL STATES IS AT BEST CONFUSING. WHILE ADMITTING THE FORCE OF F. SOMMERS' ATTACK ON STRAWSON'S THEORY OF PERSONS, WHICH IS EQUALLY EFFECTIVE AGAINST ARMSTRONG, STRAWSON'S THEORY, WITHOUT DISEMBODIED MINDS, IS DEFENDED AS AN ALTERNATIVE TO ARMSTRONG PSEUDO-MATERIALISM.

ENGLEBRETSEN, GEORGE. LOCKE'S LANGUAGE OF PROPER NAMES. LOCKE NEWS 25-31 SUM 73.

IT IS ARGUED HERE THAT RECENT DISCUSSIONS CONCERNING THE COMPATIBILITY OF LOCKE'S THEORY OF NOMINAL ESSENCES WITH GEACH'S THESIS (THAT EACH USE OF A PROPER NAME MUST PRESUPPOSE THE ABILITY TO USE SOME CORRESPONDING GENERAL TERM) FAIL TO APPRECIATE THE IMPORTANT DIFFERENCE BETWEEN THE GENERATION OF LOCKEAN GENERAL IDEAS (FROM IDEAS OF INDIVIDUALS) AND THE GENERATION OF LOCKEAN GENERAL TERMS (NOT FROM PROPER NAMES).

ENGLEBRETSEN, GEORGE. PERSONS AND PREDICATES. PHIL STUD 23,393-399 D 72.

F. SOMMERS' 'RULE FOR ENFORCING AMBIGUITY' IS A THEORY-CRITICAL TOOL. IT CAN BE APPLIED TO INCOHERENT THEORIES TO RENDER THEM COHERENT. IN PARTICULAR, IT CAN BE APPLIED TO STRAWSON'S THEORY OF PERSONS. THE RESULT IS AN ATTRIBUTIVE THEORY WHICH, UNLIKE STRAWSON'S, IS COHERENT AND HAS IMPORTANT ADVANTAGES OVER IDEALISTIC, DUALISTIC, AND IDENTITY THEORIES OF PERSONS. H. CHANDLER'S ATTACK ON SOMMERS'S RULE AND D. M. ARMSTRONG'S DEFENSE OF AN IDENTITY THEORY ARE GIVEN SPECIAL CONSIDERATION.

ENGLEBRETSEN, GEORGE. PRESUPPOSITION, TRUTH AND EXISTENCE. PHIL PAPERS 2,39-40 MY 73.

THE STRAWSONIAN CONCEPT OF PRESUPPOSITION CHALLENGES THE LOGICIAN'S INSISTENCE UPON TRUTH-FUNCTIONALITY AND BIVALENCE. NEVERTHELESS, THESE LOGICAL FEATURES CAN BE RETAINED BY DEFINING PRESUPPOSITION IN TERMS OF MATERIAL IMPLICATION AND LOGICAL CONTRARIETY, WHICH IS NOT LOGICAL NEGATION. GIVEN THIS NOTION OF PRESUPPOSITION, IT CAN BE SEEN THAT NOT ALL PRESUPPOSED STATEMENTS ARE EXISTENTIAL, NOR DO ALL STATEMENTS PRESUPPOSE THE EXISTENCE OF THEIR SUBJECTS.

ENGLEBRETSEN, GEORGE. SOMMERS ON EMPTY DOMAINS AND EXISTENCE. NOTRE DAME J FORM LOG 13,350-358 JL 72.

AFTER EXAMINING THE CUSTOMARY WAYS IN WHICH QUANTIFICATIONALISTS HAVE HANDLED THE PROBLEM OF PRESERVING THEOREM-HOOD IN THE EMPTY DOMAIN (THE WAYS USED BY QUINE, LEJEWSKI, COHEN, ETC.), I INTRODUCE THE ATTEMPT BY FRED SOMMERS TO ELIMINATE QUANTIFICATION THEORY ALL TOGETHER. SOMMERS' DENIAL OF QUANTIFICATION IS BASED ON HIS REJECTION OF THE 'FREGEAN DOGMA' (THE BELIEF THAT ALL PREDICATIONS MUST BE TO A SINGULAR SUBJECT). BY ELIMINATING QUANTIFICATION IN THE WAY SUGGESTED BY SOMMERS I AM ABLE TO SHOW THAT NONE OF THE NORMAL QUANTIFICATIONAL THEOREMS ARE IN ANY DANGER FROM THE EMPTY DOMAIN. THE NOTION OF AN EMPTY DOMAIN, OF COURSE, IS NO LONGER GIVEN IN TERMS OF A RANGE OF VARIABLE VALUES. FINALLY, ON THE BASIS OF HIS THEORY I GIVE A PROOF, WHICH SOMMERS HAS ATTEMPTED UNSATISFACTORILY, TO THE EFFECT THAT NECESSARILY SOMETHING EXISTS.

ENGLISH, JANE. UNDERDETERMINATION: CRAIG AND RAMSEY. J PHIL 70,453-462 16 AG 73.

QUINE CLAIMS SCIENTIFIC THEORIES ARE UNDERDETERMINED IN THE SENSE THAT TWO THEORIES LOGICALLY INCOMPATIBLE WITH EACH OTHER COULD BOTH BE COMPATIBLE WITH ALL OBSERVATIONAL TRUTHS. FICTIONALISTS CANNOT ACCEPT THIS CLAIM. EACH AXIOM OF THE CRAIG REPLACEMENT OF A THEORY IS EQUIVALENT TO AN OBSERVATIONAL CONSEQUENCE OF THE THEORY; SO TWO CRAIG THEORIES WITH THE SAME OBSERVATIONAL CONSEQUENCES WOULD BE EQUIVALENT, NEVER INCOMPATIBLE. A PROOF IS GIVEN THAT RAMSEY SENTENCES FACE A SIMILAR FATE.

EON, ALAIN. LA NOTION PLOTINIENNE D'EXEGESE. REV INT PHIL 24,252-289 1970.

EPP, RONALD H. PHILOSOPHICAL SPECULATION AND BIOMEDICAL INNOVATION. S J PHIL 11,91-97 SPR-SUM 73.

RECENT BIOMEDICAL INNOVATIONS HAVE PROMPTED LEGAL AND ETHICAL QUESTIONS OF A DISTURBING MAGNITUDE. THIS PAPER INDICATES THE CHARACTER OF CERTAIN ETHICAL PROBLEMS WHICH HAVE UNFORTUNATELY BEEN IGNORED BY THE PHILOSOPHIC COMMUNITY. EMPLOYING HUMAN ORGAN TRANSPLANTATION AS A MODEL, I EXPLORE SEVERAL AXIOMATIC ISSUES AS THEY AFFECT THE PHYSICIAN, DONOR, AND ORGAN RECIPIENT. FURTHERMORE, WITHIN THE NEXT DECADE BIOMEDICAL RESEARCH WILL CHALLENGE ALL MEN TO RESOLVE CERTAIN TROUBLESOME QUESTIONS WHICH HAVE PREVIOUSLY BEEN LIMITED TO THE REALM OF SCIENCE FICTION. THIS PAPER CHALLENGES THE PHILOSOPHIC COMMUNITY TO SHED SOME LIGHT ON FUNDAMENTAL NORMATIVE PROBLEMS.

EPSTEIN, FANNY L. THE METAPHYSICS OF MIND-BODY IDENTITY THEORIES. AM PHIL QUART 10,111-121 AP 73.

THE ARTICLE IS AN ATTEMPT TO UNCOVER THE METAPHYSICAL ASSUMPTIONS IMPLICIT IN THE OTHERWISE HIGHLY SCIENTIFIC CONTEMPORARY IDENTITY THEORIES. 1) THE IDENTITY STATEMENT, BEING A PHILOSOPHICAL INTERPRETATION OF DUALISTIC PSYCHOPHYSICAL CORRESPONDENCE, REQUIRES FOR ITS SUPPORT A JUSTIFICATORY ONTOLOGICAL OR LINGUISTIC PREMISE.

2) THE CONCEPTION OF THE MENTAL AS THE HIDDEN, UNOBSERVABLE, SUBJECTIVE AND PRIVATE IS A METAPHYSICAL DISTORTION WITH HISTORICAL ROOTS IN AN EMPIRICIST AND POSITIVIST INTERPRETATION OF THE CARTESIAN DICHOTOMY OF THINKING AND EXTENDED THING. 3) ACCEPTANCE OF AN ARTIFICIAL DICHOTOMY AND RELIANCE ON A NARROW CONCEPTUAL FRAMEWORK LEAD IDENTITY THEORISTS TO MISREPRESENT THE NATURE OF THE MENTAL-PHYSICAL RELATION AND TO SEE ONTOLOGICAL REDUCTIONISM AS THE ONLY SOLUTION. 4) ALTERNATIVE EXPLANATIONS ARE POSSIBLE WHICH BYPASS THE SHORTCOMINGS MENTIONED AND PROPOSE THE IRREDUCIBILITY OF MIND TO BODY WITHOUT POSTULATING A DUALISTIC ONTOLOGY; MERLEAU-PONTY'S AND WITTGENSTEIN'S THEORIES ARE GOOD EXAMPLES OF AN ONTOLOGICAL MONISM WHICH ALLOWS FOR THE REALITY AND MEANINGFULNESS OF THE MENTAL WITHIN THE SCOPE OF THE PHYSICAL. (EDITED).

ERASSOV, BORIS. CONCEPTS OF "CULTURAL PERSONALITY" IN THE IDEOLOGIES OF THE THIRD WORLD. DIOGENES 78,123-140 SUM 72.

THE CONCEPTS IN QUESTION ARE AN IDEOLOGICAL PRODUCT OF THE CONFRONTATION OF PRE-CAPITALIST STRUCTURES BASED ON LIVING LABOR (I.E. HUMAN ELEMENT OF SOCIAL RELATIONS) WITH MATERIAL ASPECTS OF THE MODERN INDUSTRIAL SOCIETY. THE CONFLICT GIVES RISE TO THE IDEA THAT ORIENTAL CULTURES HAVE AN ETHICAL-HUMAN ORIENTATION AS DISTINCT FROM THE 'ECONOMIC' WEST. THE PRESUMED ETHICAL SOLIDARITY APPEARS TO BE DEPENDENT UPON THE NATURE OF POWER AND NATIONAL MOVEMENT AND TAKE A NEO-TRADITIONAL OR A RADICAL FORM.

ERICKSON, STEPHEN A. ENGAGEMENTS, WORLDS, AND IDENTITY. REV METAPH 27,3-19 S 73.

IN THIS PAPER I ATTEMPT TO CONSTRUE THE PHENOMENOLOGICAL NOTION OF A WORLD IN TERMS OF THE CONCEPT OF ENGAGEMENT. I PURSUE THE VARIOUS FEATURES OF ENGAGEMENTS AND CONCLUDE WITH AN ACCOUNT OF SELF-IDENTITY.

ERICSON, EDWARD L. THE AIMS OF MORAL EDUCATION. HUMANIST 32,6-7 N-D 72.

ERLICH, VICTOR. RUSSIAN FORMALISM. J HIST IDEAS 34,627-638 O-D 73.

THE ARTICLE WAS DESIGNED TO OUTLINE THE HISTORY AND DOCTRINE OF RUSSIAN FORMALISM--A SCHOOL IN RUSSIAN LITERARY SCHOLARSHIP WHICH ORIGINATED IN THE SECOND DECADE OF THE 20TH CENTURY, FLOURISHED IN THE 1920'S AND WAS FORCIBLY SUPPRESSED IN 1930. THE CHIEF EMPHASIS IS LAID ON THE BASIC TENETS OF RUSSIAN FORMALISM, THE INSISTENCE ON THE AUTONOMY OF LITERARY STUDIES, THE VIEWS OF LITERATURE AS A VERBAL ART AND OF LITERARY HISTORY AS A SUCCESSION OF STYLES AND GENRES. IN CLOSING, THE FORMALIST HERITAGE IS ASSESSED BRIEFLY AND SHOWN TO BE RELEVANT TO SUCH MORE RECENT DEVELOPMENTS AS CZECH OR FRENCH STRUCTURALISM.

ERRICHELLI, GIUSEPPE. LE TRE FIERE DANTESCHE. TEORESI 28,197-200 JA-JE 73.

SCOPO DELL'ARTICOLO E LA RICERCA DI UNA INTERPRETAZIONE QUANTO PIU POSSIBILE COERENTE CON LA STRUTTURA DELL'OPERA, MA SOPRATTUTTO CON LA FORMA MENTIS DEL POETA, OVE PREVALGONO I SENTIMENTI MORALE, RELIGIOSO E UMANO, L'UNO COMPLEMENTARE ALL'ALTRO, SENZA CADERE IN VISUALI UNILATERALI (ES. SOLO POLITICA O ALLEGORICA). L'OBIETTIVO E STATO RAGGIUNTO NEL CORSO DELL'ESPERIENZA DIDATTICA CONFORTATA DALLA TENDENZA A PERFEZIONARE PROGRESSIVAMENTE LE VALUTAZIONI CRITICHE.*

ERSHOV, YU L. POSITIVE EQUIVALENCES. ALG LOG 10,378-393 N-D 71.

ESPLUGUES, J SANMARTIN. SOBRE LA CONSISTENCIA DE LAS 'NEW FOUNDATIONS FOR MATHEMATICAL LOGIC'. TEOREMA 71-89 C 72.

ESPOSITO, JOSEPH L. GOD AND THE POSSIBILITY OF PHILOSOPHY. INT J PHIL RELIG 3,103-115 SUM 72.

J. N. FINDLAY HAS ARGUED THAT THERE ARE CERTAIN ATTITUDES WE OUGHT, OF NECESSITY, TO HAVE IF THERE WERE A GOD BUT WHICH ARE LACKING IN MANY PERSONS. I ARGUE THAT THERE IS AN EXPERIENCE SOME HAVE HAD, BUT WHICH, ACCORDING TO DOMINANT FORMULATIONS OF JUDEO-CHRISTIAN THEISM, SHOULD BE EXCLUSIVELY DIVINE, VIZ., THE EXPERIENCE OF 'PHILOSOPHIZING' CHARACTERIZED BY A CRITICAL AND REFLEXIVE INTELLIGENCE; CONSEQUENTLY, SUCH THEISM IS IN NEED OF SUBSTANTIAL REFORMULATION.

ESPOSITO, JOSEPH L. SYNECHISM, SOCIALISM, AND CYBERNETICS. TRANS PEIRCE SOC 9,63-76 SPR 73.

PEIRCE'S CASE FOR SYNECHISM AND HIS USE OF THE THEORY TO EXPLAIN ORGANIC AND MENTAL EVOLUTION ARE EXAMINED. AN APPLICATION OF THE SYNECHISTIC TIME'S ARROW TO MACHINE EVOLUTION, CYBERNETICS, AND INFORMATION THEORY IS OUTLINED.

ESTEVEZ, EMILIO DIAZ. LA SUPERACION DEL PROBLEMA DEL CONOCIMIENTO. ANU FILOSOF 6,31-96 1973.

EVAIN, FRANCOIS. L'HOMME, SIGNE DE L'ETRE DANS L'ANTHROPOLOGIE MORALE D'A ROSMINI. ARCH PHIL 36,287-300 AP-JE 73.

A ROSMINI VEUT RESTAURER LA METAPHYSIQUE EN FACE DU CRITICISME ET DE L'IDEALISME ALLEMAND. DANS LA LIGNEE AUGUSTINIENNE DE BONAVENTURE. PASCAL ET MALEBRANCHE, LA RELATION DE L'ETRE ET DE L'ESPRIT SE DEPLOIE ICI DANS UNE ONTOLOGIE A TROIS DIMENSIONS (REELLE, IDEELLE ET MORALE). LA PERSONNE EST TOUT A LA FOIS LE LIEU DE CETTE REVELATION DE L'ETRE ET LA FIN DE L'UNIVERS. L'ANTHROPOLOGIE MORALE PROPOSE AINSI DES BASES CRITIQUES A LA RECONNAISSANCE DE LA VALEUR ET DES DROITS DE L'HOMME.

EVANS, CHARLES. SALVAGING NECESSARY TRUTH. J CRIT ANAL 4,24-32 AP 72.

EVANS, D A AND LANDSBERG, P T. FREE WILL IN A MECHANISTIC UNIVERSE: AN EXTENSION. BRIT J PHIL 23,336-343 N 72.

EVANS, J ST B T. ON THE PROBLEMS OF INTERPRETING REASONING DATA: LOGICAL AND PSYCHOLOGICAL APPROACHES. COGNITION 1,373-382 1972.

IT IS ARGUED THAT CURRENT APPROACHES TO THE STUDY OF PROPOSITIONAL INFERENCE HAVE BEEN UNDULY INFLUENCED BY THE FORMAL STRUCTURE OF THE PROBLEMS AND THE LOGICAL CONSEQUENCES OF SUBJECTS' RESPONSES. IN ORDER TO UNDERSTAND THE PSYCHOLOGICAL BASIS OF SUBJECTS' BEHAVIOUR IT IS SUGGESTED THAT AT LEAST TWO TYPES OF INFLUENCE MUST BE DISTINGUISHED: THOSE RELATING TO THE SUBJECTS' INTERPRETATION OF THE SENTENCES CONSTITUTING THE LOGICAL PREMISES OF THE PROBLEMS, AND THOSE ARISING FROM THE NATURE OF THE MENTAL OPERATIONS REQUIRED ON A GIVEN TASK. EXAMPLES ARE CITED WHERE MISINTERPRETATION OF RESULTS HAS ARISEN FROM AN OVEREMPHASIS ON THE LOGICAL IMPLICATIONS OF SUBJECTS' BEHAVIOUR AND FROM A FAILURE TO DISTINGUISH INTERPRETATIVE FROM OPERATIONAL INFLUENCES. IT IS PROPOSED THAT A GENUINE UNDERSTANDING OF THE PSYCHOLOGICAL DETERMINANTS OF REASONING BEHAVIOUR CAN ONLY BE ACHIEVED BY CONSIDERATION OF DATA FROM A NUMBER OF DIFFERENT EXPERIMENTAL TASKS.

EZORSKY, GERTRUDE. A REPLY TO REID. J CRIT ANAL 3,117-119 O 71.

FABIAN, ROBERT G. HUMAN BEHAVIOR IN DEDUCTIVE SOCIAL THEORY. INQUIRY 15,411-433 WINT 72.

THE PURPOSE OF THE PAPER IS TO ESTABLISH THE PRINCIPLE, BY DETAILED REFERENCE TO THE LITERATURE OF ECONOMICS, THAT THE 'DEDUCTIVE PATTERN OF EXPLANATION' CONSTITUTES A VALID APPROACH TO THE GENERAL STUDY OF HUMAN BEHAVIOR. AS SUCH, IT IS A POTENTIALLY USEFUL METHOD OF ANALYSIS IN THE OTHER SOCIAL SCIENCES. LITERATURE FROM THE PHILOSOPHY OF SOCIAL SCIENCE BEARING ON THE APPLICABILITY OF DEDUCTIVE THEORY TO THE STUDY OF HUMAN BEHAVIOR IS SUBJECTED TO DETAILED CRITICAL ANALYSIS.

FABREGAT, CLAUDIO ESTEVA. SOBRE EL METODO Y LOS PROBLEMAS DE LA ANTROPOLOGIA ESTRUCTURAL. CONVIVIUM 30,3-53 1969.

EN TERMINOS DE LA ANTROPOLOGIA CULTURAL, EL ESTRUCTURALISMO NO ES UNA FILOSOFIA: ES UN METODO. SE OCUPA DE ELABORAR LA MORFOLOGIA DE LA RAZON O PROGRAMA SUBYACENTE EN LA ACCION SOCIAL DE CADA CULTURA. ES UN METODO CUALITATIVO QUE ACTUA A PARTIR DE UN MODELO ETNOGRAFICO. SE TRATA DE UN METODO ANALITICO QUE OBJETIVA LA REALIDAD CULTURAL DESCOMPONIENDOLA Y REHACIENDOLA DESPUES EN SUS PARTES LOGICAS. ACTUA CON INDEPENDENCIA DEL PROCESO. ESTE METODO PERMITE EXPLICAR LA REALIDAD FUERA DE LOS INDIVIDUOS. POR LO TANTO, ES UN METODO, SUPRAEMPIRICO QUE SE DESARROLLA DESPUES DE QUE LA ACCION, OBSERVADA O INFERIDA, HA QUEDADO FORMALIZADA EN TERMINOS DE UN MODELO ETNOGRAFICO. TODO ANALISIS ESTRUCTURAL EN ANTROPOLOGIA CULTURAL EQUIVALE AL ESTUDIO DEL PLAN CULTURAL DE CADA SOCIEDAD Y A SU INTERPRETACION EN FUNCION DE LAS RELACIONES SOCIALES QUE PRODUCE. EL METODO ETNOGRAFICO ES UN RECURSO NECESARIO PARA EXPLICAR, EN TERMINOS ANALITICOS, EL MODO COMO CADA PROGRAMA CULTURAL SE ESTABLECE EN LOS INDIVIDUOS Y EN LOS GRUPOS DE CADA SOCIEDAD. (EDITED).

FABRIZIANI, ANNA. MAURICE BLONDEL E LA FILOSOFIA COME RICERCA APERTA. G METAF 28,45-58 JA-F 73.

FACIONE, PETER A. MEANING AND SAYING. S J PHIL 10,401-407 WINT 72.

THE QUESTIONS 'MUST WE MEAN WHAT WE SAY?' AND 'CAN WE ALWAYS SAY WHAT WE MEAN?', ARE UNPACKED, AND SHOWN TO CONTAIN SEVERAL COMPLEX DISTINCT QUESTIONS. THE ANSWER TO THESE TWO BASIC QUESTIONS OUGHT TO BE: WE MUST MEAN WHAT WE THINK WE HAVE 'SAID' ONLY IN THE SENSE THAT WE ARE COMMITTED TO WHAT WE INTEND TO CONVEY BY OUR UTTERANCE. AND, WE CAN ALWAYS SAY WHAT WE MEAN PROVIDED THAT OUR LANGUAGE IS SOPHISTICATED ENOUGH TO INCLUDE CONVENTIONS FOR ALTERING ITSELF.

FACIONE, PETER A. THE PROBLEM OF DEFINING UTTERER'S MEANING. SW J PHIL 3,75-84 WINT 72.

TWO FUNDAMENTAL PROBLEMS PREVENT ANALYSIS OF UTTERER'S-MEANING LIKE GRICE'S AND SEARLE'S FROM EVER BEING ADEQUATE UNLESS SOME VERY BASIC CHANGES IN APPROACH ARE MADE. GRICE, AND OTHERS, NEGLECT THE ILLOCUTIONARY/PERLOCUTIONARY DISTINCTION AND, SO, LIST THE WRONG KINDS OF INTENTIONS IN THEIR ANALYSIS. SEARLE, AND ALL THE OTHERS, NEGLECT THE ROLE OF BELIEFS IN UTTERER'S-MEANING. AFTER DISCUSSING THESE TWO PROBLEMS, THE PATTERN OF AN ADEQUATE ANALYSIS OF UTTERER'S-MEANING IS SKETCHED. SUCH AN ANALYSIS WILL INCLUDE, BESIDES MENTION OF THE SPEAKER'S LOCUTIONARY ACT, THE SPEAKER'S ILLOCUTIONARY INTENTION AND HIS INTENTION TO SECURE UPTAKE, AS WELL AS THE TWO BELIEFS WHICH UNDERLIE THESE INTENTIONS.

FAIR, FRANK. THE FALLACY OF MANY QUESTIONS: OR, HOW TO STOP BEATING YOUR WIFE. SW J PHIL 4,89-92 SPR 73.

I ARGUE THAT "HAS JOHN STOPPED BEATING HIS WIFE?" CAN BE USED TO PUT A PROPER YES-NO QUESTION WITHOUT PRESUPPOSING THAT JOHN USED TO BEAT HIS WIFE. THIS CONTROVERTS EXPLANATIONS OF THE FALLACY BELNAP AND AQVIST GIVE. I RECOMMEND THAT QUESTIONS EMPLOYING A VARIETY OF LOCUTIONS--'ENJOY', 'CLEAN UP', 'GET OUT', ETC.--BE WATCHED FOR THE FALLACY OF THE LOADED QUESTION, THAT LIKE THE WIFE-BEATING QUESTION THEY MAY MISTAKENLY BE TAKEN TO HAVE PRESUPPOSITIONS WHICH THEY DO NOT REALLY HAVE.

FAJ, ATTILA. PLATONIC ANTICIPATION OF STOIC LOGIC (PART II). APEIRON 6,1-24 MR 72.

STOIC METAPHYSICS (THE DOCTRINE OF TENSION) CAN BE LOOKED UPON AS ONE OF THE POSSIBLE CONSEQUENCES OF THE MOST ADVANCED STAGE OF THE THEORY OF IDEAS. IN THIS STAGE PLATO HAS ALREADY MADE USE OF THE IMPLICATIVE RELATION OF PROPOSITIONAL LOGIC CONCEIVED IN THE STOIC SENSE, AS WELL AS OF SOME TYPICALLY STOIC WAYS OF INFERENCE. IN ALL PROBABILITY, THE STOICS CAREFULLY STUDIED THE "PARMENIDES", WHICH EXPLAINS THE MOST DEVELOPED CONCEPTION OF THE IDEAS BY LOGICAL MEANS AND METHODS VERY SIMILAR TO THOSE OF THE STOICS. BOTH IN PLATO AND IN THE STOA THESE MEANS AND METHODS ARE NOT MERELY FORMAL AND DEVOID OF METAPHYSICS.

FANG, J. IS MATHEMATICS AN "ANOMALY" IN THE THEORY OF "SCIENTIFIC REVOLUTIONS"? PHIL MATH 10,92-101 SUM 73.

T S KUHN'S THEORY OF 'SCIENTIFIC REVOLUTIONS' REFUSED TO INCLUDE 'MATHEMATICS, ASTRONOMY, ETC.' WITHIN ITS OWN FRAME OF REFERENCE. IF SO, IS SUCH A THEORY COMPATIBLE WITH THE HISTORY OF SCIENCE IN GENERAL (INCLUDING, OF COURSE, 'MATHEMATICS, ASTRONOMY, ETC.')? THE PRESENT PAPER TRIES TO MODIFY KUHN'S THEORY FROM THE STANDPOINT OF 'WORKING' MATHEMATICIANS IN PARTICULAR AND OF 'WORKING' SCIENTISTS IN GENERAL.

FANG, J. PHILOSOPHY, HISTORY, AND SOCIOLOGY OF MATHEMATICS: A CASE OF "BORDERLINE DISPUTE". PHIL MATH 10,182-188 WINT 73.

AN ATTEMPT TO ADJUDICATE, IN TERMS OF CONTENTS AND METHODS, THE 'BORDERLINE DISPUTE' AMONG THE PHILOSOPHY OF MATHEMATICS, THE HISTORY OF MATHEMATICS, AND THE SOCIOLOGY OF MATHEMATICS (AND TO PREPARE FOR THE ENTRANCE OF THE PSYCHOLOGY OF MATHEMATICS, THE POLITICS OF MATHEMATICS, ETC., AS IN THE BROADER FIELD OF SCIENCE IN GENERAL), ESPECIALLY IN THE FACE OF GROWING LITERATURE IN THE SOCIOLOGY OF MATHEMATICS, AND IN THE SPIRIT OF G RYLE TO MAKE SUCH AN ISSUE AS ABOVE A PROPERLY PHILOSOPHICAL PROBLEM.

FANG, J. TOWARDS A CERTAIN "CONTEXTUALISM": (FORESIGHT VS HINDSIGHT) VS INSIGHT. PHIL MATH 9,158-166 WINT 72.

AS A SEQUEL OF THE FIRST PART THAT EMPHASIZED THE 'PHRONETIC' APPROACH TO 'HUMAN' KNOWLEDGE, THIS PART STUDIES THE NATURE OF 'INSIGHT' RELATIVE TO 'FORESIGHT VS. HINDSIGHT', FIRST IN TERMS OF PSYCHOLOGY AND THEN OF EPISTEMOLOGY. THE CASE STUDIES WILL BE CARRIED OUT WITHIN THE FRAME OF MATHEMATICAL DISCOVERIES OR INVENTIONS IN PARTICULAR.

FANG, LI-T'EN. A TENTATIVE TREATISE ON THE BUDDHIST PHILOSOPHICAL THOUGHT OF HUI-YUAN. CHIN STUD PHIL 4,36-74 SPR 73.

FANG, THOME H. THE ESSENCE OF WANG YANG-MING'S PHILOSOPHY IN A HISTORICAL PERSPECTIVE. PHIL EAST WEST 23,73-90 JA-AP 73.

IN UNISON WITH THE AGE-LONG CHINESE ORGANICISM, WANG YANG-MING STARTED WITH AN INWARD INSIGHT THAT HE IS AT ONE IN VITAL SPIRIT WITH THE COSMIC REALITY AS A WHOLE. THIS IS NO MERE INDIVIDUAL ACHIEVEMENT. MEN, GREAT OR SMALL, ARE EQUALLY CAPABLE OF REALIZING THIS IN THE UNIVERSAL PRESENCE OF MIND, IF UNTARNISHED WITH SELFISH DESIRE. ON THE GROUND OF SUCH A COSMIC FELLOWSHIP-IN-UNITY, WANG VENTURED TO DISSOLVE (A) EXISTENCE AND VALUE, (B) THE COGNITIVE MIND AND THE OBJECTIVE REASON, (C) KNOWLEDGE AND ACTION, (D) MIND AND NATURE, AND (E) NATURE AND HEAVEN INTO CORRELATIVE UNITIES. THIS LED TO HIS THEORY OF MIND AS A UNIVERSAL SPECULUM WHEREIN ALL THINGS ARE DISCERNED AS THEY ARE WITHOUT DISTORTION, BEARING CLOSELY UPON HIS FINAL THEORY OF CONSCIENTIOUS WISDOM (LIANG-CHIH) AND THE WAY OF ITS COMPREHENSIVE REALIZATION. ALL ALONG THESE ENQUIRIES, WANG YANG-MING HAD BEEN UNDER THE SWAY OF TAOISM, AS WELL AS CH'ANIST BUDDHISM, BUT THROUGH THE INFLUENCE OF CH'ENG HAO, HIS PHILOSOHICAL DEVELOPMENT EVENTUALLY REACHED A RESTORATION TO THE TRUE SPIRIT OF CONFUCIANISM IN RESPECT OF CONSCIENTIOUS WISDOM, MIND, NATURE, AND HEAVENLY REASON.

FANN, K T. MAO AND THE CHINESE REVOLUTION IN PHILOSOPHY. STUD SOVIET THO 12,111-123 JE 72.

THERE IS A UNIQUE RELATIONSHIP BETWEEN MAOIST POLICIES AND PHILOSOPHY. THIS UNIQUENESS IS DUE, ON THE ONE HAND, TO THE PEDAGOGICAL ORIENTATION OF THE CPC, AND TO THE ESSENTIAL ROLE OF THE CULTURAL REVOLUTION, ON THE OTHER.

FANN, K T. PHILOSOPHY IN NEW CHINA: AN INTERVIEW WITH FUNG YU-LAN, PEKING UNIVERSITY. SOC PRAX 1,131-139 1973.

PROFESSOR FUNG YU-LAN IS THE FOREMOST HISTORIAN OF CHINESE PHILOSOPHY. HIS "HISTORY OF CHINESE PHILOSOPHY" (1930) HAS BEEN TRANSLATED INTO MANY LANGUAGES AND HAS BEEN THE STANDARD WORK ON CHINESE PHILOSOPHY FOR MANY YEARS. SINCE 1949 HE HAS CONTINUED TO TEACH AT THE PEKING UNIVERSITY AND HAS BEEN WRITING A "NEW HISTORY OF CHINESE PHILOSOPHY." WHAT FOLLOWS IS A TRANSLATION OF A TAPED INTERVIEW WITH HIM LAST AUGUST AT PEKING UNIVERSITY.

FARRELLY, JOHN. RELIGIOUS REFLECTION AND MAN'S TRANSCENDENCE. THOMIST 37,1-68 JA 73.

THIS ARTICLE IDENTIFIES MAJOR MODERN PHILOSOPHICAL ARGUMENTS AGAINST MAN'S RELIGIOUS TRANSCENDENCE, TO SHOW WHAT HAS TO BE DONE TO PHILOSOPHICALLY ANSWER IN OUR TIME THE QUESTION OF THE FACT AND NATURE OF THIS TRANSCENDENCE. IT DEVELOPS SEVEN GENERIC KINDS OF ARGUMENTS, SOME PROPERLY A DENIAL OF THE POSSIBILITY OF METAPHYSICS BASED ON MODELS OF KNOWLEDGE DRAWN FROM MODERN EXPERIENCE OF MATHEMATICS AND SCIENCE, AND SOME PROPERLY A DENIAL OF MAN'S ORIENTATION TO A TRANS-HUMAN INFINITE DIMENSION OF VALUE BASED ON MODERN MAN'S APPROPRIATION OF HIS SECULAR EXPERIENCE. IT SUGGESTS IN CONCLUSION AN APPROACH TO THIS QUESTION, INDICATING THE NECESSITY OF USING THE WORK OF PSYCHOLOGISTS SUCH AS JEAN PIAGET AND ERIK ERIKSON.

FARRER, DEAN GRIMES. THE SOVIET FOLKTALE AS AN IDEOLOGICAL STRATEGY FOR SURVIVAL IN INTERNATIONAL BUSINESS RELATIONS. STUD SOVIET THO 13,55-67 JE 73.

PART OF SOVIET EDUCATION IS THE USE OF THE FOLKTALE WITH A MESSAGE. THIS MESSAGE INCLUDES FORMING ATTITUDES TOWARD FOREIGNERS. AMONG THE FOREIGNERS SO DEPICTED ARE CAPITALISTS AND BUSINESSMEN. FOR FRUITFUL NEGOTIATIONS WITH THE SOVIETS, IT WILL PAY TO KNOW HOW THEY VIEW THEIR WESTERN COUNTERPARTS.

FATONE, VICENTE. YOGA Y TRANCE MISTICO EN LAS ANTIGUAS UPANISHADS. CUAD FILOSOF 10,365-386 JL-D 70.

FAUCCI, DARIO. UN SIMPOSIO INTERNAZIONALE SU GIAMBATTISTA VICO. G CRIT FILOSOF ITAL 51,465-469 JL-S 72.

E' LA RECENSIONE DEL VOLUME "GIAMBATTISTA VICO, AN INTERNATIONAL SYMPOSIUM," G TAGLIACOZZO EDITOR, HAYDEN V WHITE, CO-EDITOR, BALTIMORE 1969, THE JOHNS HOPKINS PRESS, CHE REGISTRA SPECIALMENTE L'APRIRSI DEL MONDO ANGLO-SASSONE ALLO STUDIO DELLA "SCIENZA NUOVA" (NAPOLI 1725 E 1744), METTENDO IN EVIDENZA LA INTERPRETAZIONE DI ESSA COME 'CONCEZIONE DELL'UNITA DEL SAPERE' (TAGLIACOZZO), UNITA CHE SI RIVELA GUARDANDO AL LIVELLO DEL NASCIMENTO DELLA CIVILTA, PREIN TELLETTUALE OSSIA "ERLEBNISE" STRUTTURA OPERATIVA, DOVE NATURA E SPIRITO SONO UN'UNITA CONCRESCENDO IL SECONDO SULLA PRIMA. QUI E POSSIBILE L'INCONTRO E L'INTEGRAZIONE DI FILOSOFIA (DOMINIO DELLA CONSAPEVOLEZZA) E SCIENZE UMANE (AVVICINAMENTO VICO-LEVI STRAUSS: LEACH). QUESTA STORIA PRIMIGENIA DI UNA HUMANITAS NATA DA 'SAGGEZZA POETICA' COSTITUISCE UNA SORTA DI 'ENCICLOPEDIA FENOMENOLOGICA' (PACI) VALIDA ANCHE PER NOI SE ACCOMPAGNATA DA UNA EPOCHE COME COSCIENZA DELLA ORIGINARIA MA PERDURANTE SITUAZIONE UMANA.

FAURE, EDGAR. FILOSOFIA DE UNA REFORMA. CONVIVIUM 30,123-153 1969.

FAVROLDT, DAVID. THE RELATION BETWEEN THOUGHT AND LANGUAGE IN WITTGENSTEIN'S 'TRACTATUS'. TEOREMA MONO,91-100 1972.

THE AIM OF THE ARTICLE IS TO SHOW THAT THE CONCEPT 'THOUGHT' IN WITTGENSTEIN'S TRACTATUS IS MORE FUNDAMENTAL THAN THE CONCEPT 'PROPOSITION'. WITTGENSTEIN'S EXTENSIONAL VIEW OF LOGIC AND HIS PICTURE THEORY INEVITABLY IMPLY THIS. THOUGHTS ARE IMMEDIATE PICTURES OF STATES OF AFFAIRS, PROPOSITIONS ARE PROPOSITIONAL SIGNS WHICH ARE USED AS THE MATERIAL OF THOUGHTS AND THEREBY BECOME PICTURES OF REALITY. THE PASSAGE 2.1 TO 2.225 IN THE TRACTATUS IS UNDERSTANDABLE ONLY IF ONE BY THE TERM 'PICTURE' UNDERSTANDS 'THOUGHT'.

FAY, CHARLES. BEHAVIOR CONTROL: A MORAL IMPERATIVE. RELIG HUM 7,26-28 WINT 73.

BEHAVIOR CONTROL IS A NECESSARY CONDITION FOR SURVIVAL AND IT CAN BE EXERCISED SO AS TO INCREASE LIBERTY AND THE FULFILLMENT OF OTHER BASIC NEEDS AND IS, THEREFORE, GOOD AND MORALLY NECESSARY.

FAY, THOMAS A. EARLY HEIDEGGER AND WITTGENSTEIN ON WORLD. PHIL STUD (IRELAND) 21,161-171 1973.

UNTIL QUITE RECENTLY IT WAS USUALLY ASSUMED THAT TWO OF THE MOST IMPORTANT THINKERS OF THE TWENTIETH CENTURY, HEIDEGGER AND WITTGENSTEIN, WERE AS NEARLY PHILOSOPHICAL OPPOSITES AS ONE MIGHT REASONABLY EXPECT TO FIND. NOT ONLY IN TERMS OF THE CONTENT OF THEIR THOUGHT, BUT ALSO FROM THE POINT OF VIEW OF THE FOLLOWERS EACH ATTRACTED, AS WELL AS THE GENERAL ETHOS BEHIND THE MOVEMENTS WHICH THEIR THOUGHT INSPIRED, THERE WAS THOUGHT TO BE AN INELUCTABLE OPPOSITION. THIS HAS HAD THE EFFECT OF ENGENDERING NO LITTLE HOSTILITY BETWEEN THE TWO GROUPS AND HAS ALSO PREVENTED AN EXCHANGE OF IDEAS WHICH WOULD BE MUTUALLY FRUITFUL. THIS SITUATION HAS, TO SOME EXTENT AT LEAST, IMPROVED IN RECENT YEARS BUT STILL MUCH WORK NEEDS TO BE DONE. IT WILL BE THE BURDEN OF THIS ARTICLE TO ATTEMPT TO SHOW THAT IN ONE VERY SIGNIFICANT AREA OF THEIR THOUGHT, THE CONCEPT OF WORLD, THERE MAYBE MUCH MORE AGREEMENT THAN ONE MIGHT SUSPECT.

FEDI, REMO. LA FORMULAZIONE NUMERICA. INT LOG REV 3,182-187 D 72.

IT SEEMS THAT THE OBJECTIVE SUBSTRATUM, AS A UNITY CONCEPTUALIZED ON THE BASIS OF EMPIRICISM, IS 'NUMBER'. AND YET, THE NUMBER ONE CANNOT BE CLASSIFIED AS A MEMBER OF THE NUMERICAL WHOLE. WITH HIS CONCEPT OF WELDING OF SPACE AND TIME, SUCH AS TO FORM TIME INTO A FOURTH DIMENSION, EINSTEIN INSISTED ON THE NON CONTEMPORANEOUS OCCURRENCE OF EVENTS UPON THE CELESTIAL BODIES STREWN ABOUT THE UNIVERSE. BUT HIS IS STILL A TIME OF MERE OBSERVATION. WHILE IN AGREEMENT WITH SPINOZA, AND, MUCH MORE RECENTLY, WITH VARIOUS FAR-SIGHTED ASTRO-PHYSICISTS, SUCH AS EDDINGTON, I AM NONETHELESS INCLINED TO THINK THAT PHYSICAL SCIENCE HAS IT IN ITS POWER TODAY TO HELP US PENETRATE AN ORDER OF OBJECTIVITY THAT IS BEYOND THE EMPIRICAL AND OUTSIDE THE EXPERIMENTAL, WHILE REMAINING AUTOMORPHICALLY MEASURABLE BEYOND MANY OF THE PRESENT SUBJECTIVISTIC LIMITS.

FEDOROV, E K AND NOVIK, I B. MAN AND HIS NATURAL ENVIRONMENT. SOVIET STUD PHIL 12,3-24 FALL 73.

FEENBERG, ANDREW. AESTHETICS AS SOCIAL THEORY: INTRODUCTION TO FEHER'S "IS THE NOVEL PROBLEMATIC? TELOS 41-46 SPR 73.

FEENBERG, ANDREW. LUKACS AND THE CRITIQUE OF "ORTHODOX" MARXISM. PHIL FORUM (BOSTON) 3,422-463 SPR-SUM 72.

FEHER, FERENC. IS THE NOVEL PROBLEMATIC: A CONTRIBUTION TO THE THEORY OF THE NOVEL. TELOS 47-74 SPR 73.

THE STUDY FIRST RAISES THE PROBLEM OF THE "PROBLEMATIC CHARACTER" OF THE NOVEL, THE SYMPTOMS OF ITS CRISIS, THE CLASSIC FORMULATION OF THE CRISIS, LUKACS' THEORY OF THE NOVEL. IT PROPOSES AN ALTERNATIVE TERM--INSTEAD OF PROBLEMATICALNESS--AMBIVALENCE WHICH MEANS THAT NOVELS ASSIMILATES INTO ITS STRUCTURE ALL THE NOW ELEMENTS PRODUCED BY FIRST "SOCIALIZED SOCIETY", I.E., CAPITALISM, IN THIS SENSE STANDS HIGHER THAN EPIC POEM, BUT ALSO SHARES THE CONTRADICTORY FATE OF THIS SOCIETY ITS EVOLVEMENT IS AT THE SAME TIME ITS SELF-DESTRUCTION. NEVERTHELESS, ALL THE INNOVATIONS 'DISCOVERED' AND REALIZED BY NOVEL (AND HERE THE STUDY GIVES A DETAILED ANALYSIS OF THE FORMAL STRUCTURE OF THE NOVEL) ARE ACHIEVEMENTS OF MANKIND WHICH SHALL NOT BE LOST WITH THE TRANSCENDENCE OF CAPITALISM, WHICH IS A LATENT--JUST AS MUCH FORMAL AS "SUBSTANTIAL" INTENTION OF THE NOVEL--NOVEL BEING NOT ONLY A "PRODUCT", BUT ALSO A CRITIC OF CAPITALIST SOCIETY.

FEHER, MARTA. IS THERE AN ANTINOMY IN THE THEORY OF TYPES? INT LOG REV 3,126-128 JE 72.

THE ARTICLE IS A REFLECTION TO PROF. DUMITRIU'S PAPER PUBLISHED IN THE INTERNATIONAL LOGIC REVIEW NOV. 3, 1971, IN WHICH HE MADE AN EFFORT ON CONSTRUCTING AN ANTINOMY IN THE RUSSELLIAN THEORY OF TYPES. THE AUTHOR OF THE ARTICLE INTENDS TO SHOW THAT DUMITRIU'S PARADOX IS NOT A NEW ONE, THAT IT IS ESSENTIALLY/STRUCTURALLY/ IDENTICAL WITH THAT OF RUSSELL, AND CONSEQUENTLY IT CANNOT TURN YP IN THE THEORY OF TYPES.

FEIBLEMAN, JAMES K. HUMAN NATURE AS RECENT SCIENCE SEES IT. SW J PHIL 4,7-19 SPR 73.

RECENT DISCOVERIES IN PRE-HISTORY HAVE THROWN NEW LIGHT ON HUMAN NATURE. MAN WAS A NOMADIC HUNTER AND CANNIBAL FOR THOUSANDS OF YEARS BEFORE CIVILIZATION. THIS CONDITIONED HIM TO A LIFE DEVOTED TO AGGRESSION. HE HAS ALWAYS HAD TO COOPERATE WITH SOME OTHER MEN IN HUNTING LARGE ANIMALS, BUT HE HAS HAD TO DEFEND HIMSELF AND HIS FAMILY AGAINST OTHER MEN. HE WAS UNPREPARED FOR THE LARGER PEACEFUL LIFE OF THE CITIES WHERE COMPETITION IS REGULATED AND RENDERED

CONSTRUCTIVE. HE IS TO SOME EXTENT ALTERED BY THAT ENVIRONMENT, WHICH HE HAS CHANGED TO SUIT HIS OWN PURPOSES. THE WHOLE ENTERPRISE IS A COMPARATIVELY NEW ONE, AND WE DO NOT YET KNOW WHETHER IT WILL BE SUCCESSFUL.

FEIBLEMAN, JAMES K. THE LEISURELY ATTITUDE. HUMANITAS 8,279-285 N 72.

LEISURE IS SOMETHING MORE THAN THE HERITAGE OF THE RICH. IT IS A NECESSARY PRECONDITION OF PRODUCTIVITY. A PERIOD OF INCUBATION IS NECESSARY FOR THE WORKING OF THE IMAGINATION, A TIME WHEN THINGS SORT THEMSELVES OUT AND A NEW FORM EMERGES. FREUD CALLED ATTENTION TO THE IMPORTANCE OF UNCONSCIOUS PROCESSES, BUT IN IRRATIONAL TERMS. I MYSELF THINK THERE IS A RATIONAL UNCONSCIOUS, THE ACTIVITY OF ORIGINATION. WE DO NOT KNOW HOW TO CREATE TALENT BUT WE DO KNOW HOW TO BRING ABOUT THE CONDITIONS FAVORABLE TO ITS EXERCISE. TIME TO WASTE MAY BE TIME TO SPECULATE, TO VIEW THINGS FROM THE PROPER DISTANCE WHICH MIGHT ENABLE US TO SEE THEM AS A WHOLE. THE IVORY TOWER MAY BE THE MOST PRODUCTIVE BUILDING IN THE MARKET PLACE EVEN THOUGH THE BANDWAGON DOES NOT STOP THERE.

FEINBERG, JOEL. DUTY AND OBLIGATION IN THE NON-IDEAL WORLD. J PHIL 70,263-275 10 MY 73.

THIS IS A DISCUSSION REVIEW OF RAWLS'S THEORY OF JUSTICE WHICH FOCUSES ON HIS THEORY OF CIVIL DISOBEDIENCE AS AN EXAMPLE OF THE APPLICATION OF HIS IDEAL THEORY TO THE NON-IDEAL WORLD, AND AS AN ILLUSTRATIVE PROBLEM FOR THE CLASH BETWEEN RULE-CONTRACTARIANISM AND ACT-CONTRACTARIANISM. I CONCLUDE THAT RAWLS OVERESTIMATES THE ROLE THAT CONTRACT AND "PURE PROCEDURAL JUSTICE" PLAY IN HIS THEORY, AND UNDERESTIMATES THE EXTENT OF HIS OWN INTUITIONISM.

FEINBERG, JOEL. SOME CONJECTURES ABOUT THE CONCEPT OF RESPECT. J SOC PHIL 4,1-3 AP 73.

I DISCUSS THREE CONCEPTS FOR WHICH THE ENGLISH WORD "RESPECT" HAS BEEN THE NAME, AND CONJECTURE THAT THE ONE CORRESPONDING TO THE GERMAN 'RESPEKT' IS PRIOR BOTH IN ETYMOLOGY AND IN OUR UNDERSTANDING. I CLAIM THAT THIS IS ANOTHER EXAMPLE OF A DISTINCTIVE MORAL VOCABULARY EMERGING FROM THE DOMESTICATION OF RUDE PRE-MORAL NOTIONS, AND THAT THE PROCESS IS CENTRAL TO OUR UNDERSTANDING OF VARIOUS USES OF THE IDEA OF RESPECT, INCLUDING KANT'S 'ACHTUNG'.

FEKETE, JOHN. MCLUHANACY: COUNTERREVOLUTION IN CULTURAL THEORY. TELOS 75-123 SPR 73.

DEPTH STUDY OF THE THREE-STAGE DEVELOPEMENT OF THE CATEGORICAL STRUCTURE OF MCLUHAN'S CYBERNETIC SEMIOTIC SITUATES THIS TECHNOCRATIC IDEOLOGY AS THE ADEQUATE OTHERNESS OF ONE-DIMENSIONAL NEOCAPITALIST REIFICATION, IDENTIFIES ITS CLIMACTIC PLACE IN THE EVOLUTION OF LITERARY/CULTURAL THEORY TOWARDS COUNTERREVOLUTIONARY FORMS THAT OCCLUDE THE ONTO-CREATIVE PRAXIS OF THE HISTORICAL HUMAN SUBJECT, AND LOCATES ITS APPEAL AND SIGNIFICANCE IN THE CAPACITY TO MEDIATE EVERYDAY ASSIMILATION TO SOCIAL GIVENS.

FELD, BERNARD T. HUMAN VALUES AND THE TECHNOLOGY OF WEAPONS. ZYGON 8,48-58 MR 73.

THE PROBLEMS OF THE GROWTH OF MILITARY POWER AND THE PROLIFERATION OF INNOVATIVE MILITARY TECHNOLOGY ARE DESCRIBED, AND SOME POSSIBLE MEANS ARE CONSIDERED FOR BRINGING THESE FORMS OF "MILITARY POLLUTION" UNDER CONTROL. THE ROLE OF INDIVIDUAL RESPONSIBILITY IS STRESSED, BUT THIS IS BROADENED TO INCLUDE ACTION THROUGH PROFESSIONAL GROUPS.

FELDMAN, EDMUND B. THE TEACHER AS MODEL CRITIC. J AES EDUC 7,50-57 JA 73.

THE ARTICLE DISCUSSES THE NATURE OF ART CRITICISM IN GENERAL, ITS CONNECTION TO EDUCATION IN PARTICULAR AND THE DEFINITION OF TEACHING AS A FORM OF CRITICISM. IT TAKES UP CRITICISM AS "INFORMED AND ORGANIZED TALK" ABOUT ART: THE TECHNICAL AND COGNITIVE CHARACTER OF THE ART OBJECT; AND THE MOTIVES FOR SHARING PERCEPTIONS OF ART. FOLLOWING IS A DISCUSSION OF VISUAL LITERACY AS A COUNTERVAILING FORCE TO MASS CULTURE; THE ANALOGIES BETWEEN LITERARY AND ART CRITICISM; THE CLASSROOM BEHAVIORS ENTAILED BY PERFORMING AS A CRITIC AND THE VALUE TO THE PROSPECTIVE ARTIST OF LEARNING TO CRITICIZE HIS OWN WORK. NEXT ARE MENTIONED THE OPERATIONS CONDUCTED BY A TEACHER FUNCTIONING AS A CRITIC, AND THE TEACHER'S TECHNICAL, PERCEPTUAL AND BROADLY HUMAN EQUIPMENT FOR CARRYING OUT THE CRITICAL PROCESS. THE ARTICLE CONCLUDES WITH A DESCRIPTION OF ART INSTRUCTION AS A HUMANISTIC RATHER THAN A PURELY TECHNICAL ENTERPRISE.

FELDMAN, FRED AND HEIDELBERGER, HERBERT. TORMEY ON ACCESS AND INCORRIGIBILITY. J PHIL 70,297-298 24 MY 73.

IN "ACCESS, INCORRIGIBILITY AND IDENTITY", JOURNAL OF PHILOSOPHY, 70, 115-128, 8 MA 73, ALAN TORMEY CLAIMS THAT ACCEPTANCE OF BOTH A DOCTRINE OF LOGICALLY PRIVILEGED ACCESS AND A DOCTRINE OF INCORRIGIBILITY COMMITS ONE TO THE CONCLUSION THAT WE HAVE INCORRIGIBLE KNOWLEDGE OF OTHER PERSONS' MENTAL STATES. WE POINT OUT SOME QUESTIONABLE FEATURES OF TORMEY'S ARGUMENT.

FELDMAN, FRED. KRIPKE'S ARGUMENT AGAINST MATERIALISM. PHIL STUD 24,416-419 N 73.

FELDMAN, FRED. LEIBNIZ'S COMMITMENT TO MONISM. IDEAL STUD 3,18-31 JA 73.

BERTRAND RUSSELL CLAIMED THAT ONE CANNOT CONSISTENTLY MAINTAIN BOTH THAT EVERY PROPOSITION ASCRIBES A 'PREDICATE' TO A 'SUBJECT' AND THAT THERE ARE MANY SUBSTANCES. HE ALSO CLAIMED THAT LEIBNIZ HELD BOTH VIEWS. I PRESENT RUSSELL'S ARGUMENT, REJECT A REPLY OFFERED BY G. H. R. PARKINSON, AND THEN EXPLAIN WHY RUSSELL'S ARGUMENT IS DEFECTIVE AND WHY IT HAS NO BEARING ON LEIBNIZ.

FELDMAN, FRED. ON THE PERFORMATORY INTERPRETATION OF THE "COGITO". PHIL REV 82,345-363 JL 73.

'EXISTENTIAL INCONSISTENCY', 'SELF-DEFEAT', AND 'SELF-VERIFICATION' ARE DISCUSSED. THEN FOUR INTERPRETATIONS OF HINTIKKA THEORY ABOUT THE "COGITO" ARE PRESENTED. TWO ARE CLEARLY UNACCEPTABLE. THE OTHERS ARE OPEN TO THE OBJECTIONS HINTIKKA LEVELED AGAINST THE INFERENTIAL THEORY OF THE "COGITO".

FELDMAN, FRED. SORTAL PREDICATES. NOUS 7,268-282 S 73.

FELDMAN, J AND ANSCOMBE, G E M. ON THE NATURE OF JUSTICE IN A TRIAL. ANALYSIS 33,33-36 D 72.

FELS, CATHARINE P AND FELS, LEONARD. ONE ASPECT OF THE TEACHING OF PHILOSOPHY OF EDUCATION. PROC PHIL EDUC 28,230-235 1972.

THE PAPER ARGUES THAT PHILOSOPHY OF EDUCATION--AS A DISCIPLINE--IS A BRANCH OF ETHICS. HOLDING TO A PARTICULAR METAPHYSICAL THEORY DOES NOT NECESSARILY LEAD TO A SPECIFIC EPISTEMOLOGY--OR VICA VERSA. AND A BELIEF IN A PARTICULAR EPISTEMOLOGY OR METAPHYSICS DOES NOT NECESSARILY LEAD TO A SPECIFIC ETHICAL THEORY. THE PAPER ILLUSTRATES THESE POINTS BY COMPARING PHILOSOPHERS LIKE ARISTOTLE, DEWEY, AND BERTRAND RUSSELL, AND BY BRIEFLY DISCUSSING PLATO'S

OVERALL POSITION.

FELS, LEONARD AND FELS, CATHARINE P. ONE ASPECT OF THE TEACHING OF PHILOSOPHY OF EDUCATION. PROC PHIL EDUC 28,230-235 1972.

THE PAPER ARGUES THAT PHILOSOPHY OF EDUCATION--AS A DISCIPLINE--IS A BRANCH OF ETHICS. HOLDING TO A PARTICULAR METAPHYSICAL THEORY DOES NOT NECESSARILY LEAD TO A SPECIFIC EPISTEMOLOGY--OR VICA VERSA. AND A BELIEF IN A PARTICULAR EPISTEMOLOGY OR METAPHYSICS DOES NOT NECESSARILY LEAD TO A SPECIFIC ETHICAL THEORY. THE PAPER ILLUSTRATES THESE POINTS BY COMPARING PHILOSOPHERS LIKE ARISTOTLE, DEWEY, AND BERTRAND RUSSELL, AND BY BRIEFLY DISCUSSING PLATO'S OVERALL POSITION.

FERGUSON, THOMAS. THE POLITICAL ECONOMY OF KNOWLEDGE AND THE CHANGING POLITICS OF PHILOSOPHY OF SCIENCE. TELOS 124-137 SPR 73.

IN THE CONTEXT OF THE POLITICAL ECONOMY OF KNOWLEDGE, THE PAPER ANALYZES THE CONTRASTING VIEWS OF POPPER, KUHN, AND FEYERABEND ON THE ROLE OF FALSIFICATION IN THE GROWTH OF SCIENTIFIC KNOWLEDGE. USING AN INTERPRETATIVE SCHEME DEVELOPED RECENTLY BY RAVETZ, THE CURRENT RELATIONS OF PHILOSOPHY, SCIENCE, AND POLITICAL ECONOMY ARE DESCRIBED. THE FALSIFICATION DISPUTE IS TRACED BACK TO POPPER AND KUHN'S INCOMPREHENSION OF THE NATURE AND HISTORIC CONSEQUENCES OF INDUSTRIALIZED SCIENCE, AND THIS IN TURN IS RELATED TO THEIR POLITICAL COMMITMENTS. A THESIS ADVANCED BY HABERMAS CONCERNING A TECHNICAL COGNITIVE INTEREST IS LIGHTLY TOUCHED UPON, AS IS A DISPUTE BETWEEN FEYERABEND AND T SETTLE OVER GOODMAN'S SO-CALLED NEW RIDDLE OF INDUCTION.

FERNANDEZ-LOMANA DEL RIO, RAMON. ANOTACIONES HISTORICO-CULTURALES AL CONCEPTO DE FACTIBILIDAD. ANU FILOSOF 6,119-143 1973.

FERNANDEZ-SANTAMARIA, JOSE A. ERASMUS ON THE JUST WAR. J HIST IDEAS 34,209-226 AP-JE 73.

TWO FORMAL OBJECTIVES ARE PURSUED BY THIS ARTICLE. FIRST, I ATTEMPT TO PROVE THAT DESIDERIUS ERASMUS, CONTRARY TO WIDESPREAD OPINION, WAS NOT AN ADVOCATE OF PACIFISM; AN EXAMINATION OF SOME OF HIS LESSER KNOWN WRITINGS AND CORRESPONDENCE INDICATES THAT HE ADMITTED THE RIGHT OF CHRISTIANS TO WAGE WAR UNDER CERTAIN CIRCUMSTANCES. SECONDLY, ERASMUS' CONDITIONAL BELLICISM IN NO SIGNIFICANT WAY DIFFERS FROM THE QUALIFIED MILITARISM OF THOSE WHO SINCE THE TIME OF SAINT AUGUSTINE HAD SUPPORTED THE DOCTRINE OF THE JUST WAR. IN BOTH THE CASES OF ERASMUS AND HIS NEOSCHOLASTIC (AMONG THE AGE'S MOST IMPORTANT IDEOLOGUES OF THE JUST WAR) CONTEMPORARIES THE ADMISSION THAT WAR MAY AT TIMES BE JUST IS MADE MANDATORY BY THEIR ACCEPTANCE OF THE STATE'S NATURAL ORIGIN.

FERRAZ JR, TERCIO SAMPAIO. DIREITOS DO HOMEM, POSITIVACAO DO DIREITO E PERVERSAO IDEOLOGICA. AN CATED SUAREZ 12,303-323 1972.

PROCURA-SE EXPLICAR A PRESENCA DOS DIREITOS DO HOMEM, CUJA ORIGEM JUSNATURALISTA NAO SE NEGA, NOS SISTEMAS JURIDICOS POSITIVADOS ATUAIS. USANDO UM ENFOQUE ESTRUTURAL-FUNCIONALISTA, MOSTRA-SE QUE NAS ORDENS JURIDICAS POSITIVADAS, OS DIREITOS DO HOMEM FORAM PRIMEIRO TRANSFORMADOS EM VALORES E DEPOIS, DADO O RELATIVISMO INERENTE AS DIVERSAS AXIOLOGIAS, IDEOLOGIZADOS, O QUE LHES DEU UMA CERTA ESTABILIDADE FORMAL, EXPLICANDO-SE ASSIM COMO SISTEMAS POSITIVADOS COMPENSAM A AUSENCIA DE INSTRUMENTOS LEGITIMADORES EXTRA-POSITIVOS, SEM ABRIR MAO DE DECLARACOES CONSTITUCIONAIS (ESVAZIADAS).

FERRE, FREDERICK. GRUENBAUM ON TEMPORAL BECOMING: A CRITIQUE. INT PHIL QUART 12,426-445 S 72.

GRUENBAUM'S VIEW THAT TEMPORAL PASSAGE IS MERELY MIND-DEPENDENT FAILS. ON THAT VIEW THE UNIVERSE CONTAINS ALL CLOCK-TIMES EQUALLY. BUT IF SO, NO NON-ARBITRARY GROUND IS OFFERED TO ACCOUNT FOR MY ACTUAL AWARENESS OF ANY ONE OF MANY POSSIBLE 'NOWS'. LIKEWISE, NO COHERENT GROUND IS GIVEN FOR THE SEQUENCES AND CONGRUENCES FOUND WITHIN THE 'NOW'-AWARENESSES OCCURRENT IN OUR LIFE-CAREERS, SINGLY OR SOCIALLY. THIS THEORY OF THE AWARENESS OF PASSAGE THUS GIVES NO ADEQUATE ACCOUNT OF THE PASSAGE OF AWARENESS. THEORIES ACCEPTABLE FOR PHYSICS MAY NOT BE PHILOSOPHICALLY SATISFACTORY.

FERRE, FREDERICK. SELF-DETERMINISM. AMER PHIL QUART 10,165-176 JL 73.

I SEEK TO SUPPORT THE POSSIBILITY OF SCIENTIFIC APPROACHES TO HUMAN BEHAVIOR WITHOUT ASSUMING THE USUAL DOCTRINAIRE DETERMINISTIC THEORIES OF HUMAN NATURE. THE ABSOLUTE LIBERTARIAN POSITION IS REJECTED BECAUSE OF ABUNDANT EVIDENCE OF CAUSAL DETERMINATIONS IN HUMAN LIFE. DOCTRINAIRE DETERMINISM, HOWEVER, CANNOT BE SO FALSIFIED. THE ABSENCE OF CRUCIAL PREDICTIVE CAUSAL LAWS MAY BE INDEFINITELY SHRUGGED OFF AS MERELY TEMPORARY EPISTEMIC GAPS. I ARGUE THAT THE MOST PLAUSIBLE POSITION--FROM THE STANDPOINT OF ORDINARY LANGUAGE, FROM THE EXPERIENCE OF DELIBERATION, FROM OBSERVATION OF HUMAN DEVELOPMENT AND EDUCATION, AND FROM THE INTUITIONS OF MORAL LIFE--WOULD ACKNOWLEDGE A MIXED SITUATION, INCLUDING SOME GENUINE EMERGENT POWERS OF CREATIVE AGENCY, TO MATCH THE MIXED EVIDENCE AT HAND.

FERREIRA DE SOUSA, M P. FILOSOFOS DA SAUDADE. REV PORT FILOSOF 29,202-205 AP-JE 73.

"SAUDADE" TEM NO IDIOMA PORTUGUES UM SENTIDO MUITO PROPRIO DIFERENTE DE VOCABULOS ESTRANGEIROS SEMANTICAMENTE APARENTADOS. DESDE OS PRIMEIROS ALVORES DA LIRICA EM PORTUGAL ATE HOJE, ELA E CANTADA COM ACENTO PECULIAR E POR ESPECIAL TENDENCIA, O QUE EXPLICA SER UMA CARACTERISTICA DO POVO PORTUGUES E PORTUGAL O SEU CENTRO NATURAL. APARECE IMPREGNADA DE CAMBIANTES ALHEIOS A SUA ESSENCIA E ASSIM SURGEM TEORIAS INTERPRETATIVAS. A ORIGINALIDADE E AUTOCTONIA DESTE SENTIMENTO E A SUA DESCRICAO FENOMENOLOGICA OBRIGAM O FILOSOFO A REFLEXAO. TEORICAMENTE NAO HA EXCLUSAO DE NINGUEM QUE SINTA O MESMO QUE QUALQUER DOES PORTUGUESES, MAS FACTUALMENTE A SUA TEMATICA TAO REPETIDA E INTENSA CONSTITUI PONTO DE PARTIDA PARA UMA FENOMENOLOGIA DA SAUDADE E O ARRANQUE PARA UMA FILOSOFIA AUTENTICA COMA QUALQUER OUTRA EXISTENCIALISTA: O SAUDOSISMO. EM CONCLUSAO, VERIFICA-SE QUE O SAUDOSISMO SE VAI FORTALECENDO EM CORRENTE DE FILOSOFIA. PESSOALMENTE SINTO NA SAUDADE OS LIMITES DO SER HUMANO E NELA VIVO A ANSIA DE OS VENCER. (EDITED).

FETSCHER, IRING. MODELES D'ORDER INTERNATIONAL: CONTRIBUTION AU MAINTIEN DE LA PAIZ MONDIALE. ARCH PHIL 36,15-41 JA-MR 73.

ETUDE CRITIQUE DES MOYENS QUI ONT ETE IMAGINES POUR INSTAURER UNE PAIX UNIVERSELLE.

FIELD, G LOWELL. THE IMPENDING AGENDA FOR POLITICAL PHILOSOPHY. ETHICS 83,322-326 JL 73.

THE SECULAR WESTERN EMPHASIS ON EGALITARIAN VALUATIONS MUST CHANGE WITH THE POST-INDUSTRIAL SOCIETY. IMPORTANT DECISIONS MUST BE MADE (FOR INSTANCE, THE ABANDONMENT OF THE SST) THAT WILL DRASTICALLY DISADVANTAGE ACCIDENTAL CLASSES OF PERSONS. JUST AS THE INDUSTRIALIZING PROCESS, INCREASING AND VARYING THE USES OF HUMAN EFFORT, ALLOWED A MORE HUMANE AND IMPARTIAL ASSIGNMENT OF RIGHTS, THE POST-INDUSTRIAL RETURN TO THE NORMAL STATE OF REDUNDANCY OF PERSONS WILL REQUIRE MORE ARBITRARY DISTRIBUTIONS OF PRIVILEGES.

FIELD, HARTRY. TARSKI'S THEORY OF TRUTH. J PHIL 69,347-375 13 JL 72.

TARSKI HELD THAT IT IS IMPORTANT TO EXPLICATE THE NOTION OF TRUTH IN NON-SEMANTIC TERMS; FOR UNLESS THIS COULD BE DONE, THERE WOULD BE A DIFFICULTY IN RETAINING THE NOTION WHILE REMAINING A PHYSICALIST. THE AUTHOR AGREES WITH THIS ASSESSMENT; BUT HE DISAGREES WITH TARSKI'S BELIEF THAT A 'TRUTH-DEFINITION' IS A SUFFICIENT EXPLICATION OF TRUTH IN NON-SEMANTIC TERMS. THE AUTHOR HOLDS THAT A TRUTH-DEFINITION EXPLICATES TRUTH ONLY IN TERMS OF OTHER SEMANTIC NOTIONS, SUCH AS DENOTATION (FOR NAMES) AND TRUTH-OF (FOR PREDICATES). ONLY WHEN WE SUPPLEMENT A THEORY OF TRUTH WITH THEORIES OF DENOTATION, TRUTH-OF, ETC., WILL THE GOALS OF A THEORY OF TRUTH BE ACHIEVED.

FIELD, HARTRY. THEORY CHANGE AND THE INDETERMINANCY OF REFERENCE. J PHIL 70,462-481 16 AG 73.

THERE IS A NATURAL ARGUMENT FOR THE INCOMMENSURABILITY OF SCIENTIFIC THEORIES, BASED ON SITUATIONS IN WHICH THERE IS MORE THAN ONE EQUALLY GOOD CANDIDATE FOR WHAT AN EARLIER THEORETICAL TERM REFERRED TO. THE AUTHOR ARGUES THAT IN FACT SUCH SITUATIONS DO NOT SUPPORT INCOMMENSURABILITY. THEY DO POSE CERTAIN DIFFICULTIES FOR APPLYING STANDARD SEMANTIC THEORIES TO SOME THEORETICAL TERMS, BUT THE AUTHOR ARGUES THAT A SLIGHT MODIFICATION OF THOSE SEMANTIC THEORIES ENABLES US TO AVOID THE DIFFICULTIES.

FIENGO, ROBERT AND LASNIK, HOWARD. THE LOGICAL STRUCTURE OF RECIPROCAL SENTENCES IN ENGLISH. FOUND LANG 9,447-468 MR 73.

THE INVESTIGATION CENTERS ON THE SEMANTICS OF RECIPROCAL CONSTRUCTIONS. A PRECISE CHARACTERIZATION OF THE MEANINGS OF RECIPROCAL SENTENCES LEADS INTO THE MORE GENERAL QUESTION OF THE FORM, OPERATION, AND ORDERING OF INTERPRETIVE RULES IN GENERATIVE GRAMMAR. WITH RESPECT TO FORM, WE DEFINE TWO RELATIONSHIPS, THE RECIPROCAL AND EACH-THE-OTHER RELATIONSHIPS, AND IT IS DEMONSTRATED THAT THE FORMER IS DEFINITIONALLY DEPENDENT ON THE LATTER. EVIDENCE IS GIVEN TO SUPPORT THE CLAIM OF CHOMSKY (1971) THAT THE OPERATIONS OF SYNTACTIC AND SEMANTIC RULES ARE SUBJECT TO THE SAME CONSTRAINTS. WE ALSO GIVE ARGUMENTS THAT THE RULE INTERPRETING RECIPROCALS IS A CYCLIC RULE OF SEMANTIC INTERPRETATION. THIS SUPPORTS THE PROPOSAL OF JACKENDOFF (1969) THAT INTERPRETIVE RULES CAN APPLY CYCLICALLY. OTHER SEMANTIC TOPICS WHICH ARE FOUND TO BE RELEVANT TO RECIPROCALS ARE THE PLURAL-SINGULAR AND STATIVE-ACTIVE DISTINCTIONS.

FIESCHI, JEAN-ANDRE. DERIVES DE LA FICTION: NOTES SUR LE CINEMA DE JEAN ROUCH. REV ESTH 26,255-264 AP-D 73.

FIHMAN, GUY. D'OU VIENNENT LES IMAGES CLAIRES? REV ESTH 26,193-206 AP-D 73.

FILLIOZAT, M JEAN. LES THEORIES PSYCHOLOGIQUES DE L'INDE. BULL SOC FR PHIL 66,6-7 JL-S 72.

FINDLAY, JOHN N. ESSENCE, EXISTENCE AND PERSONALITY. IDEAL STUD 3,103-116 MY 73.

FINE, ARTHUR. PROBABILITY AND THE INTERPRETATION OF QUANTUM MECHANICS. BRIT J PHIL SCI 24,1-37 MR 73.

I PRESENT A SIMPLE, INTUITIVE ACCOUNT OF QUANTUM MECHANICS AS AN ESSENTIALLY STATISTICAL THEORY OF A DETERMINATE DOMAIN. I DEFEND THIS ACCOUNT AGAINST OBJECTIONS STEMMING FROM THE NO-HIDDEN-VARIABLE PROOFS BY DEVELOPING A CLASSICAL, PROPOSITIONAL LANGUAGE FOR THE THEORY THAT ADMITS OF ORDINARY BIVALENT VALUATIONS. THE NO-JOINT-DISTRIBUTION PROOFS ARE THEN USED TO SHOW THAT THESE VALUATIONS ALLOW FOR PRECISELY THE PROBABILITIES OF QUANTUM

MECHANICS--NOTHING LESS BUT ALSO NOTHING MORE.

FINE, KIT. FOR SO MANY INDIVIDUALS. NOTRE DAME J FORM LOG 13,569-572 O 72.

IN HIS 'INTRODUCTION TO LOGIC', TARSKI INTRODUCES THE NUMERICAL QUANTIFIERS 'THERE ARE AT LEAST K INDIVIDUALS X SUCH THAT', K A NATURAL NUMBER. THIS PAPER PROVES COMPLETENESS FOR A PREDICATE CALCULUS THAT CONTAINS EACH OF THESE QUANTIFIERS BUT NO SIGN FOR IDENTITY.

FINE, KIT. IN SO MANY POSSIBLE WORLDS. NOTRE DAME J FORM LOG 13,516-520 O 72.

THIS PAPER STUDIES THE OPERATORS 'IT IS TRUE IN AT LEAST K POSSIBLE WORLDS THAT' FOR K A NATURAL NUMBER. THEY ARE THE MODAL ANALOGUE OF TARSKI'S NUMERICAL QUANTIFIERS 'THERE ARE AT LEAST K INDIVIDUALS X SUCH THAT'. VARIOUS LOGICS CONTAINING THE OPERATORS ARE PROVED TO BE COMPLETE FOR A RELATIONAL SEMANTICS.

FINGARETT, HERBERT. CRIMINAL INSANITY AND CRIMINAL RESPONSIBILITY. HUMANITAS 9,153-166 MY 73.

AN ANALYSIS OF THE CONCEPTS OF 'MENTAL DISEASE' AND 'INSANITY,' IN RELATION TO CRIMINAL RESPONSIBILITY. BOTH CONCEPTS HAVE MEANINGS GROUNDED IN SOCIAL CONTEXT AND SOCIAL POLICY AS WELL AS MEDICAL DATA. IN ASSESSING RESPONSIBILITY THE CONCEPTS ARE LEGITIMATE, NECESSARY, AND DEEPLY ROOTED IN OUR MORAL TRADITIONS. CENTRAL TO THE ANALYSES IS THE CONCEPT OF RATIONALITY--I.E., RESPONSE--ABILITY TO RELEVANT STANDARDS. (THE TEXT IS EDITED FROM THE AUTHOR'S "THE MEANING OF CRIMINAL INSANITY", UNIVERSITY OF CALIFORNIA PRESS, 1972).

FINK, EUGEN. WHAT DOES THE PHENOMENOLOGY OF EDMUND HUSSERL WANT TO ACCOMPLISH? RES PHENOMENOL 2,5-27 1972.

FINNEGAN, RUTH. A NOTE ON ORAL TRADITION AND HISTORICAL EVIDENCE. HIST THEOR 9,195-201 1970.

THE ASSUMPTION THAT 'ORAL TRADITION' IS UNITARY AND SOMEHOW IMPERVIOUS TO INFLUENCES WHICH HISTORIANS CONSIDER WHEN ANALYZING WRITTEN SOURCES IS MISTAKEN. ORAL TRADITION FALLS INTO THREE BROAD CATEGORIES--FORMALIZED ORAL LITERATURE, INFORMAL HISTORICAL KNOWLEDGE, AND PERSONAL RECOLLECTIONS--AND EACH HAS ITS OWN PARTICULAR DANGERS OR LIMITATIONS. CRITICAL ASSESSMENT IS EVEN MORE IMPORTANT FOR ORAL SOURCES THAN FOR WRITTEN ONES BECAUSE, AS SHOWN BY A NUMBER OF AFRICAN EXAMPLES, ORAL SOURCES ARE LESS PERMANENT AND MORE DEPENDENT ON THE PERFORMER, AUDIENCE, AND SOCIAL SITUATION.

FINNIS, JOHN. THE RIGHTS AND WRONGS OF ABORTION: A REPLY TO JUDITH THOMSON. PHIL PUB AFFAIRS 2,117-145 WINT 73.

IT IS INCONVENIENT AND UNNECESSARY TO SPEAK OF PEOPLE'S "RIGHTS" WHEN DEBATING THE MORAL CHARACTER OF TYPES OF ACTION SUCH AS "ABORTION". A BETTER STRATEGY OF MORAL CHARACTERIZATION PROCEEDS IN TERMS OF THE PURSUIT OF BASIC PRE-MORAL VALUES AND THE IMPERMISSIBILITY OF CHOOSING DIRECTLY AGAINST THEM. I ELABORATE THIS STRATEGY TO SHOW THAT IT WARRANTS THE CONDEMNATIONS OF ABORTION WHICH THOMSON THOUGHT MISTAKEN AS WELL AS MOST OF THE ATTRIBUTIONS OF HUMAN RIGHTS SHE TOOK FOR GRANTED. I BRIEFLY SUGGEST WHY THE FOETUS FROM CONCEPTION SHOULD BE GIVEN THE SAME CONSIDERATION AS OTHER HUMAN BEINGS.

FINOCCHIARO, MAURICE A. CROCE'S ESSAY ON PETRACH'S DEFECTIVE SONNET: LITERARY CRITICISM FOR LOGICIANS. RIV STUD CROCE 10,43-49 JA-MR 73.

A CRITICAL UNDERSTANDING IS SOUGHT OF CROCE'S "PETRARCH AND THE SONNET OF THE LITTLE OLD MAN." IT IS ARGUED THAT THIS NEGLECTED ESSAY IS A CLASSIC ILLUSTRATION OF HIS METHODOLOGICAL CONCEPTION OF PHILOSOPHY AND OF HIS IDENTIFICATION OF PHILOSOPHY WITH HISTORY, HISTORY WITH CRITICISM, AND CRITICISM WITH CRITICISM OF CRITICISM BUT THAT THE ESSAY HAS ONE FLAW, WHICH HOWEVER TURNS OUT TO BE VALUABLE IN MAKING LITERARY CRITICISM MORE COMPREHENSIBLE TO LOGICIANS AND LOGICAL CRITICISM MORE COMPREHENSIBLE TO AESTHETICIANS.

FISCHER, ERNST. GEORG LUKACS AND THE THEORY OF REFLECTION. PHIL FORUM (BOSTON) 3,326-339 SPR-SUM 72.

FISHBURN, PETER C. EVEN-CHANCE LOTTERIES IN SOCIAL CHOICE THEORY. THEOR DECIS 3,18-40 O 72.

THIS PAPER DISCUSSES ASPECTS OF THE THEORY OF SOCIAL CHOICE WHEN A NONEMPTY CHOICE SET IS TO BE DETERMINED FOR EACH SITUATION, WHICH CONSISTS OF A FEASIBLE SET OF ALTERNATIVES AND A PREFERENCE ORDER FOR EACH VOTER ON THE SET OF NONEMPTY SUBSETS OF ALTERNATIVES. THE INDIVIDUAL PREFERENCE ASSUMPTIONS INCLUDE ORDERING PROPERTIES AND AVERAGING CONDITIONS, THE LATTER OF WHICH ARE MOTIVATED BY THE INTERPRETATION THAT SUBSET 'A' IS PREFERRED TO SUBSET 'B' IF AND ONLY IF THE INDIVIDUAL PREFERS AN EVEN-CHANCE LOTTERY OVER THE BASIC ALTERNATIVES IN 'A' TO AN EVEN-CHANCE LOTTERY OVER THE BASIC ALTERNATIVES IN 'B'. CORRESPONDING TO THIS INTERPRETATION, A CHOICE SET WITH TWO OR MORE ALTERNATIVES IS RESOLVED BY AN EVEN-CHANCE LOTTERY OVER THESE ALTERNATIVES. AFTER DISCUSSING INDIVIDUAL) PREFERENCE AXIOMS, THE PAPER EXAMINES PARETO OPTIMALITY FOR NONEMPTY SUBSETS OF A FEASIBLE SET IN A SOCIAL CHOICE CONTEXT WITH 'N' VOTERS. ASPECTS OF SIMPLE-MAJORITY COMPARISONS IN THE EVEN-CHANCE CONTEXT FOLLOW, INCLUDING AN ANALYSIS OF SINGLE-PEAKED PREFERENCES. THE PAPER CONCLUDES WITH AN ARROWIAN TYPE IMPOSSIBILITY THEOREM THAT IS DESIGNED FOR THE EVEN-CHANCE SETTING. (EDITED).

FISK, MILTON. THE WORLD REGAINED. J PHIL 69,667-669 26 O 72.

FITCH, FREDERIC B. A CORRELATION BETWEEN MODAL REDUCTION PRINCIPLES AND PROPERTIES OF RELATIONS. J PHIL LOG 2,97-101 JA 73.

KRIPKE'S METHOD OF CONSTRUCTING MODELS OF MODAL SYSTEMS IS GENERALIZED TO APPLY TO INFINITELY MANY DIFFERENT MODAL SYSTEMS. THE PROPERTIES OF THE RELATION R BETWEEN UNIVERSES ARE SPECIFIED FOR EACH OF THESE SYSTEMS.

FITCH, FREDERIC B. NATURAL DEDUCTION RULES FOR ENGLISH. PHIL STUD 24,89-104 MR 73.

A SYSTEM OF NATURAL DEDUCTION RULES IS PROPOSED FOR AN IDEALIZED FORM OF ENGLISH. THE RULES PRESUPPOSE A SHARP DISTINCTION BETWEEN PROPER NAMES AND SUCH EXPRESSIONS AS 'THE C', 'A (AN) C', 'SOME C', 'ANY C', AND 'EVERY C', WHERE 'C' REPRESENTS A COMMON NOUN. THESE LATTER EXPRESSIONS ARE CALLED 'QUANTIFIERS', AND OTHER EXPRESSIONS OF THE FORM 'THAT C' OR 'THAT C ITSELF', ARE CALLED 'QUANTIFIED TERMS'. INTRODUCTION AND ELIMINATION RULES ARE PRESENTED FOR 'ANY', 'EVERY', 'SOME', 'A (AN)', AND 'THE', AND ALSO FOR 'ANY WHICH', 'EVERY WHICH', AND SO ON, AS WELL AS RULES FOR SOME OTHER CONCEPTS. ONE OUTCOME OF THESE RULES IS THAT 'EVERY MAN LOVES SOME WOMAN' IS IMPLIED BY, BUT DOES NOT IMPLY, 'SOME WOMAN IS LOVED BY EVERY MAN', SINCE THE LATTER IS TAKEN TO MEAN THE SAME AS 'SOME WOMAN IS LOVED BY ALL MEN'. ALSO, 'JACK KNOWS WHICH WOMAN CAME' IS IMPLIED BY 'SOME WOMAN IS KNOWN BY JACK TO HAVE COME', BUT NOT BY 'JACK KNOWS THAT SOME WOMAN CAME'.

FITTING, MELVIN. EPSILON-CALCULUS BASED AXIOM SYSTEMS FOR SOME PROPOSITIONAL MODAL LOGICS. NOTRE DAME J FORM LOG 13,381-384 JL 72.

WE PUT NAMES FOR THE POSSIBLE WORLDS OF AN APPROPRIATE 'UNIVERSAL' KRIPKE MODEL INTO THE OBJECT LANGUAGE OF MODAL LOGIC (A DEVICE OF FITCH), AND GIVE AN EPSILON-CALCULUS BASED AXIOM SYSTEM FOR THE RESULT. WE GET HIGHLY NON-STANDARD AXIOM SYSTEMS FOR THE STANDARD PROPOSITIONAL MODAL LOGICS S4, S5, B AND T. COMPLETENESS AND CORRECTNESS ARE PROVED. EXTENSIONS TO FIRST ORDER MODAL LOGICS ARE SKETCHED.

FITTING, MELVIN. NON-CLASSICAL LOGICS AND THE INDEPENDENCE RESULTS OF SET THEORY. THEORIA 38,133-142 1972.

A NON-TECHNICAL DISCUSSION OF HOW MODAL AND INTUITIONISTIC LOGICS MAY BE USED TO PROVE SOME WELL-KNOWN INDEPENDENCE RESULTS IN AXIOMATIC SET THEORY, THAT OF THE CONTINUUM HYPOTHESIS, FOR EXAMPLE.

FITZGERALD, PAUL. RELATIVITY PHYSICS AND THE GOD OF PROCESS PHILOSOPHY. PROCESS STUD 2,251-273 WINT 72.

FITZPATRICK, P J. AN EXTENSION OF VENN DIAGRAMS. NOTRE DAME J FORM LOG 14,77-86 JA 73.

VENN DIAGRAMS ARE COMMONLY USED AS A DECISION-PROCEDURE FOR ARGUMENTS IN PREDICATE LOGIC ANALOGOUS TO SYLLOGISMS. THEY ARE HERE EXTENDED TO ARGUMENTS WHERE SUCH 'SYLLOGISTIC' FORMULAE ARE LINKED BY THE CONNECTIVES OF PROPOSITIONAL LOGIC. RULES ARE PROVIDED WHICH MAKE THIS USE OF THE DIAGRAMS INTO A SIMPLE DECISION-PROCEDURE FOR INFERENCES LIKE THOSE DISCUSSED IN, E.G., QUINE'S "METHODS OF LOGIC" SECTION 21.

FLANAGAN, PATRICK. WOLFF ON VIOLENCE. AUSTL J PHIL 50,271-278 D 72.

FLEISHCER, HELMUT. AUTHENTISCHE UND PROBLEMATISCHE FORMEN DES SOZIALISTISCHEN HUMANISMUS. PRAXIS 147-149 1970.

FLEW, A G N. COMPATIBILISM, FREE WILL AND GOD. PHILOSOPHY 48,231-244 JL 73.

THIS ATTACKS 'THE FREEWILL DEFENCE', PARTICULARLY AS DEPLOYED IN CHAPTER 6 OF A PLANTINGA'S "GOD AND OTHER MINDS." DEVELOPED IN COMPATIBILIST TERMS, THIS CANNOT SERVE TO JUSTIFY THE WAYS OF GOD TO MAN. BUT ON INCOMPATIBILIST ASSUMPTIONS, ITS FIRST AND INTRACTABLE PROBLEM IS TO RECONCILE THESE WITH THE ESSENTIAL OF THEISM--THE INSISTENCE THAT ALL CREATION IS AT ALL TIMES TOTALLY DEPENDENT UPON ITS CREATOR. THE PAPER INSISTS THAT AQUINAS AND LUTHER, AS WELL AS LEIBNIZ AND CALVIN, WERE COMPATIBILISTS. THEY HELD THAT MEN OFTEN ACT FREELY (WITHOUT CONSTRAINT), BUT THAT THIS DOES NOT INVOLVE THAT SOMETIMES THEY ACT AS UNCAUSED CAUSES POSSESSING FREEWILL (LIBERTARIAN).

FLEW, ANTONY. THE JENSEN UPROAR. PHILOSOPHY 48,63-69 JA 73.

THE SUPPOSEDLY ANTI-RACIST RADICAL REACTION AGAINST JENSEN'S NOW NOTORIOUS ARTICLE 'HOW MUCH CAN WE BOOST IQ AND SCHOLASTIC ACHIEVEMENT?' IS, STRANGELY, UNITED NOT ONLY IN OBSCURANTISM BUT ALSO IN WHAT REALLY IS A RACIST MISCONCEPTION. FOR ALL SEEM TO TAKE IT FOR GRANTED THAT IF THERE IN FACT ARE AVERAGE DIFFERENCES IN INHERITED CAPACITY BETWEEN VARIOUS RACIAL GROUPS, THEN IT WOULD BECOME ENTIRELY PROPER TO ALLOT ADVANTAGES AND DISADVANTAGES TO INDIVIDUALS IN ACCORDANCE NOT WITH THEIR INDIVIDUAL MERITS OR DEMERITS BUT WITH THE AVERAGE CAPABILITIES OF THEIR RACIAL GROUP. THIS INFERENCE IS MULTIPLY FALLACIOUS.

FLUSSER, VILEM. LINE AND SURFACE. MAIN CURRENTS 29,100-106 JA-F 73.

OUR CIVILIZATION OFFERS TWO TYPES OF MEDIA BETWEEN OURSELVES AND THE WORLD OF FACTS: LINEAR ONES, (LIKE WRITING), AND SURFACE ONES, (LIKE IMAGES). THE FIRST TYPE AIMS AT CONCEIVING THE FACTS IN "HISTORICAL" SUCCESSIONS, IN PROCESSES. THE SECOND ONE AIMS AT IMAGINING THE FACTS STATICALLY, IN SCENES. LATELY A THIRD TYPE OF MEDIA HAS COME ABOUT, THAT OF MOVING SURFACES, (LIKE FILM AND TV). IT SHARES SOME ASPECTS OF LINEAR MEDIATION AND OF SURFACE MEDIATION. THIS TYPE OF MEDIA IS BECOMING DOMINANT AND WILL BE A DECISIVE FACTOR IN THE FUTURE. TO UNDERSTAND ITS VIRTUALITIES, ONE CAN EITHER CONSIDER IT TO BE AN ABANDON OF LINEARITY, OR ONE CAN CONSIDER IT TO BE AN ABSORPTION OF LINEARITY INTO THE SURFACE. IN THE FIRST CASE, THE "MASS" MEDIA WILL CONTRIBUTE TO THE ESTABLISHMENT OF A "PRE-HISTORICAL" SOCIETY, WHICH WILL HAVE ABANDONED THE CLEARNESS AND DISTINCTION CHARACTERISTIC OF LINEAR THINKING. IN THE SECOND CASE, A "POST-HISTORICAL" SOCIETY WITH STRUCTURALISTIC IMAGINATION OF CONCEPTS IN SCIENCE, ARTS AND POLITICS IS IN THE MAKING. (EDITED).

FODOR, JERRY. SOME REFLECTIONS ON L S VYGOTSKY'S 'THOUGHT AND LANGUAGE'. COGNITION 1,83-95 1972.

FOGELIN, ROBERT J. AUSTINIAN IFS. MIND 81,578-580 O 72.

FONTANA, BERNARD L. AMERICAN INDIAN ORAL HISTORY. HIST THEOR 8,366-370 1969.

ORAL HISTORY GIVES THE ANTHROPOLOGIST DIRECT ACCESS TO INDIAN HISTORY. ANTHROPOLOGISTS, LIKE HISTORIANS, ARE CONCERNED WHETHER ORAL TRADITIONS ARE 'TRUE'. ASIDE FROM THE FAVORED TECHNIQUE OF CHECKING THE SPOKEN AGAINST THE WRITTEN WORD, THE ANTHROPOLOGIST MUST UNDERSTAND THE SOCIAL ROLES AND VARIOUS LITERARY CATEGORIES OF ORAL TRADITION. THE ANTHROPOLOGIST, UNLIKE THE HISTORIAN, IS PRIMARILY CONCERNED WITH CULTURE HISTORY AND THEREFORE EMPHASIZES THE MUNDANE RATHER THAN THE EXTRAORDINARY. FINALLY, ANTHROPOLOGISTS ARE AS CONCERNED WITH HOW OTHER PEOPLE DEFINE TRUTH FOR THEMSELVES AS THEY ARE WITH ASCERTAINING TRUTH FROM THEIR OWN CULTURAL PERSPECTIVE.

FORD, LEWIS S. CAN WHITEHEAD RESCUE PERISHING? PERSONALIST 54,92-93 WINT 73.

IN 'AN ANTINOMY OF PERISHING IN WHITEHEAD', THE PERSONALIST 50/4 (AUTUMN, 1969), 559-66, JAMES R. SIMMONS ARGUES THAT WHITEHEAD CANNOT GET FROM HIS MONISTIC PHASE TO HIS PLURALISTIC PHASE WITHOUT INTRODUCING PERISHING, BUT HE CANNOT JUSTIFY INTRODUCING PERISHING WITHOUT FIRST APPEALING TO HIS PLURALISTIC PHASE. BUT THERE ARE TWO KINDS OF PERISHING; THE PERISHING OF STASIS (OF THINGS OR PERSONS) INSOFAR AS IT FAILS TO ACHIEVE EFFECTIVE REALIZATION IN THE ON-GOING WORLD, AND THE PERISHING OF DYNAMIC (OF OCCASIONS OR ACTS OF BECOMING) INSOFAR AS IT BECOMES STASIS. SIMMONS IMPLICITLY ASSUMES THE FORMER, WHEREAS WHITEHEAD'S ARGUMENT TRADES ON THE LATTER. SIMMONS ALSO ARGUES THAT AN OCCASION OUGHT TO ENDURE AS LONG AS THE UNIVERSE ENDURES IN ORDER TO INCLUDE WITHIN ITSELF WHATEVER EMERGES, BUT THIS IGNORES THE INDEXICAL QUALITY OF SUCH TERMS AS 'UNIVERSE' AS WELL AS THE CONTRIBUTION OF THE SPECIAL THEORY OF RELATIVITY.

FORD, LEWIS S. NEVILLE ON THE ONE AND THE MANY. S J PHIL 10,79-84 SPR 72.

IN "WHITEHEAD ON THE ONE AND THE MANY," "SOUTHERN JOURNAL OF PHILOSOPHY" 7/4 (WINTER, 1969-70), 387-93, ROBERT C. NEVILLE FINDS THAT WHITEHEAD'S 'COSMOLOGICAL CREATIVITY' ACCOUNTS FOR THE PARTICULAR UNITIES OF THE WORLD, BUT THAT THE CATEGORY OF THE ULTIMATE, DEFINED IN TERMS OF THE THREE NOTIONS: CREATIVITY, ONE,

AND MANY, REQUIRES AN ACCOUNTING IN TERMS OF 'ONTOLOGICAL CREATIVITY', AN ULTIMATE INDETERMINACY REQUIRING NO EXPLANATION THAT CREATES 'EX NIHILO'. WE ARGUE THAT 'COSMOLOGICAL CREATIVITY' IN ITS PRIMORDIAL, DIVINE INSTANTIATION, CAN ACCOUNT FOR THIS 'ONTOLOGICAL CREATIVITY', THEREBY PROVIDING A MORE COHERENT EXPLANATION. BUT WHITEHEAD'S DESCRIPTION OF CREATIVITY IN "PROCESS AND REALITY", PP. 31F., MUST BE GENERALIZED TO INCLUDE THIS PRIMORDIAL INSTANCE. SUCH A PRIMORDIAL EXERCISE OF CREATIVITY CANNOT BE EITHER NECESSITATED OR CONTIGENT, NEVILLE OBJECTS: WE COUNTER THAT IT STANDS PRIOR TO THIS DISTINCTION BECAUSE IT CREATES THE STRUCTURE OF POSSIBILITY IN TERMS OF WHICH THE NECESSARY/CONTINGENT DISTINCTION FIRST BECOMES MEANINGFUL.

FORD, LEWIS S. PENELHUM AND PROCESS THEISM. PROCESS STUD 3,42-43 SPR 73.

TERENCE PENELHUM IN "RELIGION AND RATIONALITY" (RANDOM HOUSE, 1971) REJECTS THE CONCEPT OF NECESSARY BEING AS CONFUSING LOGICAL AND ONTOLOGICAL CONCERNS, RELYING ON HUME'S DICTUM THAT WHATEVER CAN BE CONCEIVED TO BE CAN ALSO BE CONCEIVED NOT TO BE. BUT NOT EVERYTHING CONCEIVABLE IS POSSIBLE, I.E., ACTUALIZABLE, THOUGH EVERYTHING CONCEIVABLE AS EXISTING MUST BE POSSIBLE. THIS QUALIFICATION SUGGESTS A STATUS FOR METAPHYSICAL PRINCIPLES AS NECESSARILY EXEMPLIFIED IN EVERY CONTINGENT EXISTENT, AND THEREFORE AS NECESSARILY EXISTENT. IN ADDITION, SEVERAL SIMILARITIES BETWEEN PENELHUM'S SEARCH FOR A SELF-CONSISTENT CONCEPT OF GOD AND PROCESS THEISM ARE BRIEFLY NOTED.

FORD, LEWIS S. REASONS, CAUSES, AND DECISIONS. SW J PHIL 3,51-62 FALL 72.

AN INFORMAL PRESENTATION OF A. N. WHITEHEAD'S CHARACTERISTIC THESIS CONCERNING TIME, CAUSALITY, FREEDOM, AND SUBJECTIVITY BY MEANS OF A JUSTIFICATION OF HIS ONTOLOGICAL PRINCIPLE THAT ACTUALITIES ALONE PROVIDE REASONS. SUBJECTIVE DECISIONS FUNCTION OBJECTIVELY AS EFFICIENT CAUSES, WHILE RATIONAL PATTERNS, THEMSELVES ULTIMATELY DERIVED FROM DECISIONS, MAY BE EMPLOYED TO JUSTIFY THE SCOPE AND EFFECTIVENESS OF OUR DECISIONS. THIS DEPENDENCE OF REASONS, WHETHER IN THE FORM OF EFFICIENT CAUSES OR RATIONAL PATTERNS, UPON SUBJECTIVE DECISION AS THEIR CREATIVE SOURCE, INDICATES AN UNSUSPECTED EXISTENTIALIST ROOT TO WHITEHEAD'S THINKING.

FORD, LEWIS S. THE INCARNATION AS A CONTINGENT REALITY: A REPLY TO DR PAILIN. RELIG STUD 8,169-173 JE 72.

IN "THE INCARNATION AS A CONTINUING REALITY," RELIGIOUS STUDIES 6,303-27 (DECEMBER 1970), DAVID PAILIN CLAIMS THAT THE INCARNATION REVEALS THE NECESSARY, EMPIRICALLY NON-FALSIFIABLE CHARACTERISTICS OF GOD'S "ACTIVE ACTUALITY". GOD'S "PASSIVE ACTUALITY," THE WAY HE EXPERIENCES THE WORLD, IS METAPHYSICALLY KNOWN, BUT NOT HIS "ACTIVE ACTUALITY," THE WAY IN WHICH HE RESPONDS TO THE WORLD, FOR HE COULD HAVE RESPONDED OTHERWISE. NEVERTHELESS GOD'S CONCRETE RESPONSE IS EMPIRICALLY NON-FALSIFIABLE, FOR EVERYTHING THAT CAN POSSIBLY HAPPEN IN THE ACTUAL WORLD WILL REFLECT THAT RESPONSE. I REPLY THAT THE METAPHYSICAL PRINCIPLES AS WELL COULD CONCEIVABLY BE OTHERWISE, BUT GOD'S PRIMORDIAL DECISION DETERMINES WHICH MUST BE EXEMPLIFIED BY ALL POSSIBLE ACTUALITIES WHATSOEVER. THE GENERAL CHARACTER OF GOD'S RESPONSE TO THE WORLD IS THEREBY METAPHYSICALLY KNOWABLE. THE INCARNATION OF THE CHRIST REVEALS TO US THE CONTINGENT CHARACTER OF GOD'S RESPONSE TO THE PARTICULARITIES OF HUMAN EXISTENCE, AND THIS HISTORICAL REALITY IS IN PRINCIPLE EXPERIENTIALLY FALSIFIABLE.

FORD, LEWIS S. THE NON-TEMPORALITY OF WHITEHEAD'S GOD. INT PHIL QUART 13,347-376 S 73.

MANY CLOSE INTERPRETERS OF WHITEHEAD ASSUME THAT HIS CONCEPT OF GOD MUST BE REVISED TO DO JUSTICE TO THE DYNAMIC ACTIVITY AND SUBJECTIVITY OF GOD. BUT THIS MISCONCEIVES THE PRIMORDIAL NATURE AS A PERMANENT, STATIC ARRAY OF PURE POSSIBILITIES. IF THE PRIMORDIAL ENVISAGEMENT IS TRULY NON-TEMPORAL, HOWEVER, IT NEED NOT CONTEMPLATE ALL POSSIBILITIES ALL THE TIME, OR EVEN SOME OF THE TIME. THE UNITY OF GOD'S EXPERIENCE AND PURPOSING IS PRESERVED BY THE INEXHAUSTIBLE COMPLETENESS OF HIS NON-TEMPORAL DECISION ORDERING ALL PURE POSSIBILITIES, YET THIS SUBJECTIVE UNITY MAY BE ONLY GRADUALLY EMERGENT WITH RESPECT TO THE TEMPORAL WORLD. PURE POSSIBILITIES BECOME TEMPORALLY SITUATED ONLY AS INGREDIENT IN REAL POSSIBILITIES WHICH GOD CONTEMPLATES WHENEVER (AND ONLY INSOFAR AS) RELEVANT TO THE EMERGENT ACTUAL WORLD. THE CONDITIONS FOR CONCEIVABILITY, PURE POSSIBILITY, REAL POSSIBILITY, TEMPORAL AND NON-TEMPORAL ACTUALITY ARE CONSIDERED. TWO ANALOGIES FOR A NON-TEMPORAL DECISION ARE INTRODUCED: THE ACT OF POSTULATION FOR AXIOMATIC SYSTEMS AND THE NATURE OF PERSONAL INTEGRITY. THE LATTER EXAMPLE IS USED TO CRITICIZE AN ALTERNATIVE PROPOSED BY DELWIN BROWN, THAT GOD IS ALWAYS FAITHFUL TO HIS OWN PAST TEMPORAL DECISIONS.

FORERO, LUIS VILLEGAS. LAS RELACIONES COMO ENTIDADES LOGICAS PRIMITIVAS. ANU FILOSOF 6,261-288 1973.

FOREST, AIME. LE SACRE FONDAMENTAL. TEORESI 27,147-174 JL-D 72.

L'ETUDE DU SACRE FONDAMENTAL EST BIEN DIFFERENTE DE CELLES QUE POURSUIVENT LA PSYCHOLOGIE OU L'ETHNOLOGIE. LA RECHERCHE EST CELLE D'UNE ORIGINE QUE RETROUVE LA REFLEXION. LE SACRE EST SAISI DANS SON RAPPORT A LA VIE SPIRITUELLE PROFONDE. C'EST CE QUE MONTRE L'ANALYSE DES DOCTRINES DE GABRIEL MARCEL, DE RICOLUR DE HEIDEGGER. ELLES CONDUISENT A RECONNAITRE UNE SORTE D'INNEITE EN NOUS DU SACRE. IL NOUS APPARAIT A LA FOIS COMME PRESENCE ET DISTANCE, DIPASSEMENT ET MANIFESTATION. C'EST LE DEFAUT D'INTERIORITE QUI NOUS ECARTE DU SACRE. IL EST AFFIRME DANS LE RECUEILLEMENT SPIRITUEL.

FOREST, AIME. LECTURE DE BLONDEL. G METAF 28,109-136 MR-JE 73.

LA PHILOSOPHIE ACTUELLE EST UNE CRITIQUE CONSTANTE DE L'INTERIORITE SPIRITUELLE. L'ETUDE DE BLONDEL PEUT ETRE UNE AIDE PRECIEUSE DANS LES DEBATS AINSI POSES. IL N'ENVISAGE PAS L'ACTION AU SENS PSYCHOLOGIQUE ET MORAL MAIS INTERIEUR ET FONDAMENTAL. IL VEUT LA PENSER EN SA SIGNIFICATION SPIRITUELLE. A LA LUMIERE DE L'ACTION NOUS POUVONS RETROUVER LA NATURE DE LA PENSEE, DE L'ETRE, DE LA RELIGION. LE BLONDELISME NOUS FAIT SAISIR LES REALITES PRISES DE L'EXPERIENCE INTERIEURE. CETTE DOCTRINE NOUS AIDE A RETROUVER L'INTELLIGIBILITE FONDAMENTALE.

FORIERS, PAUL. L'EGALITE ET SA DIALECTIQUE DEMOCRITIQUE CHEZ MONTESQUIEU. REV INT PHIL 25,287-297 1971.

FORRESTER, JAMES WILLIAM. THE ARGUMENT OF THE 'PORPHRY TEXT'. J HIST PHIL 11,537-539 O 73.

FOSS, DANIEL C. SELF AND THE REVOLT AGAINST METHOD. PHIL SOC SCI 2,291-304 D 72.

FOSTER, LAWRENCE. ETHICAL NATURALISM REVISITED. CRITICA 5,61-83 JA 71.

FOUCAULT, MICHEL. LA ARQUEOLOGIA DEL SABER. CONVIVUM 30,69-83 1969.

FOULK, GARY J. BRANDT AND THE CONCEPT OF HUMAN RIGHTS. SW J PHIL 4,39-42 SUM 73.

IN THIS PAPER I ATTEMPT TO DO TWO THINGS. FIRST, I ARGUE THAT IT IS NOT ALWAYS A NECESSARY CONDITION FOR A PERSON TO HAVE A RIGHT TO SOMETHING THAT THAT PERSON WISH OTHERS TO AID HIM IN THE SECURING OF THAT TO WHICH HE HAS A RIGHT, WHEREAS BRANDT SUGGESTS THAT IT IS. SECOND, I ARGUE THAT EVEN IF THIS VIEW OF BRANDT IS CORRECT, IT WOULD NOT FOLLOW THAT OTHERS HAVE AN OBLIGATION TO INTERFERE IN THE AFFAIRS OF ANOTHER ONLY IF HE WISHES IT.

FOULK, GARY J. THE RELATION BETWEEN NORMATIVE ETHICS AND METAETHICS. PERSONALIST 54,171-175 SPR 73.

AS OPPOSED TO THE VIEW EXPRESSED BY JOHN HOSPERS THAT THE DEFINITIONS OF MORAL TERMS MUST LEAVE THE MERITS OF THE VARIOUS THEORIES OF NORMATIVE ETHICS AN OPEN QUESTION, I ARGUE HERE THAT METAETHICAL THEORIES DO LIMIT THE MERITS OF NORMATIVE ETHICAL THEORIES IN VIRTUE OF THE FACT THAT THE MEANING OF A STATEMENT LIMITS THE CONDITIONS UNDER WHICH IT WOULD BE TRUE. I FURTHER ARGUE, AS OPPOSED TO A VIEW EXPRESSED BY DONALD GEELS, THAT ETHICAL NATURALISM, AS A METAETHICAL THEORY, DOES NOT STAND IN ANY STRANGE OR UNACCEPTABLE RELATIONSHIP TO THE NATURALIST'S NORMATIVE BELIEFS.

FOULKES, PAUL. LOGIQUE ET VERITE. ARCH PHIL 36,107-111 JA-MR 73.

LA LOGIQUE S'OCCUPE DES RELATIONS FORMELLES ENTRE PROPOSITIONS, ET NON PAS DES QUESTIONS MATERIELLES DE LEUR VALEUR DE VERITE. CECI A SOUVENT ETE PERDU DE VUE A CAUSE D'UNE CONFUSION ENTRE DEUX FONCTIONS LOGIQUES: LA FONCTION SYNTOPIQUE DE LA CONJONCTION GRAMMATICALE "ET", ET LA FONCTION SYNDETIQUE DE LA PREPOSITION GRAMMATICALE "ET". LE "ET" ENTRE PREMISSES DEDUCTIVES EST DE CETTE DERNIERE SORTE: L'IGNORER, COMME LA PLUPART DES LOGICIENS, C'EST MECONNAITRE LA STRUCTURE LOGIQUE ET PEUT CONDUIRE A DES ARGUMENTATIONS INVALIDES.

FOULKES, PAUL. SYNTOPIC AND SYNDETIC "AND". INT LOG REV 3,260-261 D 72.

THE DISTINCTION BETWEEN SYNTOPIC (CONJUNCTIONAL) 'AND' AND SYNDETIC (PREPOSITIONAL) "AND', PREVIOUSLY SHOWN IN ENGLISH, EXISTS EQUALLY IN ALL ROMANCE AND GERMANIC LANGUAGES, WHILE SLAVONIC USES A SEPARATE PREPOSITION INSTEAD OF SYNDETIC 'AND'. THE AESTHETIC THEORY OF ART AS INTUITION AND FEELING HINGES ON SYNDETIC 'AND'. ANY LANGUAGE THAT USES THE WORD 'AND' IN THIS FORMULA DOES SO SYNDETICALLY.

FOX, RICHARD M. TWO KINDS OF AUTHORITY. PHIL CONTEXT 1,32-35 1972.

PRACTICAL AUTHORITY IS DISTINGUISHED FROM THEORETICAL TO SHED LIGHT ON THE NATURE OF PRACTICAL REASONING AND, INDIRECTLY, UPON THE ACT-RULE DISPUTE. NOTHING IS TRUE BECAUSE A THEORETICAL AUTHORITY SAYS IT IS, BUT SOMETHING MAY BE SO BECAUSE A PRACTICAL AUTHORITY SO DECIDES. EACH INDIVIDUAL IS ULTIMATELY HIS OWN AUTHORITY, BUT HE MAY BE BOUND IN CONSCIENCE TO ACCEPT, AS A RULE, THE DECISIONS OF ANOTHER. HOWEVER, EVEN JUSTIFIED RULES HAVE EXCEPTIONS, FOR MORE GOOD MAY BE ACCOMPLISHED BY DISOBEYING THEM. THUS THE QUESTION OF JUSTIFYING RULES IS SEPARATE FROM JUSTIFYING ACTIONS ACCORDING TO RULES, BUT BOTH ARE BASED ON SUBSTANTIVE CONSIDERATIONS.

FRAJESE, A. FROM EUDOXUS TO EUCLID. SCIENTIA 107,569-573 1972.

IT IS HYPOTHESIZED THAT ARCHIMEDES DREW DIRECTLY ON EUDOXUS OF CNIDUS FOR THE DEFINITION OF PROPORTION APPLIED IN THE FIRST PROPOSITION OF HIS BOOK "ON SPIRALS". WITH RESPECT TO EUDOXUS, THE FAMOUS DEFINITION OF THE FIFTH BOOK OF EUCLID'S ELEMENTS, ALTHOUGH CRITICISED BY GALILEO AS BEING REMOTE FROM INTUITION, IS THOUGHT TO OFFER A FACILITATION OF A DIDACTIC NATURE WITH ITS EXPLICIT CONSIDERATION OF THE CASE OF COMMENSURABLE MAGNITUDES.

FRANCELLA, OSVALDO. VERDAD Y ENMASCARAMIENTO. SAPIENTIA 27,233-248 JL-S 72.

EL PROBLEMA DE LA VERDAD, EL CUAL ES DESCONCERTANTE DESDE LOS COMIENZOS, Y, NO EXISTE UNIDAD DE REFERENCIA PARA ESPECIFICAR SU MISMIDAD FRENTE A UN ENMASCARAMIENTO QUE SE METAMORFOSEA EN EL HOMBRE Y EN SU CIRCUNSTANCIA. CUAL ES SU CARA VERDADERA? ESTA INTERROGACION MANTIENE PLENA ACTUALIDAD. DESDE OCKHAM, HUME HASTA LOS NEOPOSITIVISTAS, LA GRAN RENUNCIA ES LIMITARSE A LA VERIFICACION DE LOS HECHOS, CUANDO EL HOMBRE NO PUEDE ABDICAR DE LA EXPLICACION DE LA VERIFICACION COMO AREA DE LOS ETERNO METAFISICO. ESTE HOMBRE SIGUE SIENDO UN SER INDESCIFRADO Y NO HA LOGRADO DESPEJAR SUS TREMENDAS Y DECISIVAS INCOGNITAS. SERA EL HOMBRE HISTORICO UN SER FRUSTRADO? LA NO ACLARACION TOTAL DE SU VERDAD Y LA VALIDEZ PARCIAL DE LO ALCANZADO, PODRIA DEJAR ABIERTO EL CAMINO PARA OTRA DIMENSION, QUE TRASCIENDE AL HOMBRE, DESDE DONDE LE PODRIA LLEGAR OTRA LUZ, QUE SACIE SU SED POR LOS MEROS RECURSOS HUMANOS, LUZ LIBRE DE TODO ENMASCARAMIENTO. (EDITED).

FRANCHINI, RAFFAELLO. CONTRIBUTO ALLA BIBLIOGRAFIA CROCIANA. RIV STUD CROCE 10,11-17 JA-MR 73.

FRANCHINI, RAFFAELLO. CONTRIBUTO ALLA BIBLIOGRAFIA CROCIANA. RIV STUD CROCE 10,177-183 AP-JE 73.

IN QUESTA SECONDA PUNTATA L'AUTORE CONTINUA L'ANALISI DI UNA SERIE DI TESTI SIGNIFICATIVI RIGUARDANTI DIRETTAMENTE O INDIRETTAMENTE L'ESEGESI O LA DISCUSSIONE DI PUNTI FILOSOFICAMENTE RILEVANTI DEL PENSIERO CROCIANO. TRA LE VOCI PIU SIGNIFICATIVE DELLA SECONDA PUNTATA SI POSSONO QUI SEGNALARE L'EPISTOLARIO DEL VAILATI E OPERE DI MISSIROLI, GUZZO, CUTRONEO, TESSITORE. L'INTERESSE DEL METODO SEGUITO DAL FRANCHINI CONSISTE NEL SUO COSTANTE CARATTERE CRITICO-DISCUSSIVO, CHE PERALTRO NON ATTENUA IN NESSUN MODO LA RIGOROSA COMPIUTEZZA DELL'INFORMAZIONE.

FRANCHINI, RAFFAELLO. FENOMENOLOGIA E STORIA. RIV STUD CROCE 9,353-360 JL-D 72.

L'ARTICOLO ANALIZZA AMPIAMENTE UNA SERIE DI SCRITTI DEL FENOMENOLOGO TEDESCO LUDWIG LANDGREBE, SEGNATAMENTE DEDICATI AL TEMA DELLA STORIA. PUR CONSENTENDO PARZIALMENTE CON QUANTO IL LANDGREBE SOSTIENE SULLA DIALETTICA E SUI PROBLEMI DELLA GESCHICHTSPHILOSOPHIE, L'AUTORE CONCLUDE RILEVANDO COMPLESSIVAMENTE UNA PALESE SCARSITA DI RIPENSAMENTO UNITARIO DELLA PUR VASTA TEMATICA EPISTEMOLOGICA AFFRONTATA DAL PENSATORE TEDESCO, IL QUALE INOLTRE SEMBRA NON TENERE ALCUN CONTO DELLA FILOSOFIA DI CROCE E DEGLI SVILUPPI ORMAI NON PIU TRASCURABILI CHE ESSA HA AVUTO IN ITALIA.

FRANCIONI, MARIO. LA PSICOLINGUISTICA FREUDIANA SECONDO LACAN. FILOSOFIA 24,35-52 JA 73.

CON UNA RISTRUTTURAZIONE EPISTEMOLOGICA DELLA PSICANALISI FREUDIANA, LACAN PROPONE UN MODELLO DIADICO DELLA SOGGETTIVITA SENZA SUPER-IO, IN CUI L'IO E RIDOTTO A FUNZIONE DI MISCONOSCIMENTO DI UNA RADICALE INSUFFICIENZA BIOLOGICA UMANA. UN ALIENANTE COMPENSO NELLA "FASE

DELLO SPECCHIO", QUANDO S'INSTAURA L'IRREVERSIBILE SCORRIMENTO FRA SIGNIFICANTE E SIGNIFICATO, E RICONDOTTO AI MECCANISMI PSICOLINGUISTICI FREUDIANI DELLO SPOSTAMENTO E DELLA CONDENSAZIONE, DI PORTATA PURAMENTE INTRASOGGETTIVA.

FRANKENA, WILLIAM K. O DEFINIOWANIU SADOW, ZASAD I KODEKSOW MORALNYCH. ETYKA 11,45-56 1973.

THIS IS A 'MATERIAL' CONCEPTION OF MORALITY HOLDING: A) THAT NORMATIVE JUDGMENTS, PRINCIPLES, AND CODES ARE MORAL ONES IF AND ONLY IF, BESIDES BEING UNIVERSALIZED, THEY ARE BACKED, AT LEAST WHEN CHALLENGED, BY REASONS CONSISTING OF FACTS ABOUT WHAT ACTIONS, TRAITS OF CHARACTER, ETC., DO TO THE SENTIENT LIVES OF THOSE AFFECTED, INCLUDING OTHERS IF AFFECTED; B) THAT SUCH FACTS CONSTITUTE MORAL CONSIDERATIONS OR REASONS BECAUSE THEY MATTER FROM A CERTAIN POINT OF VIEW THAT INCLUDES A CERTAIN CONATIVE DISPOSITION; AND C) THAT THIS POINT OF VIEW IS THE MORAL ONE JUST BECAUSE IT INCLUDES A CONATIVE DISPOSITION RESPONSIVE TO SUCH FACTS (NOT NECESSARILY BECAUSE IT, IN TURN, IS JUSTIFIED BY APPEAL TO SUCH FACTS OR TO FACTS OF ANY OTHER RESTRICTED KIND).

FRANKLIN, R L. RECENT WORK ON ETHICAL NATURALISM. AMER PHIL QUART MONO 7,55-83 1973.

A DETAILED SURVEY, WITH OVER 250 REFERENCES, OF WORK IN THE 1960'S. "NATURALISM" HERE REFERS TO THE METAETHICAL CLAIM THAT MORAL JUDGMENTS STATE FACTS. THE SURVEY TRACES OUT THE COMPLEX DEBATES AND BRIEFLY SUGGESTS CONCLUSIONS.

FRANKOWSKA-TERLECKA, MALGORZATA. SOME CONSIDERATIONS ON THE ROLE OF THE MEDIAEVAL POSTULATES TO BASE SCIENTIFIC COGNITION OF MATHEMATICS. ORGANON 123-136 1971.

FRANKS, DEAN. AN INTERPRETATION OF TECHNOLOGY THROUGH THE ASSERTORICAL-PROBLEMATIC DISTINCTION. KINESIS 4,22-29 FALL 71.

THIS IS AN INVESTIGATION OF THE ENIGMA PRESENTED BY TECHNOLOGY. TECHNOLOGY SHOWS ITSELF IN ITS PRECISION AND EXACTNESS: IT SHOWS ITSELF TO BE ASSERTORICAL, AN AUTHORITY OF BEING. YET, IN ITS DRIVE TO ASSERT, TECHNOLOGY REVEALS THE PROBLEMATIC FROM WHICH IT LIVES. IT RAISES THE QUESTION OF THE DISTINCTION BETWEEN TECHNOLOGY, AS THE ESSENT, AND BEING. THE ASSERTORICAL-PROBLEMATICAL DISTINCTION DOES NOT SIGNIFY A DUALITY OF FALSE BEING AND BEING, BUT DISCLOSES TECHNOLOGY IN CONFLICT AND UNITY WITH BEING.

FRANZ, HAROLD J. THE CRITERIA OF 'BEING EDUCATED'. EDUC THEORY 22,395-402 FALL 72.

R. S. PETERS IN THE ARTICLE "WHAT IS AN EDUCATIONAL PROCESS?" ARGUES THAT AN ANALYSIS OF 'EDUCATE' ASSIGNS AS PRIMARY CRITERIA OF ACHIEVEMENT AND THESE CRITERIA ARE CHARACTERISTICALLY MORAL (INTRINSICALLY WORTHWHILE) AND COGNITIVE (GRASPED IN THEORETICALLY PERSPECTIVE). CRITICISM IS RAISED AGAINST THESE CLAIMS IN QUESTIONING WHETHER THE ACHIEVEMENT CONTEXT IS ACCURATELY ASSIGNED TO INDIVIDUAL LEARNING RATHER THAN THE CULTURAL ACT OF INITIATING AND ASSIGNING VALUES, WHETHER EDUCATIONAL VALUE IS BEST CONSTRUED AS INTRINSIC OR CONTRIBUTORY TO A WAY OF LIFE EVALUATED BY DIFFERENT STANDARDS, AND WHETHER THE USE OF COGNITIVE CRITERIA CAN PROPERLY COMPENSATE FOR THIS FURTHER ASSESSMENT OF A WAY OF LIFE AS PETERS ATTEMPTS IN ASSIGNING ONLY COGNITIVE STANDARDS TO THE CONSIDERATION OF THE 'OF THE WHOLE MAN'. QUESTIONS OF EDUCATIONAL AIM AND OF THE DISTINCTION OF TRAINING FROM EDUCATION ARE UNDULY RESTRICTED UNLESS CONSTRUED AS PART OF THE SELECTION, COMMENDATION AND CULTIVATION OF A STYLE OF LIFE.

FRANZ, HAROLD. RATIONAL AUTHORITY AND EDUCATION. PROC PHIL EDUC 28,236-245 1972.

THE VESTING OF EDUCATIONAL AUTHORITY IN THE INTRINSIC WORTH OF THE DISCIPLINES AND THE EXPERTISE OF THE TEACHER, AS ARGUED BY JAMES GRIBBLE IS QUESTIONED (1) FOR HIS ADOPTION OF A SIMPLISTIC DICHOTOMY OF INTRINSIC OR INSTRUMENTAL VALUE (2) HIS REFUSAL TO RAISE QUESTIONS CONCERNING THE BALANCING OUT OF COMPETING CLAIMS TO INTRINSIC WORTH (3) AND FOR HIS EXCLUSION OF ANY TEACHING AS INDOCTRINATION THAT DOES NOT MEET THE NARROWLY DEFINED MEASURE OF TRUTH AS INTRINSICALLY WORTHWHILE. THE ARTICLE ARGUES THAT EDUCATION AS THE RECOMMENDATION AND INITIATION OF A PUBLIC WAY OF LIFE, WHILE NOT EXCLUDING IDEAL CLAIMS OF RATIONAL AND INTRINSIC WORTH WILL BE MORE ESSENTIALLY ORDERED BY PRESCRIPTIONS OF CULTURAL VALUE AND LEGALITY. THE MEASURE IN WHICH A CULTURE INCORPORATES RATIONALITY MAY BE A MEASURE OF ITS APPROXIMATION TO TRUTH, BUT CERTAINLY NOT A SUFFICIENT MEASURE OF EDUCATIONAL ACHIEVEMENT. NEITHER TEACHER AUTHORITY, CURRICULUM CONSTRUCTION NOR LEARNING ARE ADEQUATELY ACCOUNTED FOR WITHOUT FIRST TAKING INTO ACCOUNT THE SOCIAL INTERRELATIONSHIPS AND PERCEIVED NEEDS OF THOSE PARTICIPATING.

FRASCELLA, WILLIAM J. A STRONGER THEOREM CONCERNING THE NON-EXISTENCE OF COMBINATORIAL DESIGNS ON INFINITE SETS. NOTRE DAME J FORM LOG 14,554-558 O 73.

LET (M)P BE THE SET OF SUBSETS OF M OF CARDINALITY P. F IS AN N-TUPLE FAMILY OF M IFF 1) F IS CONTAINED IN (M)N AND 2) IF X AND Y ARE IN F AND X IS CONTAINED IN Y, THEN X=Y. A FAMILY G IS A STEINER COVER OF F IFF FOR EVERY X IN F THERE IS A UNIQUE Y IN G SUCH THAT X IS CONTAINED IN Y. THE MAIN RESULT OF THE PRESENT PAPER IS THE FOLLOWING THEOREM. LET K, N, M BE INFINITE CARDINAL NUMBERS SUCH THAT 1) K<N<M; 2) COFINALITY OF M IS LESS THAN OR EQUAL K; AND 3) N TO THE POWER K IS LESS THAN OR EQUAL M. THEN, IN EVERY SET S OF CARDINALITY M THERE EXISTS A K-TUPLE FAMILY F OF S FOR WHICH THERE DOES NOT EXIST A STEINER COVER G CONTAINED IN (M)N. (EDITED).

FRAUTSCHI, RICHARD L. LES ARTICLES ANONYMES DE L'ENCYCLOPEDIE IT LE STYLE DE DIDEROT. REV INT PHIL 27,66-72 1973.

UNE VINGTAINE D'ARTICLES DE 'L'ENCYCLOPEDIE DE PROVENANCE DOUTEUSE ONT ETE COMPARES, A L'AIDE DE L'ORDINATEUR, AVEC DES NORMES DE FREQUENCE DE CERTAINS MOTS-OUTILS UTILISES PAR DIDEROT ET QUELQUES CONTEMPORAINS. SEULEMENT TROIS DES ARTICLES MANIFESTENT DES FREQUENCES 'COMPATIBLES' AVEC LES HABITUDES STYLISTIQUES NORMATIVES DE DIDEROT. L'ARTICLE ACTUEL RESUME UNE ETUDE PLUS COMPLETE DE LA QUESTION: "THE AUTHORSHIP OF CERTAIN UNSIGNED ARTICLES IN THE ENCYCLOPEDIE: A FIRST REPORT," "COMPUTER STUDIES IN THE HUMANITIES AND VERBAL BEHAVIOR," III 2 (1970), PAGES 66-76.

FRAZIER, A M. THE AESTHETIC DIMENSIONS OF EDUCATIONAL SPACE. J THOUGHT 8,130-138 AP 73.

AS A PROLEGOMENA TO UNDERSTANDING HOW AND WHAT AESTHETIC QUALITIES OF THE EDUCATIONAL WORLD CONTRIBUTE TO THE GOALS OF EDUCATION, WE MUST INQUIRE WHAT IT MEANS, PRIMORDIALLY, TO LIVE IN AN EDUCATIONAL ENVIRONMENT. THIS ESSAY SEEKS AN UNDERSTANDING OF BEING-IN EDUCATIONAL SPACE FROM AN EXISTENTIAL-PHENOMENOLOGICAL PERSPECTIVE. AESTHETIC QUALITIES AND VALUES ARE EXHIBITED AS OPPORTUNITIES FOR AUTHENTIC DISCLOSURE OF HUMAN EXISTENCE AND OF ITS POSSIBILITIES FOR TRANSPARENT PRESENCE IN ITS LIVED WORLD.

FRAZIER, ALLIE M. THE PROBLEMS OF PSYCHIC DISTANCE IN RELIGIOUS ART. J AES ART CRIT 31,389-393 SPR 73.

FRAZIER, GORDON E. SUNDRY SUPPORT OF A DEWEYAN LEARNING-TO-LEARN CONCEPT OF EDUCATION. PROC PHIL EDUC 28,377-385 1972.

THIS PAPER RELATES OFTEN HEARD QUOTATIONS OF JOHN DEWEY'S ((1) THE END OF EDUCATION IS MORE; (2) IN OR OUT OF SCHOOL ONE SHOULD LEARN TO LEARN; (3) THE END OF GROWTH IS MORE GROWTH) TO BIOLOGICAL FINDINGS (EMBRYONIC TRANSPLANTS, IMPRINTING, CRITICAL PERIOD, NEOTOMY) AND PHILOSOPHICAL ANTHROPOLOGICAL SPECULATIONS OF THE LAST DECADE (B BETTELHEIM, B S BLOOM, J L CHILDS, R B FULLER, C LEVI-STRAUSS, C ROGERS, C E SILBERMAN, AND OTHERS) AND OFFERS A SUPPORTIVE INTEGRATION OR UNIFICATION OF THE CONCEPT DEWEY POPULARIZED.

FREEDEN, MICHAEL. J A HOBSON AS A NEW LIBERAL THEORIST: SOME ASPECTS OF THIS SOCIAL THOUGHT UNTIL 1914. J HIST IDEAS 34,421-443 JL-S 73.

AN ASSESSMENT OF HOBSON'S KEY ROLE IN REFORMULATING LIBERAL THEORY IN THE DIRECTION OF COLLECTIVISM AND SOCIAL RESPONSIBILITY. THE INFLUENCE OF RUSKIN AND OF BIOLOGICAL CONCEPTS, ESPECIALLY THE ORGANIC ANALOGY, IS ANALYZED. THESE MUTUALLY REINFORCING ETHICAL AND SCIENTIFIC BASES ELICIT A NEW STATEMENT OF LIBERAL TENETS, AND POLICIES DERIVED FROM THEM, ABLE TO CONTEND WITH THE SOCIAL PROBLEMS OF THE TIMES. MILL'S OUTDATED FORMULAS ARE REPLACED WITH PRINCIPLES AT THE FOUNDATION OF MODERN WELFARE THOUGHT.

FREEMAN, EUGENE. OBJECTIVITY AS "INTERSUBJECTIVE AGREEMENT". MONIST 57,168-175 AP 73.

WHILE BOTH PEIRCE AND POPPER DEFINE OBJECTIVITY AS INTERSUBJECTIVE AGREEMENT, POPPER REMAINS CONSISTENTLY MORE PURELY FALLIBILISTIC IN HOLDING THAT OBJECTIVE RESULTS IN SCIENCE ASSURE US ONLY THAT THEY HAVE NOT YET BEEN FALSIFIED, AND WE CANNOT COUNT ON THEM TO LEAD US TO THE TRUTH, WHICH IS FOREVER OUT OF REACH. PEIRCE HOLDS AN IDENTICAL VIEW EXCEPT THAT HE TEMPERS HIS FALLIBILISM BY AN ARTICLE OF METAPHYSICAL FAITH WHICH AFFIRMS THAT IN THE LONG RUN MAN IS DESTINED TO REACH THE TRUTH IF HE FOLLOWS THE SELF-CORRECTING METHOD OF EMPIRICAL SCIENCE. FOR BOTH PHILOSOPHERS THE PRIVACY OF EXPERIENCE IS CANCELLED BY SOCIAL AGREEMENT CONCERNING ITS CONTENTS.

FREEMAN, JAMES B. FAIRNESS AND THE VALUE OF DISJUNCTIVE ACTIONS. PHIL STUD 24,105-111 MR 73.

SOME PHILOSOPHERS ARGUE THAT THE VALUE OF A DISJUNCTIVE ACTION CANNOT EXCEED THE VALUE OF ITS HIGHEST-VALUED DISJUNCT OR BE EXCEEDED BY ITS LOWEST-VALUED DISJUNCT. IN PARTICULAR, CASTANEDA ARGUES THAT THE VALUE PERFORMANCE OF A DISJUNCTIVE ACTION GIVES TO THE UNIVERSE IS THAT OF SOME ONE DISJUNCT. WE ARGUE THAT IN LIGHT OF CERTAIN OTHER CLAIMS ABOUT THE VALUE OF ACTIONS, CASTANEDA'S CLAIM SHOULD BE REJECTED. FURTHERMORE, IT SEEMS THE ORIGINAL CLAIM IS ALSO DEFECTIVE, SINCE A DISJUNCTIVE ACTION MAY INVOLVE AN ELEMENT OF FAIRNESS ABSENT FROM ANY DISJUNCT, MAKING THE VALUE OF THE WHOLE GREATER THAN THAT OF ANY COMPONENT.

FREY, GERHARD. INWIEFERN SIND DIE MATHEMATISCHEN SATZE ANALYTISCH? PHIL MATH 9,145-157 WINT 72.

ANALYTIZITAET WIRD NACH KANT DEFINIERT ALS URTEIL, DAS NUR AUSSAGT, WAS SCHON IM SUBJEKTBEGRIFF STECKT. DAS AXIOMATISCHE SYSTEM DEFINIERT IMPLIZIT DIE VERWENDETEN BEGRIFFE UND IST SOMIT ALS GANZES ANALYTISCH. DER VERGLEICH VON LOGIZISMUS UND INTUITIONISMUS ZEIGT, DASS NUR EIN TEIL DER MATHEMATISCHEN SAETZE ALS ANALYTISCH RELATIV ZU DEN DEFINITIONEN DER LOGISCHEN GRUNDBEGRIFFE AUFGEFASST WERDEN KANN. ES WIRD FESTGESTELLT, DASS MATHEMATIK SICHER SAETZE ENTHAELT,

DIE NICHT ANALYTISCH SIND. DIE BEIDEN AUFFASSUNGEN, DASS MATHEMATISCHE SAETZE ANALYTISCH ODER SYNTHETISCH A PRIORI SEIEN, SIND KEIN WIDERSPRUCH UND AUCH KEINE EINANDER AUSSCHLIESSENDE MOEGLICHKEITEN. MATHEMATIK KANN ALS ANALYTISCH AUFGEFASST WERDEN UND TROTZDEM KANN EINE TRANSZENDENTALE Z.B. OPERATIVE BEGRUENDUNG MOEGLICH SEIN.

FRIDLENDER, G M. THE ESTHETICS OF DOSTOEVSKY. SOVIET STUD PHIL 11,148-169 FALL 72.

FRIEDMAN, BARTON R. FABRICATING HISTORY: NARRATIVE STRATEGY IN "THE LORD OF THE RINGS". CLIO 2,123-144 F 73.

HISTORIANS RECONSTRUCTING THE PAST OFTEN BLUR THE LINE BETWEEN MYTH AND HISTORY. THE WORTH OF MYTH IN ILLUMINATING THE PAST REMAINS A DEBATED SUBJECT IN HISTORIOGRAPHY. E H CARR INSISTS ON SEPARATING MYTH FROM HISTORY. ARNOLD TOYNBEE ARGUES THAT MYTH MAY SYMBOLICALLY SHADOW HISTORY--WHICH IS HOW J R R TOLKIEN READS "BEOWULF": IT IS ANALOGOUS TO HISTORY. MAKING A MYTH ANALOGOUS TO HISTORY IS TOLKIEN'S DESIGN IN "THE LORD OF THE RINGS". EPISODES REPEATEDLY SUGGEST THAT ITS DEPICTION OF WARRING COSMIC FORCES MAY PROVE TRUE. FRODO AND HIS COMPANIONS LIVE A SEQUEL TO THE SONGS ARAGORN SINGS ON WEATHERTOP AND BILBO IN RIVENDELL, WHICH CONTAIN MUCH OF THE HISTORY OF MIDDLE-EARTH. THAT HISTORY IS CYCLICAL: EACH AGE COMPRISING THE RISE, NEAR TRIUMPH, AND FALL OF THE ENEMY; THE WHOLE DESCRIBING, IN TOYNBEE'S METAPHOR, A TURNING CARTWHEEL--CIRCULAR YET PROGRESSIVE. (EDITED).

FRIEDMAN, H M. BOREL SETS AND HYPERDEGREES. J SYM LOG 38,405-409 S 73.

FRIEDMAN, HARVEY. THE CONSISTENCY OF CLASSICAL SET THEORY RELATIVE TO A SET THEORY WITH INTUITIONISTIC LOGIC. J SYM LOG 38,315-319 JE 73.

FRIEDMAN, MICHAEL. GRUENBAUM ON THE CONVENTIONALITY OF GEOMETRY. SYNTHESE 24,219-235 JL-AG 72.

FRIEDRICH, CARL J. LA CRISE DE L'EGALITARISME. REV INT PHIL 25,259-271 1971.

UNDERTAKES TO SHOW THAT THE EVOLUTION OF INDUSTRIALISM HAS PRODUCED SO MANY INHERENT INEQUALITIES THAT THE WIDESPREAD BELIEF IN EQUALITY, ESPECIALLY IN AMERICA AND THE SOVIET UNION, HAS BECOME UNTENABLE. DISCUSSES THE TENSIONS AND CONFUSIONS RESULTING FROM THIS SITUATION. CONCLUDES THAT ONLY A RADICALLY REVISED NOTION OF EQUALITY, NEITHER ARISTOTELIAN NOR WESTERN LIBERAL AND SOCIALIST, CAN MEET THE CRISIS.

FRIEDRICH, CARL J. LAW AND POLITICS: CONSTITUTIONAL REFORM AND TREATY CHANGE. AN CATED SUAREZ 12,17-35 1972.

THE AUTHOR EXAMINES THE RELATIONSHIP BETWEEN LAW AND POLITICS, CONCLUDING THAT A RADICAL SEPARATION OF THE TWO IS UNTENABLE. HE CRITICIZES THE THEORY OF PURE LAW TO CLARIFY HIS PREMISE THAT LAW IS AND MUST BE CLOSELY LINKED TO POLITICS BECAUSE LAW SEEKS TO REALIZE JUSTICE, AND JUSTICE IS RELATED TO THE VALUES OF THE POLITICAL COMMUNITY. HE STRESSES THE IMPORTANCE OF THIS ISSUE FOR THE OLD RULE "PACTA SUNT SERVANDA", TO WHICH PROFESSOR KUNZ, WHO IS HERE BEING HONORED, CONTRIBUTED ORIGINAL WORK. THE CLAUSE "REBUS SIC STANTIBUS" LOSES MOST OF ITS SIGNIFICANCE IN A REVOLUTIONARY AGE. CONSTITUTIONAL REFORM AND TREATY CHANGE ARE THE ORDER OF THE DAY, HENCE IT COMES TO PASS THAT "...LAW IS THE PRIME POLITICAL ACT, AND IF IT IS GOOD POLITICS, IT ACHIEVES THE JUSTICE TOWARD WHICH IT IS ORIENTED...LAW AND POLITICS ARE THUS MUTUALLY INTERDEPENDENT".

FRIES, SYLVIA D. 'STAATSTHEORIE' AND THE NEW AMERICAN SCIENCE OF POLITICS. J HIST IDEAS 34,391-404 JL-S 73.

FRIESEN, JOHN W AND ORTEZA Y MIRANDA, EVELINA AND LU, HENRY C. PHILOSOPHY OF EDUCATION - A DESCRIPTION OF THE FIELD. PROC PHIL EDUC 28,197-221 1972.

THIS STUDY REPORTS ON THE RESULTS OF A QUESTIONNAIRE SUBMITTED TO MORE THAN 600 MEMBERS OF THE PHILOSOPHY OF EDUCATION SOCIETY. RESULTS INDICATE THAT THREE DOMINANT THEMES ARE OBVIOUS IN TEACHING AND WRITING IN THE FIELD: 1) ANALYTIC PHILOSOPHY AND EDUCATION (ORDINARY LANGUAGE ANALYSIS), 2) SURVEY OF WORLD VIEWS AND EDUCATION, E.G., IDEALISM, REALISM, ETC., 3) GENERALIST, FOUNDATIONAL APPROACHES AND EXISTENTIALISM. AN ANALYSIS OF THE RESULTS IS OFFERED IN TERMS OF THE IMPLICATIONS FOR PRACTICE AND IN TERMS OF DIRECTIONS FOR PHILOSOPHY OF EDUCATION.

FRIQUEGNON, MARIE-LOUISE. THE PARADOXES OF DETERMINISM. PHIL PHENOMENOL RES 33,112-116 S 72.

SOFT DETERMINISM, HARD DETERMINISM AND ANIMISTIC FATALISM ARE USUALLY RANKED IN DESCENDING ORDER OF CREDIBILITY. I ARGUE THAT THE CORRECT ORDER IS THE REVERSE. SOFT DETERMINISM IS SHOWN TO ENGENDER A CONTRADICTION, HARD DETERMINISM IS SHOWN TO BE UNACCEPTABLY IMPLAUSIBLE, AND ANIMISTIC FATALISM IS SHOWN TO REQUIRE SUPERNATURAL INDETERMINISM TO SUPPORT ITS CLAIMS ABOUT NATURAL FATALISM, AND THUS TO BE SELF-DEFEATING. THE FINAL CONCLUSION DRAWN IS THAT HUMANISTIC VOLUNTARISM IS THE ONLY PLAUSIBLE ALTERNATIVE.

FRONDIZI, RISIERI. VALOR, ESTRUCTURA Y SITUACION. DIANOIA 18,78-102 1972.

LA TESIS PRINCIPAL ES QUE EL VALOR ES EL RESULTADO DE UN RELACION ACTIVA ENTRE EL SUJETO QUE VALORA Y EL OBJETO VALORADO. LA RELACION CONSTITUYE UNA ESTRUCTURA (GESTALT) QUE SE DA EN UNA SITUACION CONCRETA DETERMINADA. EN LA PRIMERA PARTE DEL ARTICULO SE CRITICA AL OBJETIVISMO ABSOLUTISTA DE MAX SCHELER Y AL SUBJECTIVISMO DE R B PERRY, B RUSSELL Y A AYER.

FRYE, MARILYN. FORCE AND MEANING. J PHIL 70,281-294 24 MY 73.

FU, CHARLES WEI-HSUN. MORALITY OR BEYOND: THE NEO-CONFUCIAN CONFRONTATION WITH MAHAYANA BUDDIM . PHIL EAST WEST 23,375-396 JL 73.

IN HIS CRITICAL EXAMINATION OF THE MOST INTERESTING AND SIGNIFICANT CASE, AS THE TITLE SHOWS, OF IDEOLOGICAL 'LOVE AND HATE' IN THE WHOLE HISTORY OF CHINESE PHILOSOPHY AND RELIGION, THE AUTHOR FIRST POINTS OUT THE MAHAYANA INFLUENCES ON THE FORMATION OF NEO-CONFUCIAN PHILOSOPHY. HE THEN SHOWS THE NEO-CONFUCIAN VEHEMENT ATTACKS UPON MAHAYANA BUDDHISM, BASED ON THE THREE CONFUCIAN PRINCIPLES INSEPARABLE AND COMPLEMENTARY TO ONE ANOTHER. AFTER A PHILOSOPHICAL CLARIFICATION OF MAHAYANA THOUGHT AGAINST THE NEO-CONFUCIAN ATTACKS, HE CONCLUDES THAT, DESPITE THEIR LACK OF UNDERSTANDING BUDDHISM IN TERMS OF THE MIDDLE WAY, THE NEO-CONFUCIANISTS' ETHICO-SOCIAL CRITICISM IS VERY HARD-HITTING AND REQUIRES A MATURE PHILOSOPHICAL REFLECTION ON THE PART OF MAHAYANA BUDDHISTS THEMSELVES.

FUJINAWA, CHIGUSA. DIE MALEREI DER DEUTSCHEN ROMANTIK (IN JAPANESE). BIGAKU 24,60-72 JE 73.

ICH FINDE IN DER DEUTSCHEN ROMANTISCHEN MALEREI ZWEI RICHTUNGEN. EINE WAR DIE RUNGES UND FRIEDRICHS, EINE WAR DIE DER NAZARENER. UM DEN MENSCHEN, DER NICHT MEHR NACH ARKADIEN ZURUECK KANN, AUCH ELYSIUM ZU FUEHREN WIE SCHILLER SAGTE, VERSUCHTE RUNGE MIT DEM BLICK AUF DAS HOECHSTMOEGLICHE, DIE EINHEIT VON NATUR UND KREATUR ZU VERANSCHAULICHEN, FRIEDRICH, DIE NATUR SELBST ALS GOTTES SPRACHE ZU

MALEN. DIE NAZARENER DACHTEN, DASS NUR DER CHRISTLICHE GEIST WAHRHAFT REINE KUNST HERVORBRINGEN KOENNE, WIE F SCHLEGEL SAGTE, UND ARBEITETEN IN RUECKBESINNUNG AUF DIE FRUEHE ITALIENISCHE UND DEUTSCHE IM KLOSTER SAINT ISIDORO IN ROM. SO TRUG DIE DEUTSCHE ROMANTIK AUCH IM GEBIET DER MALEREI GEISTIGE FRUECHTE; DIES KANN MAN BEISPIELSWEISE BEI DEN LINIEN UND FARBEN FESTSTELLEN. DIE DEUTSCHE ROMANTIK WAR NICHT SO REALISTISCH WIE DIE FRANZOESISCHE, SONDERN IDEALISTISCH. SIE FAND DANN DIE IHR EIGENE FANTASTISCHE SCHOENHEIT ALS GEGENSATZ ZU DER KLAREN GRIECHISCHEN SCHOENHEIT.

FUJITA, KAZUYOSHI. ON THE PRINCIPLE OF POIESIS IN THE PHILOSOPHY OF PLATO AND ARISTOTLE (TITLE EDITED) (IN JAPANESE). BIGAKU 23,44 D 72.

THE PURPOSE IS TO STUDY THE RELATION BETWEEN PLATO'S ORTHOTES (CORRECTNESS OF REPRESENTATION) AND ARISTOTLE'S EIKOS (PROVABILITY) AS PRINCIPLES OF CREATION OF POETRY. IN PLATO'S PHILOSOPHY POETRY IS ONLY ONE STEP ON THE WAY TO THE IDEA OF BEAUTY, AND, THEREFORE, TO KALOS (TO BE SUCCESSFUL) OF POETRY DEPENDS ON ORTHOTES WHICH IS DEEPLY CONCERNED WITH ALETHEIA (TRUTH). ON THE OTHER HAND, ARISTOTLE INTRODUCES EIKOS INSTEAD OF ORTHOTES IN HIS POETICS. THIS PRINCIPLE OF EIKOS IS, CONTRARY TO ORTHOTES, RELATIVELY FREE FROM ALETHEIA.

FUJIWARA, REIKO. DIE PROBLEME DES FORMRHYTHMUS UND DER TEILWIEDERHOLUNG IN DER MUSIK (IN JAPANESE). BIGAKU 23,53 D 72.

SOLCHE WIEDERHOLUNGEN, DIE IN DER KLASSISCHEN INSTRUMENTALMUSIK HAT MAN ZU ALLEN ZEITEN ALS "AD LIBITUM" AUFGEFASST, SIND VON GROSSER BEDEUTUNG ALS DIE ZEITLICHEN FORMELEMENTE UND FOERDERN DIE ORGANISCHE ENTWICKLUNG DER FORMDYNAMIK. DIE WIEDERHOLUNGEN HABEN SELBSTVERSTAENDLICH VIELE VERSCHIEDENE ARTEN, SPIELEN ABER EINE GEMEINSCHAFTLICHE DYNAMISCHE ROLLE, IM SINNE DES "RELATIVITAETSPRINZIPS IN DEN MUSIKALISCHEN FORMEN" (A LORENZ) ODER DER "GESTALTQUALITAET" (C V EHRENFELS). DIE MUSIKALISCHE FORM BEDEUTET EINE ART POTENZIERUNG DES ZEITLICH EMPFUNDENEN RHYTHMUS INS GEISTIGE. DIESER RHYTHMUS, DER SICH IM SPIEL DER METRISCHEN HEBUNGEN UND SENKUNGEN MANIFESTIERT, DURCHPULST ALLE MUSIKALISCHEN FORMGEBILDE, VOM KLEINSTEN BIS ZUM GROESSTEN. (EDITED).

FURLONG, E J. PHILOSOPHY IN TRINITY COLLEGE 1866-. HERMATHENA 98-110 SUM 73.

THE ARTICLE "PHILOSOPHY IN TRINITY COLLEGE 1866-" REFERS IN PARTICULAR TO THE WORK OF THE 'IRISH SCHOOL' (RENE WELLEK'S PHRASE) OF KANTIAN PHILOSOPHERS (CIRCA 1860-1930) OF WHOM MAHAFFY AND ABBOTT WERE THE CHIEF. KANT GAVE WAY TO HEGEL WHOSE PHILOSOPHY WAS BRILLIANTLY EXPOUNDED BY H S MACRAN, 1901-37. IT IS LIKELY THAT MACRAN EXPOSED HEGEL IN CONSEQUENCE OF THE DOGMATIC TEACHING OF A MAN, ACTIVE IN POLITICS AS WELL AS IN PHILOSOPHY, THOMAS MAGUIRE, PROFESSOR WHILE MACRAN WAS A STUDENT, AND FOR WHOM THE TWO GREAT PHILOSOPHERS WERE PLATO AND HEGEL. THE HEGELIAN PHILOSOPHICAL INTEREST IN THE COLLEGE WAS LATER LARGELY REPLACED BY THAT OF BERKELEY.

FURLONG, E J. THE BERKELEY WINDOW IN TRINITY COLLEGE. HERMATHENA 70-87 WINT 72.

THE ARTICLE HAS A SUB-TITLE 'WITH AN ACCOUNT OF BERKELEIAN STUDIES IN THE COLLEGE 1830-1900'. IT SHOWS THAT BERKELEY'S STATURE AS A PHILOSOPHER WAS WELL RECOGNISED IN HIS COLLEGE DURING THE PERIOD: IN PARTICULAR TWO ARTICLES (1836) BY THE FIRST PHILOSOPHY PROFESSOR, W ARCHER BUTLER, REMARKABLY ANTICIPATE MODERN INTERPRETATIONS OF BERKELEY, E.G., HIS DEBT TO MALEBRANCHE IS STRESSED, THE PHRASE 'THE REVERIES OF BERKELEY CONCERNING THE NON-EXISTENCE OF THE MATERIAL WORLD' IS REPUDIATED, AND BUTLER ALSO NOTES THAT BERKELEY HAD LARGELY ANTICIPATED HUME'S ACCOUNT OF NECESSARY CONNECTION 'IN A

WORK PUBLISHED A YEAR BEFORE HUME WAS BORN'.

FUSS, PETER. HANNAH ARENDT'S CONCEPTION OF POLITICAL COMMUNITY. IDEAL STUD 3,252-265 S 73.

I SEEK TO CLARIFY AND INTERRELATE SEVERAL OF THE MOST DIFFICULT CONCEPTS IN "THE HUMAN CONDITION." I WORK ON THE DISTINCTIVE MEANINGS OF 'ACTION' AND 'SPEECH', AND WHY THE FORMER IS SO SHARPLY DISTINGUISHED FROM WORK AND LABOR; HER RE-EXAMINATION OF THE CONCEPT OF POLITICS BY REFERENCE TO THE PERICLEAN POLIS--WHY FROM ITS PERSPECTIVE MOST OF SUBSEQUENT POLITICALTHOUGHT AND ACTIVITY SEEMS LIKE AN ESCAPE FROM THE CONDITIONS OF POLITICS; THE ATTRACTIVENESS OF SUCH AN ESCAPE IN VIEW OF THE FRUSTRATIONS ATTENDANT UPON POLITICAL ACTIVITY UNDER CUSTOMARY SOCIAL ARRANGEMENTS; THE INCOMPATIBILITY OF POLITICAL FREEDOM AND SOVEREIGNTY; AND THE POSSIBILITY THAT THE PERPLEXITIES BESETTING THE MEANS-ENDS RELATIONSHIP IN POLITICAL THOUGHT RESTS ON A CATEGORY MISTAKE, NAMELY, THE IMPORTATION OF A CONCEPTUAL STRUCTURE APPROPRIATE TO FABRICATING OR MAKING INTO A DOMAIN OF HUMAN SELF-DISCLOSURE IN WHICH ITS PERTINENCE IS HIGHLY DUBIOUS.

GAAL, GEORGES. L'ESTHETIQUE-LOGIQUE ET LE PROBLEME DE LA RECONNAISSANCE DES FORMES. STUD INT FILOSOF 4,67-76 AUTUMN 72.

GABBAY, D AND MORAVCSIK, J M. SAMENESS AND INDIVIDUATION. J PHIL 70,513-526 20 S 73.

GABBAY, DOV M. DECIDABILITY OF SOME INTUITIONISTIC PREDICATE THEORIES. J SYM LOG 37,579-587 S 72.

GABBAY, DOV M. THE UNDECIDABILITY OF INTUITIONISTIC THEORIES OF ALGEBRAICALLY CLOSED FIELDS AND REAL CLOSED FIELDS. J SYM LOG 38,86-91 MR 73.

GABBAY, DOV. APPLICATIONS OF SCOTT'S NOTION OF CONSEQUENCE TO THE STUDY OF GENERAL BINARY INTENSIONAL CONNECTIVES AND ENTAILMENT. J PHIL LOG 2,340-351 JL 73.

GABBY, DOV M. A GENERAL THEORY OF THE CONDITIONAL IN TERMS OF A TERNARY OPERATOR. THEORIA 38,97-104 1972.

GADAMER, HANS-GEORG. HEIDEGGER ET LE LANGAGE DE LA METAPHYSIQUE. ARCH PHIL 36,3-13 JA-MR 73.

HEIDEGGER PREND SES DISTANCES PAR RAPPORT A HEGEL MAIS EN UN DOUBLE SENS QUE MECONNAIT LA CRITIQUE HABITUELLE ADRESSEE A HEIDEGGER ET QUI TIENT ETROITEMENT A CE QUE 'SEIN UND ZEIT' S'ELOIGNE DE LA COMPREHENSION TRANSCENDANTALE DE SOI. QUE 'ETRE' SOIT 'ESSENCE' EN UN SENS TOUT DIFFERENT DE LA LOGIQUE HEGELIENNE ON LE CONSTATE DANS LA PREPARATION ET DANS L'ACCOMPLISSEMENT DU 'TOURNANT' (KEHRE). MAIS ALORS LE PROBLEME SE POSE DE SAVOIR CE QU'EST L'ETRE DU VIVANT ET POURQUOI LE LANGAGE, MEME LORSQU'IL EST CELUI DE LA METAPHYSIQUE, NE PEUT PAS OUBLIER LA QUESTION DE L'ETRE (ET DU NEANT).

GADAMER, HANS-GEORG. THE CONTINUITY OF HISTORY AND THE EXISTENTIAL MOMENT. PHIL TODAY 16,230-240 FALL 72.

GAERDENFORS, PETER. ON THE EXTENSIONS OF S5. NOTRE DAME J FORM LOG 14,277-280 AP 73.

IT IS SHOWN THAT ANY FORMULA CONTAINING ONLY ONE PROPOSITIONAL VARIABLE, IF ADDED TO S5, WILL YIELD AN INCONSISTENCY OR MAKE THE SYSTEM COLLAPSE INTO PROPOSITIONAL CALCULUS. SIMPLE AXIOMS FOR THE EXTENSIONS OF S5 ARE GIVEN. THESE AXIOMS CORRESPOND, IN A KRIPKE-TYPE SEMANTICS TO THE DEMAND THAT THE NUMBER OF WORLDS IS A FIXED FINITE NUMBER.

GAGNON, CLAUDE. DEUX CONTRESENS DANS LA TRADUCTION FRANCAISE DE L'ISAGOGE. REV PHIL LOUVAIN 71,205-209 MY 73.

CETTE ETUDE RELEVE DEUX MEPRISES COMMISES PAR J TRICOT DANS LA TRADUCTION DE "L'ISAGOGE" DE PORPHYRE. L'UNE CONCERNE UN PASSAGE TRAITANT DU GENRE ET DE LA DIFFERENCE, L'AUTRE CONCERNE LES ACCIDENTS INSEPARABLES. L'AUTEUR SE DEMANDE COMMENT DES CONTRESENS SONT POSSIBLES DANS LA TRANSMISSION D'UNE OEUVRE DE LOGIQUE. LA REPONSE EST A CHERCHER DANS LA POSITION DIFFERENTE QU'OCCUPENT PAR RAPPORT AU TEXTE LE TRADUCTEUR D'UNE PART, LE PEDAGOGUE D'AUTRE PART.

GALE, RICHARD M. O'CONNOR ON THE IDENTITY OF INDISCERNIBLES. PHIL STUD 24,412-415 N 73.

GALEAZZI, UMBERTO. KANT, LA METAFISICA E LO SCIENTISMO. RIV FILOSOF NEO-SCOLAS 65,119-150 JA-MR 73.

GALINDO RODRIGO, JOSE A. REFLEXIONES SOBRE LA DOCTRINA AGUSTINIANA ACERCA DE LA VOLUNTAD. AUGUSTINUS 17,337-355 O-D 72.

EL ARTICULO ES UN DESARROLLO DE ALGUNAS IDEAS DE S. AGUSTIN SOBRE LA VOLUNTAD. SE TRATA DE PROBAR LO SIGUIENTE: A) QUE LA VOLUNTAD ESTA MAS PROXIMA AL "YO" QUE NINGUN OTRO ELEMENTO DEL SER DEL HOMBRE. SE APOYA EN EL ORDEN DE CRECIENTE INMANENCIA CARACTERISTICO DE LA ACTIVIDAD HUMANA. B)LA PREEMINENCIA DE LA VOLUNTAD EN EL AMBITO PSICOLOGICO. EL ACTO VOLITIVO ASUME VITALMENTE TODOS LOS ACTOS HUMANOS. C)QUE LA VALORACION SUSCITADA POR LA ACTIVIDAD DE LA VOLUNTAD ES LA MAS HONDA Y DECISIVA. LA VOLUNTAD DA SU ORIENTACION DEFINITIVA A LA PERSONA HUMANA. 'CONCLUSION': LA VOLUNTAD HA DE SER OBJETO PREFERENTE DE LA FORMACION HUMANA; LO MISMO SE HA DE HACER CON TODOS LOS ELEMENTOS QUE LA CONDICIONAN. ASI SE OBTENDRA LA FORMACION INTEGRAL DEL HOMBRE.

GALLANT, THOMAS F. DEWEY, SOCIAL RECONSTRUCTION, AND INSTITUTIONAL NEUTRALITY. EDUC THEORY 22,427-433 FALL 72.

THE ATTEMPT TO USE EDUCATIONAL INSTITUTIONS TO CHANGE THE FABRIC OF OUR SOCIETY IS A RECURRING THEME IN AMERICAN EDUCATION. THE AUTHOR EXAMINES THE PARALLELS BETWEEN SOCIAL RECONSTRUCTIONISM OF THE 1930'S AND -40'S AND CURRENT PRESSURES ON HIGHER EDUCATION TO REJECT THE CONCEPT OF INSTITUTIONAL NEUTRALITY. 'IDEOLOGICAL' POLITICALIZATION, UNLIKE A NECESSARY 'LEGAL' AND 'CULTURAL' POLITICALIZATION, IS VIEWED AS INIMICAL TO THE IDEA OF GROWTH SO STRONGLY ADVOCATED BY JOHN DEWEY.

GALLIE, R D. ON A SPECIAL STIPULATION OF FREGE. MIND 82,445-448 JL 73.

FREGE HOLDS IN 'ON SENSE AND REFERENCE' THAT THE SENSE OF A SIGN E G 'KEPLER DIED IN MISERY' CONTAINS THE MODE OF PRESENTATION OF THAT DESIGNATED BY IT. E G A TRUTH-VALUE. A SENTENCE WHOSE SUBJECT DOES NOT DESIGNATE ANY ONE THING, E G 'THE PRESENT KING OF FRANCE IS BALD,' WHILE RETAINING ITS SENSE, HAS NO REFERENCE UNLESS ONE IS PROVIDED BY STIPULATION FOR ITS SUBJECTS. THE PAPER ARGUES THAT WHATEVER NOW CONTAINS THE MODE OF PRESENTATION OF THE SENTENCE'S NEW FOUND REFERENCE IT IS 'NOT' THE SENSE OF THE SENTENCE WE STARTED WITH.

GALLO, JORGE IVAN HUEBNER. LA IGUALDAD DESDE EL PUNTO DE VISTA FILOSOFICO, POLITICO, JURIDICO Y SOCIAL. AN CATED SUAREZ 12,115-130 1972.

GALTUNG, JOHNA. EMPIRICISM, CRITICISM, CONSTRUCTIVISM. SYNTHESE 24,343-372 S-O 72.

GALVAN, S. DIFFICOLTA DI UNA SEMANTICA PURAMENTE ESTENSIONALE DEI SISTEMI FORMALI. RIV FILOSOF NEO-SCHOLAS 64,213-238 AP-JE 72.

L'ARTICOLO ANALIZZA LE TESI DI QUINE E CARNAP SULLA DISTINZIONE ANALITICO-SINTETICO. VIENE PROPOSTO DI CONTRO AL LORO COMUNE PRAGMATISMO L'ACCETTAZIONE DELLA PORTATA ONTOLOGICA DELLE INTENSIONI, OSSIA, A) IRRIDUCIBILITA DELLE INTENSIONI ALLE ESTENSIONI, B) SENSATEZZA DEL PARLARE INTORNO AL NESSO DI IMPLICAZIONE TRA ATTRIBUTI SENZA RIFERIMENTO A CLASSI DI INDIVIDUI. DI QUI UN ASSERTO ANALITICO RISULTA ADEGUATAMENTE CARATTERIZZATO DALLA IMPLICAZIONE NECESSARIA TRA LE INTENSIONI ESPRESSE DAI TERMINI PRESENTI IN ESSO.

GALVIN, FRED AND PRIKRY, KAREL. BOREL SETS AND RAMSEY'S THEOREM. J SYM LOG 38,193-198 JE 73.

IT IS PROVED THAT IF A IS A BOREL SET OF INFINITE SETS OF NATURAL NUMBERS THEN THERE IS AN INFINITE SET OF NATURAL NUMBERS M SUCH THAT EITHER EVERY INFINITE SUBSET OF M BELONGS TO A OR NO INFINITE SUBSET OF M BELONGS TO A. THIS GENERALIZES RAMSEY'S THEOREM.

GAMA, JOSE. EVOLUCAO FILOSOFICA DE B RUSSELL. REV PORT FILOSOF 28,373-396 O-D 72.

GANDHI, RAMCHANDRA. A FALSE LEAD IN THE PHILOSOPHY OF LANGUAGE. PHIL STUD 24,38-44 JA 73.

IN THE ABOVE ARTICLE I HAVE SOUGHT TO CRITICIZE 'INSTITUTIONAL' THEORIES OF HUMAN LINGUISTIC COMMUNICATION, SUCH AS PROFESSOR JOHN SEARLE'S THEORY, CHIEFLY ON THE GROUND THAT SUCH THEORIES REST UPON A FALSE ANALOGY BETWEEN LANGUAGE AND SUCH 'INSTITUTIONAL' ACTIVITIES AS GAMES, RITUAL AND CEREMONIAL MODES OF ACTIVITY, ETC. THIS ANALOGY IS FALSE BECAUSE ALL THE LATTER FORMS OF ACTIVITY PRESUPPOSE THE POSSIBILITY OF HUMAN COMMUNICATION. I HAVE DETECTED CIRCULARITIES IN PROFESSOR SEARLE'S ANALYSIS OF VARIOUS SPEECH ACTS, SUCH AS THOSE OF PROMISE-MAKING, ASSERTING, ETC.

GARCIA, MARIO. TEIXEIRA DE PASCOAES. REV PORT FILOSOF 29,113-122 AP-JE 73.

TRATA-SE DE UMA BREVE SINTESE INTERPRETATIVA DAQUILO QUE O AUTOR CONSIDERA ESSENCIAL NA VIDA E NA OBRA DO POETA-FILOSOFO PORTUGUES TEIXEIRA DE PASCOAES, POR OCASIAO DO VIGESIMO ANIVERSARIO DA SUA MORTE, OCORRIDA A 14 DE DEZEMBRO DE 1952, E COMO INTRODUCAO AOS DOIS INEDITOS QUE A SEGUIR SE PUBLICAM: "DA SAUDADE" E "A VELHICE DO POETA". ACOMPANHA ESTA NOTA INTRODUTORIA UMA BIBLIOGRAFIA DE E SOBRE PASCOAES, COM A INDICACAO DAS PRINCIPAIS TRADUCOES E ESCRITOS AINDA INEDITOS.

GARDET, L. POESIE ET EXPERIENCE DU SOI. REV THOMISTE 75,560-587 O-D 72.

CET ARTICLE ETUDIE LES RENCONTRES ET POINTS DE TANGENCE ENTRE L'EXPERIENCE MYSTIQUE DU SOI PAR VOIE D'INTERIORITE IMMANENTE--EXEMPLES TYPES: YOGA ET ZEN-ET L'EXPERIENCE ET L'INTUITION POETIQUES EN CERTAINES GRANDES OEUVRES D'OCCIDENT. LES PRINCIPAUX POETES INTERROGES SONT BLAKE, COLERIDGE, NOVALIS, HOELDERLIN, RIMBAUD. DEUX 'ANNEXES' TRAITENT L'UNE DE HOPKINS, L'AUTRE DE POEMES QUI SE REFERENT A UNE EXPERIENCE MYSTIQUE DES PROFONDEURS DE DIEU PAR VOIE DE GRACE ET UNION INTENTIONNELLE D'AMOUR.

GARDIES, JEAN-LOUIS. LA STRUCTURE DE L'IDEE DE "NATURE" COMME OBSTACLE A L'ADMISSIBILITE DE LA NOTION DE "DROIT NATUREL". AN CATED SUAREZ 12,63-81 1972.

ADMETTRE UNE CERTAINE IDEE DU "DROIT NATUREL", C'EST ACCEPTER QU'ON PUISSE DEDUIRE DE CE QUI EST CERTAINES REGLES DU DEVOIR-ETRE. UNE TELLE DEDUCTION EST DEPUIS HUME DENONCEE COMME UN ABUS. CETTE APPARENCE D'ABUS NOUS PARAIT LIEE AU SYSTEME DE REFERENCES A L'INTERIEUR DUQUEL ON EN JUGE, A SAVOIR A LA STRUCTURE MEME DE L'IDEE DE "NATURE", TELLE QU'ELLE S'EST ELABOREE EN DEUX ETAPES, QUE L'ARTICLE SE PROPOSE DE RETRACER, LA SECONDE DE CES ETAPES ETANT LIEE A LA CONSTITUTION DE LA LOGIQUE CONTEMPORAINE.

GARDNER, HOWARD. STRUCTURE AND DEVELOPMENT. HUMAN CONTEXT 5,50-67 SPR 73.

THE THEORIES OF CLAUDE LEVI-STRAUSS AND JEAN PIAGET ARE SUMMARIZED AND CRITICALLY REVIEWED IN AN EFFORT TO BRING OUT THE PRINCIPAL FEATURES OF THE GENETIC AND AGENETIC APPROACHES IN STRUCTURALISM. DIFFERENCES BETWEEN THESE RESEARCHERS IN METHODS OF DATA ANALYSIS. THE STATUS ATTRIBUTED TO LINGUISTIC COMPETENCE, AND THE PREFERRED UNITS OF ANALYSIS ARE DESCRIBED. COMMON SOURCES OF STRUCTUALISM IN SAUSSUREAN LINGUISTICS ARE DESCRIBED; THE STRUCTURAL-DEVELOPMENTAL APPROACH PIONEERED BY ROMAN JAKOBSON IN HIS 1941 STUDY OF CHILD LANGUAGE IS PROPOSED AS A MEANS FOR RECONCILING METHODOLOGICAL DIFFERENCES IN THE TWO VARIETIES OF STRUCTURALISM.

GARFUNKEL, SOLOMON AND SHANK, HERBERT. ON THE UNDECIDABILITY OF FINITE PLANAR CUBIC GRAPHS. J SYM LOG 37,595-597 S 72.

GARRETT, ROLAND. DEWEY'S STRUGGLE WITH THE INEFFABLE. TRANS PEIRCE SOC 9,95-109 SPR 73.

THIS ESSAY IS A PRESENTATION AND ANALYSIS OF APPARENT INCONSISTENCIES IN DEWEY'S NOTION OF QUALITY. DEWEY MAINTAINS THAT QUALITIES DO NOT PARTICIPATE IN CAUSAL SEQUENCES, ARE NOT ELEMENTS IN RELATIONAL WHOLES, ARE UNIQUE, AND ARE UNKNOWABLE; BUT HE ALSO SAYS OR IMPLIES THE OPPOSITE. THE ESSAY EXPLORES DIFFERENT INTERPRETATIONS OF THE DEWEY TEXTS THAT MIGHT PROVIDE A CONSISTENT THEORY AND SUGGESTS THAT THE SURFACE INCONSISTENCY IS A RESULT OF THE VERY ATTEMPT TO RECOGNIZE IN METAPHYSICS THE EXISTENCE OF UNRELATED AND UNKNOWABLE ENTITIES.

GARRIDO, M. LA LOGICA DEL MUNDO. TEOREMA MONO,139-152 1972.

GARRIDO, M. LA LOGICA MATEMATICA EN ESPANA (1960-1970). TEOREMA 119-132 JE 72.

GARRONI, EMILIO. LANGAGE VERBAL ET ELEMENTS NON-VERBAUX DANS LE MESSAGE FILMICO-TELEVISUEL. REV ESTH 26,111-127 AP-D 73.

L'AUTEUR ANALYSE EIKHENBAUM, VIGOTSKY ET LE CERCLE DE PRAGUE POUR ESSAYER DE DEMONTRER QUE LE 'LANGAGE FILMIQUE (ET TELEVISUEL)' EST STRUCTURELLEMENT ANALOGUE AU SOI-DISANT 'LANGAGE INTERNE' ('LANGAGE VERBAL IMPLICITE', OU 'PENSEE-LANGAGE', SELON VIGOTSKY). ENSUITE L'AUTEUR POSE LE PROBLEMEDE LA POSSIBILITE D'UN 'CONTROLE CRITIQUE', DE LA PART DU DESTINATAIRE, SUR LE DISCOURS INTERNE SUPPOSE PAR LE MESSAGE FILMICO-TELEVISUEL ET CONTROLE EN PREMIERE INSTANCE PAR L'EMETTEUR.

GARSIDE, BRUCE. LANGUAGE AND THE INTERPRETATION OF MYSTICAL EXPERIENCE. INT J PHIL RELIG 3,93-102 SUM 72.

GARSON, J W. TWO NEW INTERPRETATIONS OF MODALITY. LOG ANAL 15,443-458 S-D 72.

KRIPKE SEMANTICS FOR MODAL LOGICS IS WELL KNOWN. THIS ARTICLE PRESENTS TWO ALTERNATIVE SEMANTICS FOR MODAL LOGIC. THE FIRST INTRODUCES A SET F OF UNARY FUNCTIONS ON THE SET OF POSSIBLE WORLDS, WHERE KRIPKE INTRODUCES A BINARY RELATION R. THE TRUTH CONDITION FOR NECESSITY ON THE FIRST SEMANTICS IS: NA IS TRUE IN WORLD D IFF A IS TRUE IN F(D), FOR ALL F IN F. IF NO CONDITIONS ARE PLACED ON F, THE AXIOMATIC SYSTEM CORRESPONDING TO THIS SEMANTICS IS D. MODAL AXIOMS CORRESPOND TO CONDITIONS ON F AS FOLLOWS: M, F CONTAINS THE IDENTITY FUNCTION; 4, F IS CLOSED UNDER COMPOSITION OF FUNCTIONS; B, F CONTAINS INVERSE FUNCTIONS. THE SECOND INTERPRETATION INTRODUCES A BINARY OPERATION O, WHERE KRIPKE INTRODUCES R. THE TRUTH CONDITION FOR NECESSITY READS: NA IS TRUE IN D IFF A IS TRUE IN DOE, FOR ALL POSSIBLE WORLDS E. AGAIN D CORRESPONDS TO THIS SEMANTICS WHEN NO CONDITIONS ON O ARE MADE. MODAL SYSTEMS CORRESPOND TO CONDITIONS ON O AS FOLLOWS: M, O HAS AN IDENTITY ELEMENT; S4, O IS A SEMI-GROUP; S5, O IS A GROUP. THESE RESULTS ARE PROVEN BY DEMONSTRATING INTERESTING RELATIONSHIPS BETWEEN KRIPKE'S SEMANTICS AND THE OTHER TWO. CONNECTIONS WITH TOPOLOGICAL LOGIC ARE DRAWN.

GARSON, JAMES W. INDEFINITE TOPOLOGICAL LOGIC. J PHIL LOG 2,102-117 JA 73.

TOPOLOGICAL LOGICS ARE SYSTEMS WHICH INTRODUCE AN INDEXED OPERATOR 'T' INTO PROPOSITIONAL LOGIC, SO THAT 'TXA' IS READ 'A IS THE CASE AS OF X'. THIS ARTICLE EXAMINES THE CASE WHERE THE INDEX 'X' REPRESENTS SUCH INDEFINITE EXPRESSIONS AS '40 YEARS AGO' AND '40 FEET AHEAD', WHOSE DENOTATA DEPEND ON THE CONTEXT OF THEIR USE. SEVERAL SEMANTICAL APPROACHES ARE PRESENTED, AND DIFFERENCES BETWEEN THEM DISCUSSED. AXIOMATIC SYSTEMS ARE DEVELOPED, AND COMPLETENESS PROOFS PROVIDED FOR ALL BUT ONE OF THE SEMANTICS.

GARSON, JAMES W. THE COMPLETENESS OF AN INTENSIONAL LOGIC: DEFINITE TOPOLOGICAL LOGIC. NOTRE DAME J FORM LOG 14,175-184 AP 73.

TOPOLOGICAL LOGICS ARE SYSTEMS WHICH ADD AN INDEXED OPERATOR 'TX' TO PROPOSITIONAL LOGIC. 'TXA' READS 'A IS THE CASE AT X'. QUANTIFICATION IS INTRODUCED OVER THE INDICES. THE INDEX 'X' MAY REPRESENT DEFINITE EXPRESSIONS SUCH AS DATES, PLACES, AND COORDINATES; OR INDEFINITE EXPRESSIONS SUCH AS 'NOW', 'HERE', AND 'FORTY YEARS AGO'. A SEMANTICS IS DEVELOPED FOR THE CASE OF DEFINITE INDICES. AN AXIOMATIC FORMULATION OF THIS SEMANTICS IS PRESENTED, AND PROVEN TO BE SOUND AND COMPLETE.

GASKIN, J C A. DISCLOSURES. RELIG STUD 9,131-141 JE 73.

DR. IAN RAMSEY APPEALED TO WHAT HE CALLED "DISCLOSURE SITUATIONS" IN MANY OF HIS ATTEMPTS TO FIND REFERENCE AND MEANING FOR RELIGIOUS LANGUAGE. THIS ARTICLE ARGUES THAT THE NOTION OF A DISCLOSURE IS HOPELESSLY VAGUE. THE VAGUENESS FACILITATES CONFUSION BETWEEN SCIENTIFIC INSIGHTS, POETIC PENETRATIONS, SELF RECOGNITIONS, PHILOSOPHICAL INTUITIONS AND RELIGIOUS DISCLOSURES. FURTHERMORE IT IS A MISTAKE TO SPEAK GLIBLY OF "WHAT THE DISCLOSURE DISCLOSES" SINCE THERE IS NO WAY TO DISTINGUISH BETWEEN DISCLOSURES WHICH DISCLOSE (IF ANY) AND THOSE WHICH ARE CULTURE CONDITIONED FLIGHTS OF FANCY.

GASNAULT, PIERRE. UNE LETTRE AUTOGRAPHE DE JEAN THENAUD. VIVARIUM 10,103-106 N 72.

"UNE LETTRE AUTOGRAPHE SIGNEE DE JEAN THENAUD", CONSERVEE AUX FF. 35-36 DU MANUSCRIT COLLECTION MOREAU 774 DE LA BIBLIOTHEQUE NATIONALE DE PARIS, EST PUBLIEE ICI POUR LA PREMIERE FOIS. DANS CETTE LETTRE ADRESSEE A L'AMIRAL PHILIPPE CHABOT ET DATABLE DU 1

AOUT 1533, THENAUD FAIT ALLUSION A DEUX DE SES OEUVRES (HOROSCOPE POUR LA NAISSANCE D'UN DES ENFANTS DE PHILIPPE CHABOT, HOROSCOPE POUR LA QUARANTIEME ANNEE DE L'AGE DU ROI FRANCOIS I) QUI NE SEMBLENT PAS ETRE PARVENUES JUSQU'A NOUS OU QUI, DU MOINS, SONT RESTEES INEDITES.

GASTWIRTH, PAUL. CONCEPTS OF GOD. RELIG STUD 8,147-152 JE 72.

THE AUTHOR SHOWS MATHEMATICALLY THAT THERE ARE OVER SIXTEEN THOUSAND LOGICALLY POSSIBLE GOD-CONCEPTS. HE CONTENDS THAT SINCE THESE GOD-CONCEPTS ARE MUTUALLY INCOMPATIBLE, IT IS IMPOSSIBLE TO ARRIVE AT A UNIVERSALLY ACCEPTABLE DEFINITION OF GOD; AND THAT TALK ABOUT GOD AMONG BOTH BELIEVERS AND UNBELIEVERS IS CONFUSED AND INCOHERENT UNLESS THE GOD-CONCEPT UNDER DISCUSSION IS UNIQUELY DEFINED.

GATTA, BRUNO. STORIA D'ITALIA. RIV STUD CROCE 9,373-377 JL-D 72.

GAUTHIER, DAVID P. BRANDT ON EGOISM. J PHIL 69,697-698 9 N 72.

GAUTHIER, YVON. COMMENTAIRES SUR LE TEXTE DE JOHN WOODS. DIALOGUE (CANADA) 12,61-63 MR 73.

L'AUTEUR PROPOSE QUELQUES MODIFICATIONS A LA "LOGIQUE DE LA FICTION" DE JOHN WOODS. S'INSPIRANT DE L"ADVICE ON MODAL LOGIC" DE DANA SCOTT, IL MONTRE QUE LA RELATION INTENTIONNELLE ENTRE UN ETRE REEL ET UN ETRE FICTIF, COMME L'ADMIRATION QU'A MA BELLEMERE POUR ARSENE LUPIN, PEUT AVOIR UNE TRADUCTION FORMELLE ADEQUATE DANS UN LANGAGE D'OPERATEURS OU D'INDICES OU ON SE DISPENSE DE L'OPERATEUR "DLIM" OU DU DICTUM DE L'AUTEUR.

GAVIN, EILEEN A. THE CASE FOR SELF-DETERMINATION. PHIL STUD (IRELAND) 21,40-55 1973.

GAYER, J. SYSTEMS THEORY: ONTOLOGICAL AND EPISTEMOLOGICAL OBJECT. SCIENTIA 107,609-616 1972.

GENERAL SYSTEMS THEORY IS NOT ONLY A DISCIPLINE THAT UNIFIES THE SCIENCES BUT ALSO A SOURCE OF IDEAS FOR FURTHER STUDIES. THE STUDY OF THE HIERARCHY OF SYSTEMS PROMPTS AN EXAMINATION OF THE POSITION OF CONCEPTS IN THE STRUCTURE OF HUMAN EXPERIENCE, THE FOUNDATIONS OF HUMAN KNOWLEDGE AND THE BIOLOGICAL RELATIVITY OF HUMAN CATEGORIES.

GEACH, P T. OMNIPOTENCE. PHILOSOPHY 48,7-20 JA 73.

WE MUST DISTINGUISH BETWEEN ALMIGHTINESS AND OMNIPOTENCE, THAT IS, BETWEEN POWER OVER EVERYTHING AND POWER TO DO EVERYTHING. ALMIGHTINESS IS AN INDISPENSABLE PART OF THE CHRISTIAN CONCEPT OF GOD. ON THE OTHER HAND, ALL ATTEMPTS TO GIVE A COHERENT SENSE TO THE STATEMENT "GOD CAN DO EVERYTHING" APPEAR TO INVOLVE FUNDAMENTAL LOGICAL DIFFICULTIES. SO FAR FROM BEING AN ESSENTIAL PART OF CHRISTIAN BELIEF, THE DOCTRINE THAT GOD CAN DO EVERYTHING WOULD BE INCOMPATIBLE WITH CHRISTIAN BELIEF, FOR CHRISTIAN FAITH REQUIRES THAT GOD HAS MADE CERTAIN PROMISES AND, HAVING MADE THEM, CANNOT ACT CONTRARY TO THEM.

GEDDES, LEONARD. ON THE INTRINSIC WRONGNESS OF KILLING INNOCENT PEOPLE. ANALYSIS 33,93-97 JA 73.

BY CONSIDERING CERTAIN EXAMPLES, THIS ARTICLE ATTEMPTS TO SHOW (A) THAT (CONTRARY TO JONATHAN BENNETT'S ARGUMENTS) THE PRINCIPLE, 'IT WOULD ALWAYS BE WRONG TO KILL AN INNOCENT PERSON, WHATEVER THE CONSEQUENCES OF NOT DOING SO' DOES NOT APPLY TO ALL CASES OF THE VOLUNTARY KILLING OF THE INNOCENT, PROVIDED THAT THIS PRINCIPLE PRESUPPOSES THE PRINCIPLE OF DOUBLE EFFECT, AND (B) THAT (CONTRARY TO G E M ANSCOMBE'S ASSUMPTIONS) THIS PRINCIPLE DOES NOT ENTAIL ANYTHING ABOUT WHAT IT IS IMPERMISSIBLE TO DO. THUS (A) THE

PRINCIPLE APPLIES ONLY TO INTENTIONALLY KILLING AN INNOCENT PERSON FOR ITS OWN SAKE OR AS A MEANS TO SOME END AND (B) DOING SOMETHING THAT IS ALWAYS WRONG COULD BE MORALLY JUSTIFIABLE, INCLUDING INTENTIONALLY KILLING AN INNOCENT PERSON.

GEELS, DONALD E. DONAGAN ON UNEXEMPLIFIED UNIVERSALS. MOD SCH 50,72-75 N 72.

GEELS, DONALD E. WOLTERSTORFF ON BERGMANN'S PRINCIPIUM INDIVIDUATIONIS. PHIL STUD 24,275-278 JL 73.

GEISLER, NORMAN L. THE MISSING PREMISE IN THE ONTOLOGICAL ARGUMENT. RELIG STUD 9,289-296 S 73.

IT APPEARS TO ME THAT MOST TRADITIONAL CRITICISM OF THE ONTOLOGICAL ARGUMENT MISSES THE MARK BECAUSE THE PROPONENTS IMPLY A PREMISE WHICH, IF TRUE, WOULD VALIDATE THEIR ARGUMENT ON PRECISELY THE POINT ATTACKED BY THE OPPONENTS. IN VIEW OF THIS POSSIBILITY, I PROPOSE THE FOLLOWING ANALYSIS: (1) STATE THE TRADITIONAL ONTOLOGICAL ARGUMENT WITHOUT THE IMPLIED PREMISE; (2) STATE THE TRADITIONAL CRITICISMS, SHOWING HOW THEY MISS THE MARK; (3) RESTATE THE ONTOLOGICAL ARGUMENT WITH THE IMPLIED PREMISE MADE CLEAR; (4) OFFER A DEFENCE OF THE IMPLIED PREMISE; (5) SHOW HOW THE ONTOLOGICAL ARGUMENT IS STILL INVALIDATED BY ANOTHER CRITICISM; (6) ARGUE THAT THE ONLY WAY TO AVOID THIS OTHER CRITICISM IS TO BORROW ANOTHER PREMISE FROM THE COSMOLOGICAL ARGUMENT, AND (7) THAT WHEN THESE PREMISES ARE BORROWED THE RESULT IS A VALID FORM OF THE COSMOLOGICAL ARGUMENT FOR THE EXISTENCE OF A NECESSARY BEING.

GELLNER, ERNEST. SCALE AND NATION. PHIL SOC SCI 3,1-17 MR 73.

THE ARTICLE IS CONCERNED WITH DEVELOPING AND DEFENDING THE SOCIOLOGICAL THEORY OF MODERN NATIONALISM, PREVIOUSLY PUBLISHED IN "THOUGHT AND CHANGE" (1965). IT CLAIMS TO IDENTIFY THE CHARACTERISTICS WHICH DISTINGUISH MODERN NATIONALISM FROM THE WIDER GENUS OF GROUP LOYALTY AS SUCH. IT ARGUES THAT THESE CHARACTERISTICS ARE THE CONSEQUENCE OF THE DISTINCTIVE TYPE OF DIVISION OF LABOUR WHICH IS FOUND IN INDUSTRIAL AND INDUSTRIALISING SOCIETIES.

GELVEN, MICHAEL. GUILT AND HUMAN MEANING. HUMANITAS 9,69-81 F 72.

GUILT IS FIRST IDENTIFIED AS AN ONTOLOGICAL DIMENSION OF HUMAN EXISTENCE; IT IS CONTRASTED WITH THE PSYCHOLOGICAL TERM. THE ESSENCE OF GUILT IS THAT IT PROVIDES ONE WITH NEGATIVITY IN ONE'S EXISTENCE; THIS IS IMPORTANT, FOR WITHOUT SUCH NEGATIVITY, THE RATIONALITY OF EXISTENCE IS IMPOSSIBLE. GUILT IS THUS SEEN AS PROVIDING THE ONTOLOGIST WITH THE VERY BASIS OF INQUIRING INTO MEANING. GUILT IS NOT ONLY NECESSARY FOR A RATIONAL INQUIRY INTO MEANING, BUT ALSO IS NECESSARY FOR HUMAN FREEDOM. THE ANALYSIS FOLLOWS HEIDEGGER'S ACCOUNT OF GUILT IN "BEING AND TIME" AND THE AUTHORS ANALYSIS IN "WINTER, FRIENDSHIP AND GUILT". AT THE END OF THE ARTICLE, GUILT IS PRAISED, THEREBY ILLUMINATING ITS MEANING.

GENDIN, SIDNEY. INSANITY AND CRIMINAL RESPONSIBILITY. AM PHIL QUART 10,99-110 AP 73.

I OFFER A DETAILED INTERPRETATION OF THE MCNAGHTEN RULES AND A SOMEWHAT SYMPATHETIC CRITIQUE OF THEIR CONTROVERSIAL ASPECTS. I TRY TO SHOW THAT OBJECTIONS TO THE RULES ARE USUALLY BASED ON MISUNDERSTANDINGS AS WELL AS ON FUNDAMENTAL DISAGREEMENTS WITH WHAT THE RULES PROPOSE. SO FAR, ALTERNATIVE TESTS OF INSANITY ARE INFERIOR TO THE MCNAGHTEN RULES. FINALLY, I SHOW THAT MANY PSYCHIATRISTS OBJECT TO THE MCNAGHTEN RULES NOT BECAUSE OF ANY DEMERITS OF THEM VIS-A-VIS OTHER RULES BUT SIMPLY BECAUSE THESE PSYCHIATRISTS HAVE A PHILOSOPHICAL THESIS THAT NO ONE IS EVER

RESPONSIBLE FOR ANYTHING HE EVER DOES. ACCORDINGLY, ANY CRITERION OF RESPONSIBILITY WILL BE OBJECTED TO BY THEM.

GENOVA, A C. MODERN CIVILIZATION AND SCIENTIFIC KNOWLEDGE. PHIL FORUM (DEKALB) 12,273-299 D 72.

A GENERAL DISCUSSION OF SCIENTIFIC KNOWLEDGE AND HUMAN CULTURE, RELATING SCIENCE, RATIONAL ACTIVITY AND HUMAN FREEDOM; AND AN EXTENDED ARGUMENT SHOWING THAT THE PRODUCTS OF SCIENCE AND TECHNOLOGY ARE ONLY USEFUL AS CONSTITUENTS IN THE EXERCISE OF FREEDOM. IN SHORT, RATHER THAN THE VALUE OF WHAT IS DONE BEING DERIVED FROM EXTERNAL PRODUCTS, IT IS THE OTHER WAY AROUND--ALL SUCH PRODUCTS DERIVE THEIR VALUE AND RATIONAL WARRANT FROM THEIR ROLE AS ELEMENTS CONDUCIVE TO FREEDOM AS A RATIONAL ACTIVITY.

GENOVA, A C. SEARLE'S USE OF 'OUGHT'. PHIL STUD 24,183-191 MY 73.

IF WE ASSUME, WITH SEARLE, HIS SPEECH ACT THEORY AS A FRAMEWORK, THEN (A) IF THE CONCLUSION OF HIS 'IF'--'OUGHT' DERIVATION IS INDEED EVALUATIVE (AS IS REQUIRED FOR ITS LEGITIMACY AS A COUNTER-EXAMPLE) THEN HIS SPEECH ACT THEORY PROVIDES NO SUFFICIENT REASON TO SUPPOSE THAT THE TAUTOLOGOUS QUASI-PREMISES ARE NON-EVALUATIVE; AND (B) IF, ON THE OTHER HAND, THESE TAUTOLOGOUS ASSUMPTIONS ARE INDEED NON-EVALUATIVE (SIMILARLY REQUIRED) THEN HIS THEORY PROVIDES NO BASIS FOR HIS CLAIM THAT THE CONCLUSION IS EVALUATIVE.

GENSLER, HARRY J. A SIMPLIFIED DECISION PROCEDURE FOR CATEGORICAL SYLLOGISMS. NOTRE DAME J FORM LOG 14,457-466 O 73.

THE ARTICLE PRESENTS THIS VERY SIMPLE 'STAR-TEST' FOR DETERMINING THE VALIDITY OF A CATEGORICAL SYLLOGISM: ASTERISK JUST THE DISTRIBUTED TERMS IN THE PREMISES AND THE UNDISTRIBUTED TERMS IN THE CONCLUSION; THEN THE SYLLOGISM IS VALID (ON THE MODERN INTERPRETATION) IF AND ONLY IF EVERY TERM IS ASTERISKED EXACTLY ONCE AND THERE IS EXACTLY ONE RIGHT HAND ASTERISK. A CORRESPONDING 'STAR-TEST' FOR THE ARISTOTELIAN INTERPRETATION IS GIVEN. THEN BOTH STAR-TESTS ARE SHOWN TO BE EQUIVALENT TO CORRESPONDING MORE TRADITIONAL SETS OF RULES GOVERNING THE VALIDITY OF SYLLOGISMS. A WAY IS SHOWN TO EXTEND THE STAR-TEST TO INCLUDE CHAIN ARGUMENTS USING ANY NUMBER OF PREMISES AND USING SINGULAR AND IDENTITY STATEMENTS AS WELL AS CATEGORICAL STATEMENTS; THE EXTENDED STAR-TEST IS EMBODIED WTIHIN A SIMPLE 'SYLLOGISTIC CALCULUS.' A PROCEDURE IS GIVEN FOR DERIVING SYLLOGISTIC CONCLUSIONS. FINALLY A GENERALIZED VERSION OF THE STAR-TEST (TO INCLUDE NON-CHAIN ARGUMENTS AS WELL) AND A PARALLEL INFERENTIAL PROOF-PROCEDURE ARE GIVEN.

GENTILE, MARINO. INTRODUZIONE A UNA NUOVA STORIA DELLA FILOSOFIA. G CRIT FILOSOF ITAL 51,311-336 JL-S 72.

VI SONO DUE TIPI FONDAMENTALI DI STORIOGRAFIA FILOSOFICA: PER L'UNO LE DOTTRINE VENGONO RIPORTATE A UN CONCETTO DI FILOSOFIA, PER L'ALTRO A UNA SEMPLICE 'OPINIONE' (TIPO DOSSOGRAFICO); IL SECONDO, CONTRO LA CONVINZIONE ABITUALE, DIPENDE DAL PRIMO. PERCIO UNA CONSIDERAZIONE UNITARIA DELLA STORIA DELLA FILOSOFIA RICHIEDE UN CRITERIO IL QUALE CONSENTA DI DISTINGUERE, IN GENERALE, CIO CHE APPARTIENE DA CIO CHE NON APPARTIENE ALLA STORIA DELLA FILOSOFIA. L'AUTORE FA ALCUNE PROPOSTE AL RIGUARDO, SIA MEDIANTE UNA RICOGNIZIONE STORICA DELLO SVILUPPO DELLA STORIOGRAFIA FILOSOFICA SIA MEDIANTE UNA RINNOVATA ANALISI TEORETICA.

GENZONE, ELVIRA PERA. DA LUTERO A HEGEL. FILOSOFIA 24,265-280 JL 73.

LE OPERE DI ENRICO DE' NEGRI HANNO PERMESSO DI VEDERE CHE LA TEOLOGIA LUTERANA E ALLA RADICE DELLA DIALETTICA HEGELIANA E DI QUELLA MARXISTA. L'ARTICOLO RIASSUME L'IMPONENTE LAVORO DI DE' NEGRI E CHIARISCE LE DIVERSE CARATTERISTICHE DELLA STORIOGRAFIA CHE

SI RICHIAMA A QUELLA HEGELIANO-MARXISTA E DI QUELLA CHE, INVECE, LA RESPINGE. COSI PURE LA STORIOGRAFIA D'ISPIRAZIONE CATTOLICA, CHE UTILIZZA SOPRATTUTTO IL CONCETTO DI PROVVIDENZA, E DIVERSA DA QUELLA PROTESTANTE, IN CUI PREVALE IL CONCETTO DI GRAZIA. ED E QUESTA IDEA DELLA STORIA CHE E PASSATA NEL MARXISMO.

GEORGE, PULIVELIL M. PROBLEM OF VALUE IN SCIENCE AND THE SIGNIFICANCE OF HISTORY AND PHILOSOPHY OF SCIENCE. ORGANON 7,97-115 1970.

THE PROBLEM OF VALUE IN SCIENCE IS A PROBLEM OF THE HISTORY AND PHILOSOPHY OF SCIENCE. TO RECOGNIZE THAT SCIENTIFIC WORK IS NO DIFFERENT FROM OTHER HUMAN ACTIVITIES WHEN IT COMES TO THE INFLUENCE OF SOCIO-HISTORICAL VALUES ON IT, IS THE BASIS OF SCIENTIFIC HUMILITY AND BEGINNING OF SCIENTIFIC OBJECTIVITY. ONLY HISTORY OF SCIENCE CAN SAVE US FROM THE ARROGANCE AND PITFALLS OF ABSOLUTISM, AND ONLY PHILOSOPHY OF SCIENCE FROM THE DESPAIR AND MEANINGLESSNESS OF RELATIVISM AND FATALISM. ONLY WHEN HISTORY AND PHILOSOPHY OF SCIENCE GO HAND IN HAND, CAN WE EXPECT TO BE HUMBLE AND NOT FATALISTIC AT THE SAME TIME AND STILL FIND AN ADEQUATE, IF NOT PERMANENT AND PERFECT, SOLUTION TO THE PROBLEM OF VALUES WE FACE IN MODERN SCIENCE.

GEORGIADIS, CONSTANTINE. TWO CONCEPTIONS OF SUBSTANCE IN ARISTOTLE. NEW SCHOLAS 47,22-37 WINT 73.

TWO CONCEPTIONS OF SUBSTANCE CAN BE DISTINGUISHED IN ARISTOTLE. ACCORDING TO THE REISTIC CONCEPTION, SUBSTANCE IS AN INDIVIDUAL THING. ACCORDING TO THE ARCHOLOGICAL CONCEPTION, SUBSTANCE IS A PRINCIPLE OF THE INDIVIDUAL THING. A NUMBER OF CRITERIA DETERMINE THE ARCHOLOGICAL SENSE OF SUBSTANCE. THEY ARE ALL SATISFIED BY FORM. THE INTIMATE CONNECTION BETWEEN THE TWO CONCEPTIONS IS EXEMPLIFIED IN THE DISCUSSION OF CAUSALITY AND PREDICATION. IT IS ARGUED THAT THE ARCHOLOGICAL CONCEPTION OF SUBSTANCE NECESSITATED CHANGES IN ARISTOTLE'S ORIGINAL REISTIC CONCEPTION.

GERBER, D. ABORTION: THE UPTAKE ARGUMENT. ÉTHICS 83,80-83 O 72.

IT HAS BEEN ARGUED (R. J. GERBER, ETHICS 82, P. 154) THAT THE PSYCHOLOGICAL THEORY WHICH SERVES AS A RATIONALE FOR LIBERALIZING ABORTION LEGISLATION LESSENS RESISTANCE TO SUCH OBJECTIONABLE ACTIVITIES AS INFANTICIDE AND EUTHANASIA. THE IMAGINED CONSEQUENCE IS THAT LEGAL PROHIBITIONS ON THESE TYPES OF CONDUCT ARE LIKELY TO BE RELAXED. BUT (1) IT IS NOT OBVIOUS THAT EUTHANASIA AND INFANTICIDE ARE ALWAYS OBJECTIONABLE; (2) SOME COMPONENTS OF THE RATIONALE FOR LIBERALIZED ABORTION LAWS DO NOT APPLY TO THE CASES OF EUTHANASIA AND INFANTICIDE; (3) IT IS UTTERLY UNLIKELY THAT THE COURTS WILL BE ABLE TO INTERPRET LIBERALIZED ABORTION STATUTES TO SANCTION EUTHANASIA AND INFANTICIDE; (4) IT IS EQUALLY UNLIKELY THAT LEGISLATURES WILL FEEL BOUND TO ENACT BROAD PERMISSIONS TO KILL BECAUSE OF THE PRESUMED RATIONALE FOR RELAXED ABORTION LAWS.

GERBER, D. METRIZING SOCIAL PREFERENCE. THEOR DECIS 3,41-48 O 72.

IN HIS "INTRODUCTION TO VALUE THEORY" N RESCHER SUGGESTS A PROCEDURE BY WHICH INDIVIDUAL VALUATIONS CAN BE COMBINED TO YIELD MEANINGFUL AND ACCURATE SOCIAL VALUATION MEASURES. A SOCIAL VALUATION IS THE EFFECTIVE AVERAGE N OF INDIVIDUAL VALUATIONS, SUCH THAT: N EQUALS M MINUS ONE-HALF SIGMA, WHERE M IS THE MEAN OF INDIVIDUAL VALUATIONS AND SIGMA THE STANDARD DEVIATION OF INDIVIDUAL VALUATIONS FROM M. RESCHER'S EMPLOYMENT OF THIS CONCEPT OF EFFECTIVE AVERAGE HAS THE FOLLOWING UNACCEPTABLE FEATURES: (1) THE EFFECTIVE AVERAGE IS UNDEFINED FOR THE SITUATION BY WHICH RESCHER CHOOSES TO INTRODUCE THE CONCEPT; (2) NEGATIVE EFFECTIVE AVERAGES, WHICH ARE CALCULABLE FOR MANY SITUATIONS, ARE GIVEN NO INTERPRETATION BY RESCHER; (3) SOME EFFECTIVE AVERAGES ARE LOWER THAN EACH INDIVIDUAL VALUATION WHICH FIGURES IN THEIR COMPUTATION, AND AS A CONSEQUENCE USE OF THE

CONCEPT OF EFFECTIVE AVERAGE TO PINPOINT SOCIAL VALUATIONS FAVORS CONFORMITY OF INDIVIDUAL VALUATIONS TO AN UNJUSTIFIABLE EXTENT. RESCHER DOUBTS WHETHER A CONCEPTION OF SOCIAL WELFARE (OR VALUE) CAN BE DISTILLED FROM INDIVIDUAL PREFERENCES (OR VALUATIONS). HIS DOUBTS ARE JUSTIFIED. (EDITED).

GERBER, WILLIAM. IS THERE PROGRESS IN PHILOSOPHY? J HIST IDEAS 34,669-673 O-D 73.

THE IDEA THAT THERE IS PROGRESS IN PHILOSOPHY IS AMBIGUOUS IN SEVERAL WAYS. IT CAN MEAN, FIRST, THAT SOME THEORIES HELD AT A GIVEN TIME ARE BETTER THAN EARLIER THEORIES OR THAT THE TOTALITY OF THEORIES HELD AT A GIVEN TIME IS BETTER THAN THE TOTALITY OF THEORIES HELD AT SOME PREVIOUS TIME OR AT ANY PREVIOUS TIME; SECONDLY, THAT NEW THEORIES ARE OBJECTIVELY BETTER (TRUER) OR SUBJECTIVELY BETTER (MORE REVEALING, MORE SATISFYING) THAN THE OLD; ETC. TWO EXAMINATIONS OF PROGRESS IN PHILOSOPHY ARE STUDIED, THAT OF LEONARD NELSON IN HIS PROGRESS AND REGRESS IN PHILOSOPHY (PUBLISHED IN GERMAN IN 1962 AND IN ENGLISH IN 1970-71, 2 VOLUMES) AND THAT OF A GROUP OF CATHOLIC PHILOSOPHERS IN THE COLLECTION "THE FUTURE OF METAPHYSICS (1970). AT THE END, A FIVE-FOLD CLASSIFICATION OF THE KINDS OF PROGRESS IN PHILOSOPHY IS PRESENTED.

GERMANO, GIROGIO. INCOMPLETENESS THEOREM VIA WEAK DEFINABILITY OF TRUTH: A SHORT PROOF. NOTRE DAME J FORM LOG 14,377-379 JL 73.

EVERY RECURSIVELY ENUMERABLE ARITHMETIC IN WHICH ELEMENTARY FUNCTIONS ARE DEFINABLE IS SHOWN TO ALLOW WEAK DEFINABILITY OF TRUTH AND CONSEQUENTLY TO BE INCOMPLETE, IN A WAY WHICH MIRRORS STEP BY STEP THE CONSTRUCTION OF THE LIAR'S PARADOX AND GIVES A VERY SHORT PROOF; THE FOLLOWING PROBLEM IS PROPOSED: CAN THE SAME RESULT BE REACHED IF ONLY DEFINABILITY OF FUNCTIONS OF THE LOWEST COMPLEXITY CLASS IS AVAILABLE?

GERSTING, JUDITH L. INFINITE SERIES OF T-REGRESSIVE ISOLS. NOTRE DAME J FORM LOG 14,519-525 O 73.

THE COLLECTION OF T-REGRESSIVE ISOLS WAS INTRODUCED IN J GERSTING'S 'A RATE OF GROWTH CRITERION FOR UNIVERSALITY OF REGRESSIVE ISOLS', "PACIFIC JOURNAL OF MATHEMATICS", VOLUME 31 (1969), PAGES 669-677. THERE A RESULT WAS PROVED CONCERNING AN EQUALITY BETWEEN INFINITE SERIES OF T-REGRESSIVE ISOLS WHICH IN TURN LED TO THE RESULT THAT T-REGRESSIVE ISOLS ARE UNIVERSAL. IN THE PRESENT PAPER, THREE FURTHER RESULTS ARE OBTAINED CONCERNING EQUALITIES AND INEQUALITIES BETWEEN INFINITE SERIES OF ISOLS WHERE T-REGRESSIVE ISOLS ARE INVOLVED. AS APPLICATIONS OF THESE, STRENGTHENED FORMS OF SEVERAL PREVIOUSLY KNOWN RESULTS CONCERNING EXTENSIONS OF RECURSIVE FUNCTIONS TO THE COLLECTION OF REGRESSIVE ISOLS ARE OBTAINED: ANOTHER APPLICATION APPEARS IN M HASSETT'S "EXTENSION PATHOLOGY IN REGRESSIVE ISOLS", TO APPEAR. (EDITED).

GERT, BERNARD AND MARTIN, JAMES A. "WHAT A MAN DOES HE CAN DO"? ANALYSIS 33,168-173 AP 73.

IT SEEMS TO BE A COMMONLY HELD VIEW THAT WHAT A MAN DOES, HE CAN DO; THAT IF A MAN DOES 'X', THEN HE CAN DO 'X'. WE SHOW THAT ON ONE COMMON AND IMPORTANT INTERPRETATION THIS VIEW IS FALSE; ALTHOUGH STATEMENTS OF THE 'DOES' IMPLIES 'CAN' VIEW OFTEN PERMIT SEVERAL DIFFERENT INTERPRETATIONS, SOME OF WHICH ARE TRUE, AT LEAST ONE IS NOT. WE SHOW THAT IN "MENTAL ACTS" GEACH PROVIDES US WITH A STATEMENT OF THE VIEW THAT 'DOES' IMPLIES 'CAN' WHICH IS INTENDED IN JUST THE WAY THAT IS FALSE.

GERT, BERNARD AND MARTIN, JAMES A. OUTCOMES AND ABILITIES. ANALYSIS 33,188-191 JE 73.

WE REPLY TO GEACH'S REPLY TO OUR ARTICLE '"WHAT A MAN DOES, HE CAN DO"?' (ANALYSIS 33.5): GEACH'S REPLY IS WORTH DETAILED RESPONSE BECAUSE IN DEFENCE OF THE OLD MISTAKE NEW ERRORS EMERGE WHICH ARE INTERESTING IN THEIR OWN RIGHT, E.G., FAILING TO DISTINGUISH BETWEEN 'WOULD DO' AND ABILITY IN THE BETTING CASE, AND CONFOUNDING THE ABILITY TO DO X WITH EITHER THE "FLUKE-ABILITY" TO DO X OR THE ABILITY TO DO Y (WHICH LEADS TO X BY LUCK).

GEX, MAURICE. PHILOSOPHIES DE L'EXPERIENCE: L'OUVERTURE A L'EXPERIENCE DE FERDINAND GONSETH ET LE SPIRITUALISME IDEO-EXISTENTIEL DE RENE LE SENNE. REV INT PHIL 24,582-586 1970.

ON A SOUVENT REPROCHE AUX PHILOSOPHES DE COMBINER AVEC PREDILECTION DES CONCEPTS EN NEGLIGEANT D'INTERROGER L'EXPERIENCE. FERDINAND GONSETH, EN PARTANT DE LA REFLEXION SUR LA SCIENCE, ET RENE LE SENNE, PREOCCUPE SURTOUT D'ETHIQUE ET DE SCIENCES HUMAINES, SE RENCONTRENT POUR VALORISER L'EXPERIENCE. LA PHILOSOPHIE DE GONSETH EST CENTREE SUR L'OUVERTURE A L'EXPERIENCE. CETTE OUVERTURE DYNAMISE LA RECHERCHE ET PEUT CONTRAINDRE LE SAVANT A METTRE EN QUESTION LES PRINCIPES MEMES DE CETTE RECHERCHE. DONC, PAS DE PRINCIPE DEFINITIF: LA CONNAISSANCE DEBUTE DANS LE PROVISOIRE ET LE RELATIF ET SE CONSTITUE PEU A PEU, CAHIN-CAHA, GRACE A UN INCESSANT DIALOGUE ENTRE THEORIE ET EXPERIENCE. RENE LE SENNE A DEVELOPPE UNE PHILOSOPHIE IDEO-EXISTENTIELLE QUI DECLARE QUE LA PHILOSOPHIE, "UNIVERSELLEMENT CONCUE, EST LA DESCRIPTION TOUJOURS PLUS POUSSEE DE L'EXPERIENCE." "LE RESPECT DE L'EXPERIENCE ORDONNE D'ABORD DE NE RIEN PRIVILEGIER PAR POSTULAT." "IL N'Y A RIEN A CHERCHER OU A POSTULER AU DELA DE L'EXPERIENCE DONNEE OU EVENTUELLE. (EDITED).

GEYMONAT, L. L'IMPOSSIBILE NEUTRALITA. SCIENTIA 107,753-763 1972.

IN THE EDITORIAL WHICH OPENED THE DEBATE ON THE LINKS BETWEEN SCIENCE, CULTURE, AND SOCIETY (NUMBER V-VI 1972) THE EDITOR OF SCIENTIA GAVE A VALUABLE LEAD TO THOSE INTENDING TO TAKE PART IN IT BY INDICATING THE THREE FUNDAMENTAL POINTS TO BE EXAMINED. I SHALL THEREFORE TRY TO FOLLOW THE LEAD HE GAVE BY BRIEFLY EXPLAINING MY POSITION ON EACH OF THE THREE QUESTIONS, IN THE ORDER IN WHICH THEY ARE PROPOSED.

GHEORGHIU, VL A. BETRACHTUNGEN UEBER SUGGESTION UND SUGGESTIBILITAET. SCIENTIA 107,811-860 1972.

DER ERSTE ABSCHNITT DER VORLIEGENDEN ARBEIT ENTHAELT EINE KRITISCHE ERORTERUNG UND BESTIMMUNG DES BEGRIFFS "SUGGESTION", DER ZWEITE BEHANDELT NAEHER DEN INHALT, DIE VERSCHIEDENEN FORMEN DER SUGGESTION UND DEN MODUS DERUEBERMITTLUNG IHRES INHALTS. DER DRITTE TEIL BESCHAEFTIGT SICH MIT DEN BEZIEHUNGEN ZWISCHEN SUGGESTION, SUGGESTIBILITAET UND SUGGESTIONSINDUZIERTEN VERHALTENSWEISEN.

GHISALBERTI, A. LA TEOLOGIA RAZIONALE DI GIOVANNI BURIDANO. RIV FILOSOF NEO-SCOLAS 65,17-50 JA-MR 73.

IN SEDE DI TEOLOGIA RAZIONALE, BURIDANO DICHIARA GUADAGNABILE RAZIONALMENTE LA DIMOSTRAZIONE DELL'ESISTENZA DI DIO, MEDIANTE L'ANALISI ARISTOTELICA DELLA CAUSALITA'. GLI ATTRIBUTI DEL MOTORE IMMOBILE ARISTOTELICO NON COINCIDONO PERO' CON QUELLI DEL DIO CRISTIANO, PER CUI LA TEOLOGIA RAZIONALE ARRIVA SOLO AD AFFERMARE LA TRASCENDENZA, MA NON E' IN GRADO DI QUALIFICARLA ESAUSTIVAMENTE. QUESTO ATTEGGIAMENTO CONFERMA L'AMBIGUITA' DELLA POSIZIONE FILOSOFICA DI BURIDANO, CHE E' UN SEGUACE DELLA, VIA MODERNA DI OCKHAM, MA CHE INSIEME VUOLE ESSERE ALLINEATO SULLE POSIZIONI TRADIZIONALI DELLA SCOLASTICA DEL SEC. XIII.

GIANNINI, GIORGIO. L'ESPERIENZA MORALE E IL CONCETTO DI ESPERIENZA. G METAF 27,537-542 S-D 72.

SI TRATTA DI UNA NOTA CRITICA SUL CONCETTO DI ESPERIENZA CHE E ALLA BASE DEL SAGGIO DI P VALORI, "L'ESPERIENZA MORALE" (BRESCIA 1971). IL GIANNINI RITIENE CHE TALE CONCETTO SIA TROPPO LEGATO A QUELLO FENOMENOLOGICO CATONE DA HUSSERL, E CHE QUINDI RENDA PROBLEMATICO IL PASSAGGIO DALLA FONDAZIONE FENOMENOLOGICA DELL'ESPERIENZA MORALE ALLA FONDAZIONE METAFISICA. LA FENOMENOLOGIA HUSSERLIANA COSTITUISCE UNA DELLA REALIZZAZIONI PIU NOTEVOLI DEL METODO FENOMENOLOGICO, MA NON L'UNICA POSSIBILE.

GIBBARD, ALLAN. DOING NO MORE HARM THAN GOOD. PHIL STUD 24,158-173 MY 73.

GIVEN ALL THE CONSEQUENCES OF AN ACT AND THE VALUE OF EACH OF THEM, HOW CAN WE FIND THEIR VALUE 'ON THE WHOLE'? IN 'UTILITARIANISMS: SIMPLE AND GENERAL', "INQUIRY" 13, 394-449, J HOWARD SOBEL OFFERS TWO ALTERNATIVE SUGGESTIONS. HERE ONE OF SOBEL'S SUGGESTIONS IS ATTACKED AND THE OTHER GIVEN NEW SUPPORT. WHERE THE NUMBER OF CONSEQUENCES IS FINITE, IT IS ARGUED, THEIR VALUE IS THE SUM OF THEIR 'BASIC INTRINSIC VALUES:' THE BASIC INTRINSIC VALUE OF A STATE OF AFFAIRS IS THE VALUE IT HAS ON ITS OWN ACCOUNT, AND NOT IN VIRTUE OF OTHER STATES OF AFFAIRS IT ENTAILS.

GIBBONS, ALAN. PSEUDO PARTICULARS. S J PHIL 10,337-342 FALL 72.

THE QUESTION IS WHETHER ARTIFACTS ARE PARTICULARS. A TRAFFIC SIGN IS TAKEN TO BE A PARADIGM FOR ARTIFACTS, AND THE METHOD EMPLOYED IS AN ANALYSIS OF THE STATEMENT 'THIS SIGN IS AN INTERNATIONAL TRAFFIC SIGN FOR "NO STOPPING"'. THE RESULT ATTAINED IS THAT IT CANNOT LITERALLY BE SAID OF SUCH AN OBJECT, 'THIS IS A SIGN'. ON THE ASSUMPTION THAT OF A PARTICULAR IT COULD LITERALLY BE SAID, 'THIS IS AN X', THE ARGUMENT PROCEEDS TO SUGGEST PSEUDO-PARTICULARITY AS AN ONTOLOGICAL CATEGORY. A SIGN IS A PSEUDO-PARTICULAR IN THE SENSE THAT IT IS, NONETHELESS, NOT GRAMMATICALLY INCORRECT TO SAY OF IT, 'THIS IS AN X': FOR THIS REASON, SIGNS APPEAR TO BE PARTICULARS BUT ARE IN FACT RELATIONS.

GIBBONS, JOSEPH P. BRIGHTMAN'S PHILOSOPHY OF IMMORTALITY. PERSONALIST 54,176-187 SPR 73.

GIBBONS, TOM. MODERNISM IN POETRY: THE DEBT TO ARTHUR SYMONS. BRIT J AES 13,47-58 WINT 73.

THE FIRST SECTION SURVEYS THE IMPRESSIONIST PHASE OF SYMONS' CRITICISM (1885-1893) AND ANALYZES ONE OF HIS EARLY POEMS. THE SECOND SECTION SURVEYS THE SYMBOLIST PHASE OF HIS CRITICISM (1893-1900), SHOWING THAT SYMONS' HOSTILITY TO 'RHETORIC' AND 'DESCRIPTION' IN POETRY REMAINED CONSTANT, DESPITE HIS GREATLY CHANGED VIEW OF POETRY'S STATUS. THE FINAL SECTION SHOWS THAT THERE IS NO RADICAL DIFFERENCE BETWEEN THE EARLY-TWENTIETH-CENTURY IMAGIST POETIC AND THAT DEVELOPED BY SYMONS IN THE EARLY EIGHTEEN-NINETIES.

GIBSON, A B. EXISTENTIAL RELIGION AND THE EXISTENTIAL RELIGION. DAN YRBK PHIL 8,94-114 1971.

GILLIES, D A. OPERATIONALISM. SYNTHESE 25,1-24 N-D 72.

THE OPERATIONALIST VIEWS OF MACH AND BRIDGMAN ARE EXAMINED AND CRITICIZED. AN ALTERNATIVE THEORY IS DEVELOPED TO EXPLAIN HOW NEW CONCEPTS CAN BE INTRODUCED INTO SCIENCE. THIS IS ILLUSTRATED BY THE CONCEPTS OF (NEWTONIAN) MASS, AND OF TEMPERATURE.

GILLIES, D A. REPLY TO DE MARE. BRIT J PHIL SCI 23,335-336 N 72.

THIS SHORT NOTE REPLIES TO AN OBJECTION RAISED BY DE MARE AGAINST GILLIES' PAPER: "A FALSIFYING RULE FOR PROBABILITY STATEMENTS". (BRIT J PHIL SCI 1971, 22, 231-261).

GILMAN, STUART AND SAEGER, RICHARD. MARX AND THE RELIGIOUS: THE GNOSTIC PERSPECTIVE. PHIL TODAY 17,12-20 SPR 73.

OUR ARTICLE ATTEMPTS TO UNDERSTAND MARX'S IDEA OF RELIGION AND COMPARE IT WITH THE GNOSTIC MOVEMENT. ITS THESIS IS THAT FOR MARX THE CONCRETENESS, THE TRANSMUNDANITY OF GOD REFLECTED IN CONTEMPORARY RELIGIONS FORCED MAN'S ALIENATION. MARX CRITICIZED NOT THE NOTION OF "GOD", BUT HIS POLITICAL MANIFESTATIONS IN RELIGION. WE CONCLUDE THAT IN MUCH THE SAME WAY GNOSTICISM WAS REIFIED AND PERVERTED IN CATHOLICISM, THE WORKS OF MARX HAVE BEEN BARBARIZED IN MARXISM.

GIMENO, F CERVANTES. THE STRUCTURALIST APPROACH IN PSYCHIATRY. HUMAN CONTEXT 5,114-136 SPR 73.

SE SUBRAYA LA IMPORTANCIA DEL ESTUDIO DEL LENGUAJE PARA LA PSIQUIATRIA. LA LENGUA PERMITE EL PROGRESO DEL PENSAMIENTO CONCEPTUAL. LOS PRINCIPIOS DE LA LINGUISTICA ESTRUCTURAL DE SAUSSURE SE APLICAN A LA COMUNICACION ENTRE LOS HOMBRES Y SOCIEDADES, SIGUIENDO A LEVI-STRAUSS. SE ESTUDIA EL LENGUAJE DE LAS NEUROSIS Y LAS PSICOSIS, ASI COMO SU PAPEL EN LA PSICOTERAPIA. FINALMENTE, BASANDOSE EN LAS APORTACIONES DE J LACAN, SE APLICA EL ESQUEMA ESTRUCTURAL LINGUISTICO A LA PSICOLOGIA DINAMICA DE FREUD.

GINI, A R. FACTS AND FAITH. PROC CATH PHIL ASS 46,20-28 1972.

GINI, A R. WILLIAM JAMES: FACTS, FAITH, AND PROMISE. THOMIST 37,489-509 JL 73.

GINSBERG, MITCHELL. THE ENTAILMENT-PRESUPPOSITION RELATIONSHIP. NOTRE DAME J FORM LOG 13,511-515 O 72.

THIS PAPER QUESTIONS A WIDESPREAD UNDERSTANDING PRESENTED IN CONTEMPORARY PHILOSOPHIC AND LINGUISTIC THEORIZING OF THE ENTAILMENT-PRESUPPOSITION RELATIONSHIP. PRETHEORETIC CONSIDERATIONS LEAD TO A RE-EVALUATION OF THE USUAL EXPLICATION OF THE CONCEPT OF ENTAILMENT. THE RESULTANT REVISIONS ALLOW FOR A FRESH DETERMINATION OF THE ENTAILMENT-PRESUPPOSITION RELATIONSHIP. IT IS ARGUED THAT PRESUPPOSITION IS A PARTICULAR CASE OF ENTAILMENT, AND THAT NOT ALL ENTAILMENTS ARE PRESUPPOSITIONS.

GINSBERG, ROBERT. IN FAVOR OF CRYING "FIRE" IN A CROWDED THEATER. SW J PHIL 3,91-98 FALL 72.

THE PLATITUDE HAS IT THAT FREEDOM OF SPEECH DOES NOT MEAN ONE HAS THE RIGHT TO CRY 'FIRE ' IN A CROWDED THEATRE. EIGHT ARGUMENTS IN FAVOR OF THE RIGHT (E.G. WHEN THE THEATRE IS ON FIRE) ARE PROPOSED TO CLARIFY THE GROUNDS OF JUSTIFICATION FOR SPEECH ACTS.

GINSBERG, ROBERT. PHILOSOPHICAL ACTIVITY AND WAR. PHIL PHENOMENOL RES 33,174-185 D 72.

THE QUESTION RAISED IS WHAT CAN A PHILOSOPHER AS PHILOSOPHER DO ABOUT WAR? THE QUESTION IS ANSWERED HERE IN TERMS OF THE ACTIVITIES PHILOSOPHERS SHOULD UNDERTAKE WHICH ARE APPROPRIATE PRELIMINARIES TO THE THEORETICAL ANALYSIS OF WAR. THESE ACTIVITIES INCLUDE REORGANIZING THE PROFESSION OF PHILOSOPHY, WITH HUMAN VALUES AT ITS HEART, REORGANIZING THE UNIVERSITY WITH PHILOSOPHY AT ITS HEART, REORGANIZING SOCIETY WITH THE UNIVERSITY AT ITS HEART, AND REORGANIZING THE WORLD WITH PEACE AT ITS HEART.

GINSBERG, ROBERT. THE RIGHT TO PRIVACY VS GOVERNMENTAL NEED TO KNOW. J SOC PHIL 4,5-8 AP 73.

THE STATE MAY TRY TO LEARN AS MUCH OR AS LITTLE AS IT CAN ABOUT ITS CITIZENS. THIS DIALOGUE EXPLORES THE SHARED GROUNDS AND DIVERGENT CONSEQUENCES IN ARGUMENTS FOR MAXIMAL AND MINIMAL GOVERNMENTAL INFORMATION. GOVERNMENT DOES NEED EXTENSIVE KNOWLEDGE OF ITS CITIZENS TO PROPERLY SERVE THEM, YET THE PRIVACY OF CITIZENS MUST BE PROTECTED FROM POTENTIALLY ABUSIVE GOVERNMENT. THERE SHOULD BE ROOM FOR BOTH FEATURES IN A DEMOCRATIC SYSTEM BUT WE SEE NO GUARANTEES FOR THEIR SUCCESS.

GIORELLO, G AND VILLA, L AND SUCHODOLSKI, B. OGGETTIVITA E NON-NEUTRALITA. SCIENTIA 108,7-40 1973.

EN RAPPELLANT LES ESPOIRS EXPRIMES PAR RAPPORT A LA SCIENCE DEJA AU XVII-EME SIECLE, POUR NE CITER QUE BACON, L'AUTEUR MET EN EVIDENCE LE ROLE ET LES TACHES ACTUELS DE LA SCIENCE QUI N'EST PLUS NEUTRE ET LIMITEE AUX INDICATIONS PRATIQUES D'UN SAVOIR INSTRUMENTAL. TOUT EN ASSURANT A L'HOMME LES MEILLEURES CONDITIONS D'EXISTENCE LA SCIENCE CONTRIBUE A LA CREATION D'UNE CERTAINE 'QUALITE' DE LA VIE DEPASSANT LE CADRE PRATIQUE ET UNE MOTIVATION PROSPECTIVE. IL S'AGIT DE TRAITER LA SCIENCE, TOUT COMME LES AUTRES DOMAINES DE LA CREATIVITE HUMAINE, DANS LEUR ASPECT ACTUEL, VECUES 'ICI ET MAINTENANT', SANS RECOURS A LEUR UTILITE ULTERIEURE. LA CULTURE INTELLECTUELLE DEVIENT AINSI UN MOYEN POUR DONNER UN SENS PLUS HUMAIN A L'EXISTENCE DES HOMMES.

GIRILL, T R. ANALOGIES AND MODELS REVISITED. PHIL SCI 39,241-244 JE 72.

SUPPLEMENTARY CLARIFICATION OF THE DIFFERENCES BETWEEN FORMAL MODELS, 'THEORETICAL' MODELS, 'REPRESENTATIONAL' MODELS, AND PHYSICAL ANALOGIES IN SCIENCE.

GIRONELLA, JUAN ROIG. ESTUDIO SOBRE LOS PROBLEMAS FILOSOFICOS QUE PLANTEA "EL AZAR Y LA NECESIDAD" DE JACQUES MONOD. ESPIRITU 21,56-92 JA-JE 72.

LA TESIS FUNDAMENTAL DE J MONOD (QUE SUPONE "UN" SOLO CASO DE AZAR, QUE DESENCADENA TODA LA EVOLUCION POSTERIOR "NECESARIA") NO CONCUERDA CON LOS HECHOS: LOS INNUMERABLES CASOS DE "LUJO" BIOLOGICO, O PERFECCIONES "NO NECESARIAS" DE LOS VIVIENTES, SIN QUE APAREZCAN EN NUMERO PROPORCIONADO OTROS CASOS DESFAVORABLES.

GIRONELLA, JUAN ROIG. FILOSOFIA DE LA CIENCIA FISICA Y FILOSOFIA DE LA REALIDAD FISICA. ESPIRITU 20,34-49 JA-JE 71.

SI PERCIBIMOS CON LOS SENTIDOS UN TROZO DE RADIO; Y LA CIENCIA DICE QUE SE DESINTEGRA EMITIENDO RADIACIONES SEGUN UN PARAMETRO, ?DE QUIEN DICE ESTO LA CIENCIA FISICA? SI LO QUE DICE ES MERAMENTE EXPRESION DE LO SENSIBLE "EN CUANTO SENSIBLE", TAMBIEN "SE DESINTEGRARA ESTA LEY DE DESINTEGRACION"; Y SI ESTA LEY "RIGE" LO SENSIBLE, ENTONCES SIGNIFICA ALGO "METASENSIBLE", QUE SE TRADUCE SENSIBLEMENTE CON RADIACIONES. LA FILOSOFIA EXPRESA ESTA ZONA MAS PROFUNDA "METASENSIBLE".

GIRONELLA, JUAN ROIG. LA FILOSOFIA DEL LENGUAJE Y EL NIVEL ULTIMO "CONSIGNIFICADO". ESPIRITU 21,113-129 JL-D 72.

EL LENGUAJE NO SOLO TIENE DIVERSOS "NIVELES" DE SIGNIFICACION, SINO QUE LOS "UNIFICA" TODOS, YA QUE JUZGA SI SON O NO SON "COHERENTES", CON UNA SUPREMA UNIDAD DEL "ES" (EXPRESO O IMPLICITO). ESTA SIGNIFICACION ULTIMA, "CONSIGNIFICADA" EN CUALQUIER OTRA, ES LA "SOCIABILIDAD" DE LAS NOTAS, O "APTITUD PARA EXISTIR", O NOCION TRASCENDENTAL DE "SER", QUE ADMITE SIN CONTRADICCION LA AUTOPREDICACION, LA CUAL ES PARADOJICA SI SE TOMA COMO "NIVEL

ULTIMO" CUALQUIER OTRO NIVEL PARTICULAR.

GIRONELLA, JUAN ROIG. LAS RAICES DEL ACUERDO Y DESACUERDO ENTRE FILOSOFIA Y RELIGION. ESPIRITU 20,154-168 JL-D 71.

EL PENSAMIENTO NO SE CINE A 'UNA' ZONA PARTICULAR; TAMPOCO LA VOLUNTAD SE LIMITA A 'UN' BIEN SENSIBLE. ESTAN CONCORDES AMBAS FACULTADES PORQUE NO PIENSA EL PENSAMIENTO, NI AMA LA VOLUNTAD, SINO 'EL HOMBRE' POR MEDIO DE AMBAS. ASI LA CIENCIA DE UNIVERSALIDAD CONCORDE CON EL AMBITO HUMANO ES LA METAFISICA, QUE ENLAZA CON LA RELIGION. EL INFLUJO DE ESTA NO SE HACE SUPRIMIENDO LAS CIENCIAS, SINO INFLUYENDO PSICOLOGICAMENTE EN 'EL HOMBRE' PARA QUE VEA LO QUE 'DE SUYO' PODRIA VER, PERO QUE 'DE HECHO' NO VERIA SIN ESTAR BIEN DISPUESTO.

GIRONELLA, JUAN ROIG. TRADUCCION AL NIVEL HUMANO DEL TECNICISMO DE LA CIENCIA Y FILOSOFIA. ESPIRITU 20,16-28 JA-JE 71.

SI UN PAPEL "CURVO" PASA A SER "PLANO", ES CONTRADICTORIO QUE "LA CURVATURA" PASE A SER "PLANICIE"; Y ES CONTRA LA EXPERIENCIA DECIR QUE "NO SON NADA". SE REQUIERE EN ULTIMA INSTANCIA UN SUJETO "METASENSIBLE" QUE "YA ES", PER "ES" "IR SIENDO" CON ESTAS FORMAS CON QUE SE "EXTIENDE" SU SER. SIN ESTA NOCION FILOSOFICA DE "ACTO" SE CAE EN EL RELATIVISMO; Y SIN LA DE "POTENCIA" METASENSIBLE DE LO SENSIBLE, SE NIEGA LA EXPLICACION DE LOS HECHOS. ENTONCES LA CIENCIA DESHUMANIZA AL HOMBRE, NO LO EXPLICA.

GLASS, M. PHILIPPA FOOT'S NATURALISM: A NEW VERSION OF THE BREAKDOWN THEORY OF ETHICS. MIND 82,417-420 JL 73.

MANY MORAL PHILOSOPHERS WISH TO DEFEND THE RATIONALITY OF MORAL DISCOURSE BY ARGUING THAT ONE IS COMMITTED TO DEFENDING ONE'S MORAL VIEWS BY OFFERING REASONS FOR SAYING THAT ONE THING IS RIGHT, AND ANOTHER WRONG. IN "MORAL ARGUMENTS", PHILIPPA FOOT CONTENDS THAT THIS VIEW IS INCOMPLETE AND, IF CONJOINED WITH THE VIEW THAT 'NO ONE NEED ACCEPT THEM (I.E., THE REASONS OFFERED) UNLESS HE HAPPENS TO HOLD PARTICULAR MORAL VIEWS', INCORRECT. SHE LABELS THIS CONJUNCTION "THE BREAKDOWN THEORY" AND CLAIMS TO REFUTE IT BY ACTUALLY DERIVING AN 'OUGHT' FROM AN 'IS'. IN THIS PAPER I ARGUE THAT FOOT'S ATTEMPTED DERIVATION IS UNSUCCESSFUL AND SHOW THAT, EVEN IF SHE HAD DERIVED AN 'OUGHT' FROM AN 'IS', HER OWN POSITION, IN ALL IMPORTANT RESPECTS, IS INDISTINGUISHABLE FROM THE BREAKDOWN THEORY AND THEREFORE SUBJECT TO SOME OF THE EXCELLENT CRITICISMS WHICH FOOT HERSELF LEVELS AGAINST IT.

GLASS, RONALD J. TAYLOR'S ARGUMENT FROM DESIGN. PERSONALIST 54,94-99 WINT 73.

THE FORM OF RICHARD TAYLOR'S ARGUMENT FROM DESIGN IN HIS 'METAPHYSICS' IS FOUND TO BE ANALOGY, RATHER THAN INDUCTIVE GENERALIZATION. COMPARISON WITH STANDARD DESIGN ARGUMENTS AND THEIR CRITICISM REVEALS THE MOTIVES FOR THE COMPLEX PRINCIPLE IN TAYLOR'S. BUT THE PRINCIPLE HAS COUNTER-EXAMPLES AND IS IMPROPERLY USED -- NARVESON'S ARTICLE MISSES.

GLASSE, JOHN. WHY DID FEUERBACH CONCERN HIMSELF WITH LUTHER? REV INT PHIL 26,364-385 1972.

THIS IS A CASE STUDY OF A JUSTIFICATION ESPECIALLY CHARACTERISTIC OF L FEUERBACH'S PHILOSOPHY OF RELIGION: HIS CLAIM TO "LET RELIGION ITSELF SPEAK". THE CASE IS M LUTHER, WHO FEUERBACH TREATS MOST INTENSIVELY IN TWO BOOKS PUBLISHED IN 1843-44. WHY DID FEUERBACH CONCERN HIMSELF WITH LUTHER JUST THEN? NOT BECAUSE OF HIS REVOLT AGAINST HEGEL, IT IS ARGUED, BUT RATHER IN REJOINDER TO CRITICISM FROM PROTESTANT THEOLOGIANS AND IN DEFENSE AGAINST CENSORSHIP BY CHRISTIAN STATES. IMPLICATIONS FOR INTERPRETING FEUERBACH'S

PHILOSOPHICAL DEVELOPMENT ARE SUGGESTED.

GLICKMAN, MAURICE J A. BIOLOGICAL PROGRESS AND DOMINANCE: A REPLY TO JANET E TRAVIS. PHIL SCI 39,383-387 S 72.

GLOBUS, GORDON G. BIOLOGICAL FOUNDATIONS OF THE PSYCHONEURAL IDENTITY. PHIL SCI 39,291-300 S 72.

THE PSYCHONEURAL IDENTITY THESIS IS SUPPORTED IN TERMS OF NEURAL INFORMATION PROCESSING CAPABILITIES. A DISTINCTION IS MADE BETWEEN 'PHENOMENAL CONTENTS', IDENTICAL WITH NEURAL EVENTS WHICH REPRESENT 'THINGS' DISTAL TO SENSORY RECEPTOR SYSTEMS, AND 'CONSCIOUSNESS PER SE', IDENTICAL WITH INTRINSIC 'PROCESSING' NEURAL EVENTS REPRESENTING NOTHING OUTSIDE OF THE BRAIN. A CONGRUENCE BETWEEN NEURAL EVENTS REPRESENTING NOTHING AND THE FUNDAMENTAL EVENTS OF MICROPHYSICAL REALITY IS EMPHASIZED.

GLYMOUR, CLARK. PHYSICS BY CONVENTION. PHIL SCI 39,322-339 S 72.

A. GRUENBAUM'S ACCOUNT OF CONVENTIONS IT IS ARGUED, EXTENDS THE ONTOLOGICAL VIEWS OF EARLIER CONVENTIONALISTS BUT NEGLECTS THE MORE INTERESTING EPISTEMOLOGICAL ISSUES THAT THEY RAISED. A MODEL-THEORETIC ACCOUNT OF THE NOTION OF AN 'INTRINSIC PROPERTY' IS GIVEN, AND GRUENBAUM'S CLAIMS ARE CRITICIZED IN TERMS OF IT. HIS USE OF THE NOTION TO CRITICIZE CURRENT SCIENTIFIC THEORIES IS HELD TO BE UNWARRANTED.

GLYMOUR, CLARK. TOPOLOGY, COSMOLOGY AND CONVENTION. SYNTHESE 24,195-216 JL-AG 72.

GNEMMI, ANGELO. CONOSCENZA METAFISICA E RICERCA DI DIO IN J MARITAIN. RIV FILOSOF NEO-SCOLAS 64,485-517 JL-S 72.

IL SAGGIO VUOLE ESSERE UNA PARTECIPAZIONE, SEPPURE LIMITATA, ALL'ESTESA UDIENZA SPECULATIVA DI J. MARITAIN. PERTANTO NE INDAGA IL DISCORSO METAFISICO OSSIA L'ASPETTO DI PENSIERO PIU TRASCURATO NELLA SITUAZIONE ATTUALE DI PREVALENTE ANTIMETAFISICA. L'ESAME HA UN CARATTERE PROPRIAMENTE TECNICO E VIENE COMPIUTO MEDIANTE IL CONTROLLO DEI DUE TEMPI ESSENZIALI ALLA COSTRUZIONE METAFISICA, VALE A DIRE DELL'IMMEDIATO O DEL PUNTO DI PARTENZA E DELLA MEDIAZIONE O DIMOSTRAZIONE DELL'ASSOLUTO. IN SOSTANZA PRIMA SI ACCERTA NEL PUNTO DI PARTENZA LA FONDAMENTALITA DELL'INTUIZIONE METAFISICA DELL'ESSERE E DELLA NORMA DELL'ESSERE E POI SI OPERA UN BILANCIO DELL'APPROCHE DE DIEU COME E ESEGUITO NELL'ITINERARIO PRIMORDIALE, NELLE CINQUE VIE TOMISTE E NELLA SESTA NUOVA VIA. QUALE RISULTATO IL DISCORSO METAFISICO MARITAINIANO E RICONOSCIUTO COME UN CONTRIBUTO IN SE PERFETTIBILE PERCHE TECNICAMENTE NON RIGORIZZATO.

GNEO, P CORRADO. L'EDUCAZIONE MORALE DI PIETRO ABELARDO "ORTODOSSO RIBELLE". AQUINAS 15,562-575 1972.

GOBLE, L F. A SIMPLIFIED SEMANTICS FOR MODAL LOGIC. NOTRE DAME J FORM LOG 14,151-174 AP 73.

IN THIS PAPER IT IS SHOWN HOW, WITHIN THE BASIC FRAMEWORK OF KRIPKE'S SEMANTICS FOR MODAL LOGIC, IT IS POSSIBLE TO CONSTRUCT A GENERAL SEMANTICAL THEORY OF MODALITY WHICH DOES NOT POSIT RELATIONS OF 'RELATIVE POSSIBILITY' OR 'ALTERNATIVENESS' BETWEEN POSSIBLE WORLDS AMONG THE PRIMITIVE PARTS OF A MODEL STRUCTURE. USING HENKIN-TYPE ARGUMENTS SEMANTICAL COMPLETENESS THEOREMS ARE PROVED FOR THE NORMAL LEWIS MODAL SYSTEMS, T, S.4, B, S.5; FOR S.2 AND S.3; FOR THEIR EPISTEMIC ANALOGUES, E.2 - E.5; FOR DEONTIC VARIANTS OF ALL OF THESE; AND FOR INTUITIONISTIC COUNTERPARTS OF ALL THE JUST MENTIONED SYSTEMS, OBTAINED BY REPLACING THEIR CLASSICAL BASE WITH THE INTUITIONISTIC PROPOSITIONAL CALCULUS AND ADDING THE AXIOM SCHEMA, NA V -NA.

GOBLE, LOUIS F. THOUGHTS ABOUT 'BELIEF ABOUT'. AUSTL J PHIL 50,138-148 AG 72 (LLBA).

A LOGICAL BREAKDOWN OF BELIEF STATEMENTS INTO MATHEMATICAL EQUATIONS. TWO INTUITIVE MODELS ARE USED: (1) JONES BELIEVES THAT THE OLDEST BANK ROBBER ROBBED A BANK. THE OLDEST BANK ROBBER = SMITH, THEREFORE JONES BELIEVES THAT SMITH ROBBED A BANK; AND (2) JONES BELIEVES THAT THE MAN ON THE LEFT ROBBED A BANK. THE MAN ON THE LEFT = SMITH, THEREFORE JONES BELIEVES THAT SMITH ROBBED A BANK. WHAT REMAINS TO BE GIVEN AFTER THIS ANALYZATION OF "BELIEF ABOUT" IS AN ADEQUATE ACCOUNT OF FULLY OPAQUE BELIEF SENTENCES AND AN ACCOUNT OF REPRESENTATION.

GOCHET, PAUL. LE DEFI CYBERNETIQUE. REV INT PHIL 27,112-119 1973.

L'ARTICLE EXPOSE LES RESULTATS LES PLUS SIGNIFICATIFS DU LIVRE DE ROBINET PORTANT LE MEME TITRE. PARMI CEUX-CI, IL FAUT MENTIONNER L'INTERET DE L'ETUDE PAR CET AUTEUR DU MYTHE ANTIQUE ET JUDEO-CHRETIEN DE LA CREATION D'ANTHROPOIDES, ETUDE QUI PERMET DE MIEUX COMPRENDRE LA GENESE DE LA DISTINCTION DE L'AME ET DU CORPS. L'EXAMEN DES RELEXIONS DE PASCAL, DESCARTES, MALEBRANCHE ET LEIBNIZ PERMET A ROBINET DE REVELER DES ASPECTS MECONNUS DE LEURS OEUVRES. ENFIN, A LA LUMIERE DES APPORTS DE LA CYBERNETIQUE, LE BODY-MIND PROBLEM ET LA THEORIE DE L'IDENTITE SE PRESENTENT DANS UN ECLAIRAGE NOUVEAU.

GOCHET, PAUL. LE DIEU D'ANSELME ET LES APPARENCES DE LA RAISON DE J VUILLEMIN. REV INT PHIL 26,187-198 1972.

L'ARTICLE COMPARE LES RECENTES FORMALISATIONS DE L'ARGUMENT DE SAINT ANSELME. CELLE DE VUILLEMIN A LE MERITE DE SAUVEGARDER LES TRAITS QUI FONT LA FORCE DE CET ARGUMENT ET DE BIEN LOCALISER SA FAIBLESSE. CETTE DERNIERE CONSISTE EN CECI: POUR ECHAPPER A LA MENACE D'UNE ANTINOMIE QUI SERA DECRITE PLUS TARD PAR BURALI FORTI, ANSELME A BESOIN DU POSTULAT DU PARFAIT. OR POUR JUSTIFIER CE POSTULAT, IL FAUT FAIRE UNE SUPPOSITION INACCEPTABLE, A SAVOIR ADMETTRE QUE LA SERIE DES PERFECTIONS EST CONVERGENTE.

GODDARD, DAVID. MAX WEBER AND THE OBJECTIVITY OF SOCIAL SCIENCE. HIST THEOR 12,1-22 1973.

GODIN, GUY. PROBLEMES RELATIFS A LA FORMATION D'UNE THEORIE DE LA MONNAIE. DIALOGUE (CANADA) 12,309-317 JE 73.

DIFFICULTES ILLUSTREES PAR DES EXEMPLES: 1) DESACCORD DES ECONOMISTES SUR LA DEFINITION DE LA MONNAIE; 2) DIFFICULTE DE FORMER UNE NOTION QUI SATISFASSE DIVERSES SCIENCES, DE L'ECONOMIQUE A L'ANTHROPOLOGIE; 3) FAUX PROBLEME DE LA DICHOTOMIE CLASSIQUE: MARCHANDISE OU SIGNE? NECESSITE DE POSER LE PROBLEME EN INTEGRANT LE POINT DE VUE ECONOMIQUE A UN POINT DE VUE SOCIO-PHILOSOPHIQUE PLUS VASTE, A L'INSTAR D'ARISTOTE. IMPORTANCE DE LA COINCIDENCE HISTORIQUE ETABLIE PAR LES ANTHROPOLOGUES ENTRE L'INVENTION DE LA MONNAIE ET CELLE DE L'ECRITURE.

GOEDECKE, ROBERT. KANT AND THE RADICAL REGROUNDING OF THE NORMS OF POLITICS. J VALUE INQ 7,81-95 SUM 73.

KANT'S LEGAL AND POLITICAL WRITINGS HAVE BEEN MISINTERPRETED BY AN ENGLISH INDIVIDUALIST TRADITION TO SUIT AN EMPIRICISM AND PARTICULARISM ALIEN TO HIS PRACTICAL AND THEORETICAL INQUIRIES. IN LAW AND POLITICS, KANT REJECTED EARLIER GROUNDINGS IN FAMILY, PROPERTY, TRADITION, PARTICIPATION IN THE AFFAIRS OF THE 'POLIS', BECAUSE SUCH GROUNDINGS WERE EMPIRICAL AND NON-NECESSARY, AND TURNED TO CONSCIOUSNESS OF RATIONAL SOCIAL FREEDOM AS THE NECESSARY AND ONLY BASIS FOR LEGAL AND SOCIAL NORMS. KANT'S POLITICAL THEORIZING, PROPERLY UNDERSTOOD, LEADS TO THE PROBLEMATIC PHILOSOPHY OF HISTORY

OF HEGEL AND THE REVOLUTIONARY HISTORICAL DIALECTIC OF MARX; IMPROPERLY UNDERSTOOD, KANT'S PRACTICAL ESSAYS HAVE BECOME AN ACCEPTABLE, SWEET, DEONTIC HERESY WITHIN THE BRITISH AND AMERICAN TRADITION OF ETHICAL THOUGHT ABOUT THE MOTIVATIONS AND GOALS OF A BASIC INDIVIDUALISM.

GOFF, ROBERT. SAYING AND BEING WITH HEIDEGGER AND PARMENIDES. MAN WORLD 5,62-78 F 72.

EXPLORATION OF CERTAIN AESTHETIC IMPLICATIONS OF HEIDEGGER'S LANGUAGE. HIS DISCUSSION OF PARMENIDES ON SAYING AND BEING AND BEING PRESENT IS FOUND TO CONTAIN DECISIVE IMPORT FOR PRESENT PHILOSOPHIZING.

GOGACZ, MIECZYSLAW. PROBLEM TEORII OSOBY. STUD PHIL CHRIST 7,47-67 1971.

PARTANT D'UN PRINCIPE D'ARISTOTE, QUE L'ETRE CONTIENT CE QUI LE CONSTITUE, BOECE ET THOMAS D'AQUIN ONT FORMULE LA THEORIE SUBSTANCIALISTE DE LA PERSONNE. ON APPERCOIT QUE LA THEORIE DE LA PERSONNE HUMAINE EST VERITABLEMENT UN PROBLEME, EN REGARDANT DU POINT DE VUE DE LA PERSPECTIVE SUBSTANTIELE ET RELATIONISTE. (EDITED).

GOGOL, DANIEL. ON THE SWITCHES PARADOX. PHIL PHENOMENOL RES 32,410-411 MR 72.

GOLDBLATT, R I. A NEW EXTENSION OF S4. NOTRE DAME J FORM LOG 14,567-572 O 73.

THE ADDITION TO S4 OF THE AXIOM OMLPOLMPLMLP IS SHOWN TO YIELD A NEW SYSTEM, CALLED S4.01, THAT IS PROPERLY CONTAINED IN EVERY KNOWN S4-EXTENSION EXCEPT S4.02 AND S4.04. THE SYSTEM IS SHOWN COMPLETE FOR THE CLASS OF FINITE S4-FRAMES IN WHICH EVERY PROPER FINAL CLUSTER IS LAST. DECIDABILITY FOLLOWS. FINALLY IT IS ESTABLISHED THAT NO NEW SYSTEMS OBTAIN BY THE ADDITION OF THIS AXIOM TO ANY KNOWN SYSTEM CONTAINING S4. (EDITED).

GOLDBLATT, R I. CONCERNING THE PROPER AXIOM FOR S4 04 AND SOME RELATED SYSTEMS. NOTRE DAME J FORM LOG 14,392-396 JL 73.

THE SCHEMA OXPOPLP WHERE X IS AN AFFIRMATIVE S4 MODALITY YIELDS SEVEN DISTINCT AXIOMS. HENKIN-STYLE COMPLETENESS PROOFS ARE GIVEN FOR THE SYSTEMS THAT RESULT WHEN EACH IS ADDED TO THE MINIMAL NORMAL MODAL LOGIC K. ONE PARTICULAR CASE IS ZEMAN'S S4.04 AXIOM OLMLPOPLP. THIS IS SHOWN TO BE EQUIVALENT IN THE FIELD OF S4 TO OPLOMLPP AND A CHARACTERISTIC SEMANTIC CONDITION IS OBTAINED FOR THIS LAST FORMULA ALSO. FINALLY, SOBOCINSKI'S ALTERNATIVE K1.2 AXIOMS, H1 AND H2, ARE SHOWN TO BE EQUIVALENT IN THE FIELD OF S2. (EDITED).

GOLDEN, LEON. THE PURGATION THEORY OF CATHARSIS. J AES ART CRIT 31,473-479 SUM 73.

THIS PAPER ATTACKS THE WIDELY HELD VIEW THAT ARISTOTLE'S THEORY OF CATHARSIS REFERS TO A PURGATION OF THE EMOTIONS OF PITY AND FEAR. IT CALLS ATTENTION TO WEAKNESSES IN THE ARGUMENTS DEVELOPED BY JAKOB BERNAYS WHICH LARGELY FORM THE BASIS OF THE PURGATION CONCEPT. IT IS FIRST POINTED OUT THAT BERNAYS, IN HIS ANALYSIS, FAILED TO TAKE INTO CONSIDERATION THE FULL RANGE OF MEANINGS THAT IS POSSIBLE FOR THE GREEK TERM CATHARSIS. A CHALLENGE IS THEN MADE TO BERNAYS' PROCEDURE IN ASSUMING THAT THE MEANING OF THE TERM CATHARSIS IN THE POLITICS CAN BE IMMEDIATELY AND DIRECTLY TRANSFERRED TO THE POETICS. TWO MAJOR CONTRADICTIONS BETWEEN THE TREATMENT OF ART IN THE POLITICS AND THE POETICS ARE CITED TO SHOW THAT THERE IS NO NECESSITY FOR THE TERM TO RETAIN THE SAME MEANING IN BOTH WORKS. IT

IS THEN SUGGESTED THAT INSTEAD OF PURGATION, THE PROPER INTERPRETATION OF CATHARSIS SHOULD BE "INTELLECTUAL CLARIFICATION".

GOLDFARB, WARREN D AND LEWIS, HARRY R. THE DECISION PROBLEM FOR FORMULAS WITH A SMALL NUMBER OF ATOMIC SUBFORMULAS. J SYM LOG 38,471-480 S 73.

GOLDMANN, LUCIEN. POUVOIR ET HUMANISME. PRAXIS 24-44 1970.

GOLDMARK, BERNICE. EDUCATING FOR A PLURALISTIC SOCIETY: AN INQUIRY INTO PHILOSOPHY OF EDUCATION COURSES. PROC PHIL EDUC 28,78-83 1972.

PHILOSOPHY OF EDUCATION TEACHERS WHO VALUE PLURALISTIC THOUGHT IN OUR SOCIETY TEACH STUDENTS TO BE INDEPENDENT, DELIBERATE, AND RESPONSIBLE EDUCATION DECISION-MAKERS, MAKING CHOICES ON THE BASIS OF ARTICULATED AND ACKNOWLEDGED PHILOSOPHIC POSITIONS. THEY SUBVERT THEIR ENDS FOR SOCIETY, HOWEVER, BY FAILING TO TEACH TEACHERS TO TEACH CHILDREN TO BE INDEPENDENT, RESPONSIBLE DECISION MAKERS. TEACHERS OUGHT TO FOLLOW SOME GENERAL PRINCIPLES THAT WILL LEAD OUR SOCIETY TOWARDS A REALIZATION OF OUR SHARED BASIC VALUE OF PLURALISTIC THOUGHT. THESE PRINCIPLES ARE TO TEACH CHILDREN (1) TO BE AWARE THAT WHAT IS HAPPENING TO THEM, OR TAUGHT TO THEM, IS ONLY ONE OF A NUMBER OF POSSIBLE ALTERNATIVES, AND THAT MANY ALTERNATIVES SHOULD BE CONSIDERED AND ANALYZED; (2) TO EVALUATE ALTERNATIVES IN TERMS OF THEIR UNDERLYING CRITERIA, VALUES AND ASSUMPTIONS; (3) TO RECONSTRUCT ALTERNATIVES BY POSING NEW VALUES AND ASSUMPTIONS AND BUILDING NEW CRITERIA. THUS, ALTHOUGH SOUNDING CONTRADICTORY, "OPENNESS" NEEDS TO BE PRESCRIBED FOR IN EDUCATION IF PLURALISTIC THOUGHT IS TO BE ACHIEVED IN OUR SOCIETY.

GOLDSTEIN, MARIE. THE HISTORICAL DEVELOPMENT OF GROUP THEORETICAL IDEAS IN CONNECTION WITH EUCLID'S AXIOM OF CONGRUENCE. NOTRE DAME J FORM LOG 13,331-349 JL 72.

THE PROBLEM OF THIS ARTICLE IS TO SUMMARIZE A HISTORICAL AND CRITICAL STUDY OF THE COMMENTARIES OF EUCLID, FROM THE TIME OF THE INVENTION OF PRINTING UNTIL THE MIDDLE OF THE NINETEENTH CENTURY. THE BASIC QUESTION IS: WHETHER OR NOT IT IS TRUE THAT THE TASK OF INTERPRETING EUCLID'S COMMON NOTION 4 (HEATH TRANSLATION) AND THE SUBSEQUENT PROOF OF PROPOSITION 1.4 AND 1.5 BY EUCLID'S COMMENTATORS CONTRIBUTED TO THE DEVELOPMENT OF GROUP THEORETICAL IDEAS (IN CONNECTION WITH THE FOUNDATIONS OF GEOMETRY). THE GREATER PART OF THE ARTICLE IS BASED ON PRIMARY MATERIALS. THESE CONSISTED MAINLY OF THE WORKS OF EUCLID'S COMMENTATORS AND TRANSLATORS. THE INTRODUCTION PRESENTS THE HISTORICAL PRELIMINARIES. A SUMMARY, OF KLEIN'S, H. HELMHOLTZ, B. RIEMANN'S AND S. LIE'S IDEAS AND OF A PAPER OF H. POINCARE WHERE HE POINTS TO THE DISTINCTIVE FEATURE OF THE EUCLIDEAN MOTION GROUP HAVING AS A SUBGROUP THE GEOMETRICAL TRANSLATIONS, FOLLOWS. IT WAS DISCOVERED THAT MOST OF THE COMMENTATORS OF EUCLID'S 'ELEMENTS' WERE UNWILLING TO VENTURE PAST WHAT HAD BEEN STATED BY EUCLID IN THE 'ELEMENTS' AND SOME FEW DID ATTEMPT TO DISTILL THE IDEA OF MOTION, CONTAINED IN THE AXIOM OF CONGRUENCE, SO THAT WHAT REMAINED WAS THE GEOMETRICAL CONTENT.

GOLDSTICK, D. A CONTRIBUTION TOWARDS THE DEVELOPMENT OF THE CAUSAL THEORY OF KNOWLEDGE . AUSTL J PHIL 50,238-248 D 72.

CONTINUING THE WORK OF D M ARMSTRONG, A I GOLDMAN AND ZENO OF CITIUM, THE ATTEMPT IS MADE TO DISTINGUISH CAUSALLY BETWEEN KNOWLEDGE AND OTHER TRUE BELIEF WITHOUT COUNTENANCING SCEPTICISM OR COMMITTING A 'GENETIC FALLACY' AND TO SHOW WHY SOCIAL-SCIENTIFIC KNOWLEDGE ABOUT THE CAUSES OF A BELIEF, EVEN WITHOUT BEARING OTHERWISE ON THE DOCTRINE BELIEVED, CAN SOMETIMES JUSTIFY ITS ABANDONMENT. APPLICATIONS ARE CONSIDERED IN THE AREAS OF ETHICS, THEOLOGY, AND THE 'PRESUPPOSITIONS OF INDUCTION'.

GOLDSTICK, D. AN ALLEGED PARADOX IN THE THEORY OF DEMOCRACY. PHIL PUB AFFAIRS 2,181-189 WINT 73.

R WOLLHEIM ASKS HOW A DEMOCRAT IN THE MINORITY CAN CONSISTENTLY BE BOTH FOR A POLICY (QUA BEST) AND AGAINST IT (QUA UNPOPULAR). ROUSSEAU AND CERTAIN WELFARE ECONOMISTS LIKE K J ARROW, OR SOME OF HIS DEFENDERS, BY IMPLICATION, APPEAR TO THINK THAT THERE IS NO WAY. R P WOLFF THINKS LIKEWISE AND HENCE PREFERS ANARCHISM TO DEMOCRACY. BUT THE PROBLEM IS NOT PECULIAR TO DEMOCRACY, AND CAN BE SHOWN TO REST ON A FALLACY OF EQUIVOCATION. EARLIER SOLUTIONS BY B BARRY AND M SCHILLER ARE CRITICIZED.

GOLIGHTLY, CORNELIUS L. ETHICS AND MORAL ACTIVISM. MONIST 56,576-586 O 72.

THE AUTHORITY OF ETHICS AS KNOWLEDGE ABOUT VALUE DOES NOT IMPLY AUTHORITARIAN ETHICS OR THE POLITICIZING OF KNOWLEDGE. DESCRIPTIVE ETHICS, NORMATIVE ETHICS PRECISELY DEFINED, AND ANALYTICAL ETHICS ALL CONSIST OF SYNTHETIC KNOWLEDGE CLAIMS ABOUT MORAL VALUE. WHAT IS NEEDED IF THERE IS TO BE ANY GENERALLY ACCEPTED AUTHORITATIVE KNOWLEDGE ABOUT ETHICS IS THE UNIFICATION OF THE KNOWLEDGE OF MORAL PHILOSOPHY INTO A COHERENT WHOLE. ETHICS LEGITIMATELY CAN BE INVOLVED IN MORAL ACTIVISM AS APPLIED ETHICS WHEN THE COGNITIVE CONTENT OF THE COMPREHENSIVE BODY OF ETHICAL THEORY IS FOCUSED UPON THE PRACTICAL PROBLEMS OF SOCIAL AND POLITICAL REFORM. MORAL ACTIVISM FORCES THE TESTING OF THE COGNITIVE CONTENT OF MORAL PHILOSOPHY IN THE DEMANDING LABORATORY OF PRACTICAL HUMAN EXPERIENCE.

GOMES, F SOARES. O EROS E O LOGOS COMO AMBIVALENCIA DO INSTINTO DA ALTERIDADE. REV PORT FILOSOF 29,169-201 PA-JE 73.

INTENTO: IDENTIFICAR "RELIGIOSO" COM ACTIVIDADE HUMANA. PONTO DE PARTIDA: TODA A ACTIVIDADE HUMANA SE RESUME NUMA APETENCIA DA ALTERIDADE, MANIFESTADA COMO 'EROS'--TRANSCENDENCIA DO 'EU' PELO INTERIOR DE SI MESMO (TEORIAS PSICANALITICAS DE FREUD, JUNG E ADLER)--E COMO 'LOGOS'--TRANSCENDENCIA DO 'EU' PELO EXTERIOR, ESFORCO DE IDENTIFICACAO DO 'ENTE' COM O 'SER'. CONCLUSAO: DEVE-SE DAR O DEVIDO RELEVO A MISTICA DO EROS PERANTE A ABSORVENTE MISTICA DO LOGOS.

GOMEZ, LUIS O. LA "MEDITACION" BUDISTA: MISTICA O METAFISICA? DIALOGOS 8,25-57 AP 72.

EXAMEN DE LA TECNICA ASCETICO-CONTEMPLATIVA DEL DOMINIO O CONSCIENCIA DEL RESPIRO (ANAPANASATTI). SUS INTERPRETACIONES FISIOLOGICA, PSICOLOGICA Y MISTICA. APUNTES PARA UNA POSIBLE INTERPRETACION METAFISICA. LA VISION BUDISTA DEL FENOMENO COMO UN DATO EMPIRICO, NO-METAFISICO.

GOMEZ, LUIS O. ULTIMO TRATADO DE CULTIVO GRADUADO. DIALOGOS 8,85-137 N 72.

TRADUCCION ESPANOLA DEL UTTARA-BHAVANAKRAMA DE KAMALASILA, INTRODUCCION Y NOTAS. ESTE TEXTO FORMA LA ULTIMA PARTE DEL MEMORANDO QUE SOMETIO EL AUTOR AL REY KHRI-SRONG LDE-BTSAN DE TIBET COMO RESUMEN DE SU POSICION EN EL DEBATE DE LHASA (792-794 A.D.).

GONSETH, F. MON ITINERAIRE PHILOSOPHIQUE. REV INT PHIL 24,398-433 1970.

CET ARTICLE PARU A L'OCCASION DE MON QUATRE-VINGTIEME ANNIVERSAIRE EST LE PREMIER D'UNE SERIE QUI COUVRIRA MON ITINERAIRE PHILOSOPHIQUE JUSQU'A AUJOURD'HUI. APRES QUELQUES INDICATIONS BIOGRAPHIQUES IL EXPOSE LES PREALABLES DONT EST ISSU L'IDONEISME, LA PHILOSOPHIE DE LA CONNAISSANCE DE L'AUTEUR. CES PREALABLES NE SONT PAS SPECIFIQUEMENT PHILOSOPHIQUES MAIS TIENNENT A L'EXPERIENCE VECUE DES GRANDES CRISES DE LA CONNAISSANCE SCIENTIFIQUE. IL S'AGIT AVANT

TOUT, DANS TOUS LES CAS LITIGIEUX, DE L'OPTION D'OUVERTURE A L'EXPERIENCE ET DE LA PREFERENCE A DONNER AUX FAITS LES MIEUX ATTESTES. L'AUTEUR EXPOSE LA GENESE DE SA DEMARCHE QUI EST CELLE NON PAS D'UN FONDEMENT MAIS D'UN ENGAGEMENT DANS UNE SYNTHESE DIALECTIQUE.

GONZALEZ-CAMINERO, NEMESIO. ERNESTO BLOCH. GREGORIANUM 54,131-177 1973.

LA FILOSOFIA DE LA ESPERANZA DE BLOCH SE FUNDA EN UNA ONTOLOGIA MATERIALISTA, SEGUN LA CUAL LA MATERIA AUTOSUFICIENTE Y DINAMICA ES EL ULTIMO SUSTRATO DE TODO. EL HOMBRE ES TAMBIEN LA "FLOR DE LA MATERIA". EN EL Y EN LA HISTORIA SE REPRODUCEN ASIMISMO--A NIVEL DE CONCIENCIA Y ESPIRITULAS PROPIEDADES DE LA ONTOLOGIA MATERIALISTA. POR ELLO LA ESPERANZA EXIGE IR HACIA LO NOVUM Y LO ULTIMUM, CUMPLIRSE EN EL A QUENDE, SER COMPATIBLE CON LA INMORTALIDAD Y SER MILITANTE.

GOODENOUGH, T W. MORAL DISCOVERY AND EDUCATION. PROC PHIL EDUC 28,348-356 1972.

GOODMAN, NELSON. "THAT IS": A REPLY TO ISAAC NEWTON NOZICK. J PHIL 70,166 22 MR 73.

GOODMAN, NICOLAS D. THE FAITHFULNESS OF THE INTERPRETATION OF ARITHMETIC IN THE THEORY OF CONSTRUCTIONS. J SYM LOG 38,453-459 S 73.

GOODSTEIN, R L. A NEW PROOF OF COMPLETENESS. NOTRE DAME J FORM LOG 13,563-564 O 72.

A PROOF OF THE COMPLETENESS OF AN AXIOMATISATION L OF SENTENCE LOGIC IS GIVEN WHICH MAKES NO APPEAL TO THE CONJUNCTIVE NORMAL FORM AND PROCEEDS BY SHOWING FIRST THAT FOR ANY SENTENCE S, IF T STANDS FOR 'R OR NOT R' AND F FOR 'R AND NOT R', THE EQUIVALENCE OF S(P) WITH ONE OF T, F, P, NOT P AND THE EQUIVALENCE OF S(P, Q=1, ..., Q=M) WITH (P OR S(T, Q=1, ..., Q=M)) AND (NOT P OR S (F, Q=1, ..., Q=M)) ARE PROVABLE IN L, WHENCE BY INDUCTION M IT FOLLOWS THAT IF S IS A TAUTOLOGY THEN S IS PROVABLE IN L. (EDITED).

GORDON, HAIM. WOULD MARTIN BUBER ENDORSE THE BUBER MODEL? EDUC THEORY 23,215-223 SUM 73.

THE PAPER SHOWS THAT THE BUBER MODEL FOR EDUCATION PROPOSED BY JOHN SCUDDER IS AN INADEQUATE INTERPRETATION OF MARTIN BUBER'S WRITINGS. SCUDDER ERRS IN DISCUSSING THE I-THOU RELATIONSHIP; HE DOES NOT TAKE INTO ACCOUNT KNOWLEDGE AS RELATIONSHIP; HE MISINTERPRETS BUBER'S EDUCATIONAL EXAMPLES. A MUCH MORE PROFOUND APPROACH TO BUBER'S WRITINGS THAN THAT SUGGESTED BY SCUDDER IS REQUIRED IN ORDER TO TRANSLATE BUBER'S SUGGESTIONS INTO EVERYDAY EDUCATIONAL PRACTICE. SOME HINTS AS TO SUCH AN APPROACH ARE PROVIDED.

GORDON, SCOTT. JOHN RAWLS'S DIFFERENCE PRINCIPLE, UTILITARIANISM, AND THE OPTIMUM DEGREE OF INEQUALITY. J PHIL 70,275-280 10 MY 73.

IN HIS "A THEORY OF JUSTICE", JOHN RAWLS PRESENTS AN ANALYSIS OF THE PRINCIPLES OF JUSTICE THAT WOULD BE ADOPTED BY RATIONAL SELF-INTERESTED PERSONS WHO FIND THEMSELVES IN AN "INITIAL SITUATION" CHARACTERIZED BY A "VEIL OF IGNORANCE" WHICH CONCEALS ALL FACTORS RELEVANT TO THE DETERMINATION OF THEIR INDIVIDUAL FORTUNES IN AN OPERATING SOCIETY. RAWLS ARGUES THAT HIS "DIFFERENCE PRINCIPLE" LEADS TO AN OPTIMUM DEGREE OF ECONOMIC INEQUALITY WHICH, "INTER ALIA", IS LESS THAN THAT WHICH THE CRITERION OF UTILITY MAXIMIZATION WOULD GENERATE. THIS PAPER ATTEMPTS TO SHOW (A) THAT THIS COMPARISON OF THE IMPLICATIONS OF THE DIFFERENCE PRINCIPLE AND UTILITARIANISM IS INVALID: (B) THAT RAWLS' OWN PRINCIPLE DOES NOT NECESSARILY LEAD TO A DETERMINATE OPTIMUM; AND (C) EVEN IF IT COULD FORMALLY GENERATE A DETERMINATE OPTIMUM, THERE IS NO CERTAINTY THAT

IT WOULD ACCORD WITH RAWLS' OWN CRITERION OF "CONSIDERED JUDGMENT".

GOTESKY, RUBIN. MODERN CIVILIZATION: ITS DEMISE. PHIL FORUM (DEKALB) 12,67-110 S 72.

ESSENTIALLY THE CONCLUSION OF THIS MONOGRAPH IS THAT MODERN CIVILIZATION IS NOT LIKELY TO SURVIVE THE NEXT HUNDRED OR SO YEARS. THREE EXHAUSTIVE ARGUMENTS ARE PRESENTED. (1) A NON-CAPITALIST, NON-EXPLOITATIVE, PLANNED WORLD ORDER IS REQUIRED, BUT THE BIG POWERS, CAPITALIST AND SOVIET, ARE ENGAGED IN AN IRRECONCILABLE STRUGGLE FOR WORLD CONTROL WHICH CAN END ONLY IN NUCLEAR ANNIHILATION. EVEN THOUGH THE DOMINANT WORLD POWERS WANT AND ARE TRYING TO CREATE SOME SORT OF WORLD ORDER, THE WORLD ORDER EACH WANTS IS INCOMPATIBLE WITH THE OTHER. FURTHERMORE, NO CONDOMINIUM OF RULING NATIONS WITH WELL-DEFINED SPHERES OF INFLUENCE AND CONTROL IS POSSIBLE. (2) THE RAPID, UNCONTROLLED UTILIZATION OF WORLD NATURAL RESOURCES THROUGH MODERN TECHNOLOGY IS DESTROYING THE CONDITIONS OF SOCIAL SURVIVAL; AND THERE IS NO SOCIALLY FEASIBLE REMEDY. FINALLY (3), NO SOCIAL GROUP, ELITE, SOCIAL CLASS OR CASTE EXISTS ON A WORLD SCALE WITH ENOUGH EXPERIENCE, SOCIAL CONCERN, CAPACITY AND TIME TO CREATE A WORLD ORDER OF ANY KIND.

GOTTERBARN, DONALD. HUME'S TROUBLESOME RELATIONS. SW J PHIL 4,119-124 SPR 73.

HUME'S ACCOUNT OF RELATIONS IN BOOK I OF THE TREATISE IS EXAMINED. HE GIVES TWO GENETIC ACCOUNTS OF RELATIONS; A KANTIAN ONE IN WHICH RELATING IS SOMETHING WE DO AND A JAMESIAN ONE IN WHICH RELATIONS ARE GIVEN IN EXPERIENCE. HOWEVER HIS EPISTEMOLOGY CANNOT JUSTIFY EITHER OF THESE ACCOUNTS .

GOTTSCHALK, H B. ADDENDA PERIPATETICA. PHRONESIS 18,91-100 1973.

DISCUSSES A NUMBER OF PASSAGES REFERRING TO THE ACTIVITY OR THOUGHT OF THE PERIPATETICS DICAEARCHUS, ARISTOXENUS, CLEARCHUS, DEMETRIUS OF PHALERUM, STRATO, LYCO, ARISTO OF CEOS, EUDEMUS AND PHAINIAS, WHICH ARE NOT TO BE FOUND IN WEHRLI'S "DIE SCHULE DES ARISTOTELES"; ALSO FOUR SAYINGS ATTRIBUTED TO ARISTO OF CHIOS, THE STOIC. MOST ARE OF HISTORICAL OR LITERARY RATHER THAN PHILOSOPHICAL INTEREST.

GOUDGE, T A. PRAGMATISM'S CONTRIBUTION TO AN EVOLUTIONARY VIEW OF MIND. MONIST 57,133-150 AP 73.

THE ARTICLE STATES AND EVALUATES BRIEFLY THE VIEWS OF MIND PUT FORWARD BY PEIRCE, DEWEY AND MEAD IN RESPONSE TO THE CHALLENGE OF DARWINISM. THESE PRAGMATISTS ACCEPTED THE NATURAL ORIGIN OF MIND, ITS GRADUAL EVOLUTION FROM PRIMITIVE BEGINNINGS TO THE HUMAN FORM, ITS ADAPTIVE VALUE, AND ITS CAUSAL EFFICACY IN RELATION TO BEHAVIOR. THEY THEREFORE REJECTED ALL VARIETIES OF CARTESIAN DUALISM, EPISTEMOLOGICAL INDIVIDUALISM, AND THE SPECTATOR CONCEPTION OF KNOWLEDGE. MIND IS BIOLOGICALLY BASED, PROSPECTIVE IN FUNCTIONING, CONCERNED WITH THE INTERPRETATION OF SIGNS, AND ADAPTIVE TO BOTH THE BIOPHYSICAL AND THE CULTURAL ENVIRONMENTS. THE PRAGMATIST'S VIEW IS BOTH SIMILAR TO AND DIFFERENT FROM CLASSICAL BEHAVIORISM. IT IS DISTINCTIVE IN DEVELOPING AN EVOLUTIONARY ACCOUNT OF VALUES AND OF SELF-AWARENESS. IN THE PHYLOGENETIC PERSPECTIVE, THE ORIGIN OF MIND IS TREATED IN TERMS BOTH OF CONTINUITY AND OF EMERGENCE, THUS GENERATING CONCEPTUAL TENSIONS WITHIN THE PRAGMATIC POSITION. IN GENERAL, HOWEVER, THE POSITION REPRESENTS AN IMPORTANT EXTENSION OF THE DARWINIAN REVOLUTION.

GOULIANE, C I. CRISE VECUE ET PHILOSOPHIE CHEZ HEGEL. REV INT PHIL 24,14-30 1970.

GOUREVITCH, VICTOR. ROUSSEAU ON THE ARTS AND SCIENCES. J PHIL 69,737-754 9 N 72.

A REVIEW OF ROUSSEAU'S CRITIQUE OF "ENLIGHTENMENT" I.E. OF HIS ARGUMENT THAT THE CULTIVATION OF THE ARTS AND SCIENCES IS AT ODDS WITH POLITICAL FREEDOM AND JUSTICE; THE ARGUMENT REVOLVES AROUND ROUSSEAU'S ANALYSIS OF MORALS (MOEURS, SITTEN) AND OPINION, THE RELATIONS BETWEEN THEM, AND THEIR ROLE IN POLITICAL SOCIETY; IT ALSO RAISES SOME QUESTIONS ABOUT EXCLUSIVELY PROCEDURAL CONCEPTIONS OF JUSTICE AND IT TOUCHES ON ASPECTS OF THE PROBLEM OF DISTRIBUTIVE JUSTICE.

GOVIER, TRUDY R. TOLERANCE AND 'DOGMATISM' IN MORALS. MIND 82,108-110 JA 73.

BRENDA COHEN'S ARGUMENT THAT THE PRINCIPLE OF MORAL NONDOGMATISM (EVERYONE OUGHT TO DO WHAT HE THINKS HE OUGHT TO DO) LEADS TO CONTRADICTIONS IS DEFENDED AGAINST A COUNTER-ARGUMENT OFFERED BY R. L. STURCH. IT IS ARGUED THAT ANYONE HOLDING A MORAL PRINCIPLE IS COMMITTED TO MORAL 'DOGMATISM' IN THE SENSE THAT HE TAKES THAT PRINCIPLE TO APPLY TO ALL CASES OF A CERTAIN TYPE. TOLERANCE DOES NOT REQUIRE MORAL NONDOGMATISM. RATHER, TOLERANCE CAN ARISE ONLY WHEN WE CONSIDER THAT OTHERS' MORAL PRACTICES AND BELIEFS ARE WRONG. TO TOLERATE THESE BELIEFS AND PRACTICES IS TO REFRAIN FROM ATTACHING ANY PHYSICAL PENALTY OR SOCIAL STIGMA TO THEM. TOLERANCE IN THIS SENSE CAN BE JUSTIFIED IN A VARIETY OF WAYS; ITS JUSTIFICATION DOES NOT DEPEND ON OUR ACCEPTANCE OF THE ULTIMATELY INCOHERENT DOCTRINE OF MORAL NONDOGMATISM.

GOWEN, JULIE. RELIGION, REASON AND NINIAN SMART. RELIG STUD 9,219-227 JE 73.

AN APPRAISAL OF SMART'S DECISION-PROCEDURE AS PRESENTED IN "REASONS AND FAITHS" FOR HOW WE CAN RATIONALLY CHOOSE FROM AMONG THE COMPETING SYSTEMS OF RELIGIOUS BELIEF. THE ARTICLE IS AN EVALUATION BOTH OF THE CONCLUSIONS SMART DRAWS FROM APPLYING HIS DECISION-PROCEDURE AND OF THE DECISION-PROCEDURE ITSELF. IT IS ARGUED THAT HIS CONCLUSIONS ARE NOT WARRANTED BY THE EVIDENCE AND THAT SOME OF THE CRITERIA OF HIS DECISION-PROCEDURE ARE INHERENTLY DEFECTIVE.

GOWER, BARRY. MARTIN ON EXPLANATION AND CONFIRMATION. ANALYSIS 33,107-109 JA 73.

GOWER, BARRY. SPECULATION IN PHYSICS: THE HISTORY AND PRACTICE OF "NATURPHILOSOPHIE". STUD HIST PHIL SCI 3,301-356 F 73.

GOYARD-FABRE, S. LA SIGNIFICATION DU CONTRAT DANS LA "DOCTRINE DU DROIT" DE KANT. REV METAPH MORALE 78,189-217 AP-JE 73.

A TRAVERS LA CONCEPTION DU CONTRAT QU'EXPOSE EN 1797 LA "DOCTRINE DU DROIT", KANT, D'ABORD "CONFRONTE A LA STRUCTURE PHENOMENOLOGIQUE DU DROIT", EN VIENT A DECELER, PAR DELA SA FORME ESSENTIELLE, LA PORTEE POLITIQUE ET LE SENS METAPHYSIQUE DU JURIDIQUE. EN EFFET, L'ANALYSE DU CONTRAT ENSEIGNE QUE LE DROIT, NON SEULEMENT TROUVE DANS L'AUTONOMIE DE LA VOLONTA UNE ASSISE METAJURIDIQUE, MAIS QUE, FONDE TRANSCENDANTALEMENT DANS UNE AUTONOMIE SUPRA-SENSIBLE, IL REQUIERT LE DEPASSEMENT DE LA SPHERE SUBJECTIVE POUR NE TROUVER QUE DANS LE DROIT PUBLIC LE SEEAU DE LA JURIDICITE.

GRAHAM, K. IFS, CANS AND DISPOSITIONS. RATIO 14,186-198 D 72.

"THE THESIS TO BE CONSIDERED": THAT (A) 'M CAN DO X' MEANS (B) 'M WOULD DO X IF HE TRIED TO'. "OBJECTIONS WHICH FAIL": 1) THAT (B) IS NOT CAUSAL; 2) THAT (B) IS CONDITIONAL; 3) THAT MERE PERFORMANCE ESTABLISHES (A) BUT NOT (B). "OBJECTION WHICH SUCCEEDS": THAT (B) IS CONSISTENT WITH M'S NOT BEING ABLE TO TRY, AND THEREFORE WITH HIS NOT BEING ABLE TO DO X. 'COUNTER-OBJECTIONS CONSIDERED AND REJECTED: 1) 'NOT BEING ABLE TO TRY' IS AN INCOHERENT IDEA; 2) 'HE CANNOT TRY' IS NOT CONSISTENT WITH 'HE WOULD IF HE TRIED'; 3) 'HE CANNOT TRY' IS CONSISTENT WITH 'HE CAN DO'; 4) DIFFERENT SENSES OF 'CAN' ARE INVOLVED. "CONCLUSION": A NEW ANALYSIS OF POWER-ASCRIPTIONS MUST BE SOUGHT.

GRAM, S. CAUSATION AND DIRECT REALISM. PHIL SCI 39,388-396 S 72.

GRANDY, RICHARD E. GRAMMATICAL KNOWLEDGE AND STATES OF MIND. BEHAVIORISM 1,16-21 FALL 72.

GRANDY, RICHARD. A DEFINITION OF TRUTH FOR THEORIES WITH INTENSIONAL DEFINITE DESCRIPTION OPERATORS. J PHIL LOG 1,137-155 MY 72.

A SYNTAX AND SEMANTICS ARE GIVEN FOR A THEORY OF DEFINITE DESCRIPTIONS WHICH DOES NOT PERMIT SUBSTITUTION OF CO-EXTENSIVE PREDICATES AND IT IS ESTABLISHED THAT ALL VALID FORMULAS ARE PROVABLE. IT IS ALSO SHOWN THAT A SATISFACTORY THEORY OF TRUTH CAN BE GIVEN FOR THEORY AND FOR A NUMBER OF EXTENSIONS OF IT. THIS INDICATES THAT REQUIRING AN ANALYSIS OF LOGICAL FORM TO GIVE A CORRECT TRUTH THEORY DOES NOT SINGLE OUT A UNIQUE ANALYSIS.

GRANDY, RICHARD. REFERENCE, MEANING, AND BELIEF. J PHIL 70,439-452 16 AG 73.

GRANGE, JOSEPH. THE ONTOLOGY OF THE GENERATION GAP. RELIG HUM 7,15-19 WINT 1973.

SET IN A WIDER CONTEXT THE GENERATION GAP CAN BE EXAMINED AS A REPETITION OF PLATO'S "BATTLE OF THE GIANTS" WITH THE ELDER SIDE CHOOSING PERMANENCE AS THE MEANING OF THE REALLY REAL AND THE YOUNGER BECOMING AS THE NAME OF REALITY. FROM THESE PERSPECTIVES TWO ETHICS EMERGE--AN ETHICS OF HAVING STRESSING PROPERTY AND SECURITY; AND AN ETHICS OF EXPERIENCE EMPHASIZING NOVELTY, EXCITEMENT AND CHANGE. THE RESOLUTION OF THE CONFLICT IS TO BE ACHIEVED BY WAY OF AN ESTHETIC HARMONY OF THESE OPPOSITES. THUS THE WAY OF THE ARTIST BECOMES A SUGGESTIVE MOTIF FOR MODERN MAN.

GRANT, C K. EXPERIMENTS ON HUMAN-BEINGS. PHILOSOPHY 48,284-287 JL 73.

GRANT, JOHN. RECOGNIZABLE ALGEBRAS OF FORMULAS. NOTRE DAME J FORM LOG 13,521-526 O 72.

THE NOTION OF RECOGNIZABLE ALGEBRAS OF FORMULAS IS INTRODUCED TO GIVE A UNIFIED TREATMENT TO ALGEBRAS OF FORMULAS COVERING IN PARTICULAR THE CYLINDRIC ALGEBRAS, THE BOOLEAN ALGEBRAS OF FORMULAS OF N FREE VARIABLES AND THE GROUP OF DEFINABLE AUTOMORPHISMS. FOR VARIOUS LANGUAGES THE ELEMENTARY EQUIVALENCE OF STRUCTURES IMPLIES THE ELEMENTARY EQUIVALENCE OF THEIR CORRESPONDING RECOGNIZABLE ALGEBRAS.

GRASSI, ERNESTO. MARX UND DER ITALIENISCHE HUMANISMUS. PRAXIS 322-343 1970.

MARX TURNS AGAINST THE A PRIORI PHILOSOPHICAL THINKING OF IDEALISM, ESPECIALLY AGAINST HEGEL'S DEDUCTION OF REALITY FROM A PURELY DIALECTICAL PROCESS OF IDEAS. FOR THE DIALECTICS OF IDEAS, MARX SUBSTITUTES WORK AS THE SOURCE OF HUMAN HISTORY. WORK AS THE

TRANSFORMATION OF NATURE ON THE BASIS OF FREE DESIGNS, OF PURPOSES, CREATES THE PRODUCT WHICH IS TO SERVE MAN. THE ITALIAN HUMANISM SAW ALSO THE CONCRETE ROOTS OF HISTORY NOT ONLY IN THE TRANSFORMING ACTIVITY OF WORK, BUT ALSO IN FANTASY. FANTASY AND WORK HAVE, AS A COMMON FEATURE, THE TRANSFER OF NATURE INTO A HUMAN SYSTEM OF RELATIONS, AND BOTH ACQUIRE ONTOLOGICAL SIGNIFICANCE.

GRATTAN-GUINNESS, I. RUSSELL AND PHILIP JOURDAIN. RUSSELL 8,7-12 WINT 72.

THIS PAPER IS AN ACCOUNT OF THEIR PERSONAL RELATIONSHIP, BASED MAINLY ON CORRESPONDENCE SURVIVING IN THEIR RESPECTIVE PAPERS. I HOPE SOON TO PUBLISH THE EXCHANGES ON LOGIC THAT THIS CORRESPONDENCE CONTAINS. JOURDAIN ATTENDED RUSSELL'S LECTURES ON LOGIC IN 1901, AND SOON AFTERWARDS BEGAN THEIR CORRESPONDENCE. RUSSELL LARGELY CEASED WORKING IN LOGIC IN 1910, BUT HIS RELATIONSHIP WITH JOURDAIN CONTINUED ON THE BASIS OF RUSSELL'S CONTRIBUTIONS TO JOURNALS WHICH JOURDAIN EDITED, AND ON MUTUAL ANTI-WAR SENTIMENTS. BUT THEY HAD DISAGREEMENTS AS WELL, ESPECIALLY ON MATHEMATICAL MATTERS, AND AT THE END OF HIS LIFE (IN 1919) JOURDAIN PUBLISHED VICIOUS ATTACKS ON RUSSELL WHICH RUSSELL HAD TO REPUDIATE IN PRINT.

GRATTAN-GUINNESS, IVOR. BERTRAND RUSSELL ON HIS PARADOX AND THE MULTIPLICATIVE AXIOM: AN UNPUBLISHED LETTER TO PHILIP JOURDAIN. J PHIL LOG 1,103-110 MY 72.

THIS PAPER CONTAINS MOST OF A LETTER WRITTEN IN MARCH 1906 BY BERTRAND RUSSELL TO PHILIP JOURDAIN. RUSSELL AND JOURDAIN HAD AN EXTENSIVE AND DETAILED CORRESPONDENCE THROUGHOUT THE FIRST DECADE OF THIS CENTURY ON MATHEMATICAL LOGIC AND THE FOUNDATIONS OF MATHEMATICS. I HOPE SOON TO PUBLISH AN EDITION OF MOST OF THEM, AS THEIR HISTORICAL QUALITY AND IMPORTANCE IS QUITE UNIQUE. IN THE LETTER PUBLISHED HERE RUSSELL DESCRIBES HIS VARIOUS EFFORTS TO SOLVE THE PARADOXES, HIS CURRENT INTEREST IN THE SUBSTITUTION THEORY, AND THE CIRCUMSTANCES OF HIS ACCEPTANCE OF THE AXIOM OF CHOICE.

GRATTON, CAROLYN. SELECTED SUBJECT BIBLIOGRAPHY. HUMANITAS 9,225-232 MY 73.

A SELECTED SUBJECT BIBLIOGRAPHY (COVERING THE PAST TEN YEARS) OF ARTICLES ON THE HUMAN RESPONSE TO SUFFERING.

GRATTON, CAROLYN. SELECTED SUBJECT BIBLIOGRAPHY (COVERING THE PAST TEN YEARS). HUMANITAS 8,397-404 N 72.

A SELECTED BIBLIOGRAPHY ON THE TOPIC OF "THE LEISURELY ATTITUDE". BIBLIOGRAPHY IS INTERDISCIPLINARY AND COVERS THE PAST TEN YEARS.

GRATTON, CAROLYN. SUMMARIES OF SELECTED WORKS ON THE LEISURELY ATTITUDE. HUMANITAS 8,389-396 N 72.

SUMMARIES OF ARTICLES ON LEISURE BY JOHN CAPUTO, STAFFAN BURENSTAM, LINDER, ALEXANDER REID, MARTIN, ROBERT E. NEALE, STANLEY PARKER AND DAVID RAST.

GRAVES, CHRISTIAN AND OTHERS. TACIT KNOWLEDGE. J PHIL 70,318-330 7 JE 73.

THIS PAPER IS AN ATTEMPT TO MAKE SENSE OF THE NOTION 'TACIT KNOWLEDGE' AS IT IS USED IN GENERATIVE GRAMMAR IN TERMS THAT ALLOW US TO SAY THAT EMPIRICALLY ADEQUATE GRAMMARS EXPLICATE WHAT THEIR SPEAKERS KNOW ABOUT THE LANGUAGE. THE PAPER REPLIES TO SOME RECENT CRITICISMS OF STICH'S ("WHAT EVERY SPEAKER KNOWS", PHILOSOPHICAL REVIEW, OCTOBER 1971) OF THE VIEW THAT SPEAKERS OF A NATURAL LANGUAGE, QUA SPEAKERS, KNOW THE GRAMMAR OF THE LANGUAGE. IT ALSO SEEKS TO EXTEND FODOR'S ("THE APPEAL TO TACIT KNOWLEDGE IN

PSYCHOLOGICAL EXPLANATION", JOURNAL OF PHILOSOPHY, OCTOBER 1968) ATTEMPT TO EXPLAIN TACIT KNOWLEDGE IN TERMS OF SIMULATION OF LINGUISTIC BEHAVIOR.

GRAVES, JOHN C. REPLY TO STEIN AND EARMAN. J PHIL 69,647-649 26 O 72.

STEIN EMPHASIZES THE CHARACTER OF A THEORY AS A FIXED, LOGICAL STRUCTURE WITH PRECISE RELATIONSHIPS TO OBSERVATION. I SEE IT AS A GROWING, EVOLVING TOOL WHERE THE THEORETICAL CONCEPTS AND OBSERVATIONAL BASES ARE CONSTANTLY CHANGING TO PROVIDE A BETTER AND MORE COMPREHENSIVE FIT. EACH THEORY MAY SELECT AS RELEVENT DIFFERENT ASPECTS OF THE TOTALITY OF EXPERIENCE, BUT THESE LEVELS WILL BE SUFFICIENTLY COORDINATED TO ALLOW CRITICAL COMPARISONS. MODELS REPRESENT ONLY POTENTIAL, NOT ACTUAL ONTOLOGICAL COMMITMENTS. GENERAL COVARIANCE CONTRIBUTES VERY LITTLE TO GENERAL RELATIVITY BY ITSELF, NOR DOES AN UNQUALIFIED APPEAL TO SIMPLICITY. THE CHOICE OF GEOMETRY, AND THE GEODESIC HYPOTHESIS, IS DERIVED FROM THE EQUIVALENCE PRINCIPLE: A CLASS OF SPACE-TIME PATHS IS OBSERVATIONALLY SINGLED OUT AS THE TRAJECTORIES OF ALL FREELY FALLING PARTICLES. THE GEOMETRY IS THEN SELECTED SO THAT THESE ARE ITS GEODESICS. (EDITED).

GRAY, BENNISON. STYLISTICS: THE END OF A TRADITION. J AES ART CRIT 31,501-512 SUM 73.

GRAY, BENNISON. THE PROBLEM OF MEANING IN LINGUISTIC PHILOSOPHY. LOG ANAL 15,609-627 S-D 72.

THE KEY PASSAGE IN "PHILOSOPHICAL INVESTIGATIONS" IS PROBABLY PARAGRAPH 43 WHERE WITTGENSTEIN DEFINES 'MEANING' AS THE USE OF A WORD IN THE LANGUAGE. I SHOULD LIKE TO ANALYZE PARAGRAPH 43, NOT PRIMARILY TO SUPPORT OR REFUTE WITTGENSTEIN, BUT BECAUSE THE QUESTIONS RAISED BY SUCH AN ANALYSIS BRING OUT RATHER NEATLY THREE SETS OF CRUCIAL DISTINCTIONS: 'LA LANGUE' AND 'LA PAROLE', USE AND USAGE, THE DEFINITION OF WORDS AND THE INTERPRETATION OF STATEMENTS. I HOPE TO SHOW THAT ACCEPTING THE DISTINCTION BETWEEN LANGUAGE AND UTTERANCE ('LA LANGUE' AND 'LA PAROLE') OBLIGES US ALSO TO DISTINGUISH BETWEEN THE MEANING OF A WORD AND THE MEANING OF A STATEMENT--THAT THE DIFFERENCE BETWEEN LANGUAGE AND UTTERANCE IS ALSO THE DIFFERENCE BETWEEN THE TWO KINDS OF MEANING. THIS SHOULD RESULT IN A CONSIDERABLE CLARIFICATION OF THE FUNCTION--AND THE LIMITATION--OF MEANING AS A PHILOSOPHICAL CONCEPT. (EDITED).

GREEN, GEORGIA M. THE LEXICAL EXPRESSION OF EMPHATIC CONJUNCTION: THEORETICAL IMPLICATIONS . FOUND LANG 10,197-248 JL 73.

GREEN, MAXINE. TOWARDS A RECIPROCITY OF PERSPECTIVES. PROC PHIL EDUC 28,275-284 1972.

THE ARTICLE UTILIZES A PHENOMENOLOGICAL APPROACH TO KNOWING AND CONSCIOUSNESS TO THE END OF DEVELOPING A CONCEPTION OF LEARNING AND CURRICULUM BASED ON THE NOTION OF A 'RECIPROCITY OF PERSPECTIVES'. THE LEARNER IS DESCRIBED AS ONE WHO PURSUES MEANINGS BY TAKING DIFFERENT STANDPOINTS WITH RESPECT TO HIS LIFE-WORLD. THE DISCIPLINES CAN BE TREATED AS OCCASIONS FOR TAKING SUCH STANDPOINTS AND SHAPING RELATED PERSPECTIVES ON REALITY AS IT PRESENTS ITSELF TO THE INDIVIDUAL. THE TEACHER MAY ASSIST IN HELPING THE STUDENT DISCOVER WHAT IS THEMATICALLY RELEVANT, INITIATE HIS OWN SELF-CONSCIOUS LEARNING, ENGAGE APPROPRIATELY WITH THE DISCIPLINES, AND MOVE BEYOND THE EVERYDAY.

GREEN, O H. SOME SUPPOSED ADVANTAGES OF MATERIALISM. ANALYSIS 33,124-129 MR 73.

THE PRIMARY CONCERN OF PHILOSOPHERS WHO DEFEND MATERIALISM HAS BEEN TO SHOW, AS U T PLACE PUT IT, "THAT THE THESIS THAT CONSCIOUSNESS IS A PROCESS IN THE BRAIN CANNOT BE DISMISSED ON LOGICAL GROUNDS". OVER AND ABOVE THIS, THEY HAVE BEEN LARGELY CONTENT TO POINT OUT SOME ADVANTAGES WHICH THEY SUPPOSE MATERIALISM TO OFFER. THE EMPIRICAL BASIS WHICH THE THEORY REQUIRES HAS RECEIVED LITTLE ATTENTION FROM ITS PHILOSOPHICAL PROPONENTS; THEY LEAVE SUCH EXPERIMENTAL CONFIRMATION AS THE THEORY CAN BE GIVEN TO PHYSIOLOGISTS. THE ARGUMENT OF THIS PAPER IS THAT, IN THINKING THAT MATERIALISM OFFERS THE ADVANTAGES OF A SIMPLE SOLUTION TO THE PROBLEM OF OTHER MINDS AND A WORLD-VIEW WITHOUT THE ENCUMBRANCE OF PSYCHO-PHYSICAL CONNECTIONS, PHILOSOPHERS OVERLOOK THE DEPENDENCE OF THE THEORY ON THE EMPIRICAL CONFIRMATION OF THE CORRELATION PRINCIPLE. ACCORDING TO THIS PRINCIPLE, FOR ANY MENTAL STATE 'M', THERE IS A BRAIN STATE 'B', WHICH OBTAINS WHEN, AND ONLY WHEN 'M' DOES.

GREEN, R J. OSCAR WILDE'S 'INTENTIONS': AN EARLY MODERNIST MANIFESTO. BRIT J AES 13,397-404 AUTUMN 73.

GREENE, MURRAY. HEGEL'S TRIADIC DOCTRINE OF COGNITIVE MIND. IDEAL STUD 2,208-228 S 72.

IN HIS ENCYCLOPEDIA, HEGEL'S THREEFOLD DOCTRINE OF SUBJECTIVE MIND SHOWS: 1) THE SOUL (SEELE) AS MONADIC PRECONSCIOUS SUBJECTIVITY ATTAINING TO THE EGO OF OBJECTIVE CONSCIOUSNESS: 2) THE SINGULAR EGO OVERCOMING ITS OPPOSITION TO AN EXTERNAL WORLD AND OTHER SELVES; 3) 'MIND PROPER' AS INTELLIGENCE KNOWING ITSELF IN ITS RATIONAL KNOWLEDGE AND FREE VOLITION. THIS THREEFOLD MOVEMENT 'ACCORDING TO THE NOTION' OVERCOMES THE KANTIAN THING-IN-ITSELF AND THE DUALISM OF NATURE AND FREEDOM.

GREENLEE, DOUGLAS. RELATIVITY WITHOUT INSCRUTABILITY. PHIL PHENOMENOL RES 33,574-578 JE 73.

THREE MODIFICATIONS OF W V O QUINE'S THESIS ABOUT THE LIMITS OF RADICAL TRANSLATION ARE OFFERED WITH THE AIM OF PRESERVING THAT THESIS FROM THE TRAP OF A PRIVATE LANGUAGE ISSUE WITH WHICH IT IS THREATENED.

GREENSTEIN, HAROLD. INTRINSIC VALUES AND THE EXPLANATION OF BEHAVIOUR. J VALUE INQ 6,304-310 WINT 72.

GREENWAY, A P. PSYCHOLOGICAL FINDINGS AND SENSORY EXPERIENCE. INT PHIL QUART 13,99-110 MR 73.

A PSYCHOLOGICAL ACCOUNT OF SENSATION IS BRIEFLY GIVEN: THIS IS TAKEN TO SUGGEST THAT SENSING IS AN ACTIVE, MATERIAL FORM OF KNOWING IN WHICH OBJECTS EXPERIENCED ARE NOT DETACHABLE FROM SENSORY FORMS; IT IS CONSTRUCTIVE AND THE OPERATION OF CONSTRUCTING ENDOWS THE SENSATION WITH INTELLIGIBILITY. ON THE BASIS OF THIS ACCOUNT IT IS SUGGESTED THAT TO SENSE MEANS TO BE IN CONCRETE CONTACT WITH OBJECTS, TO COMPREHEND RATHER THAN REPRESENT THEM. SENSATION IS THUS THE MEDIUM IN WHICH EXPERIENTIAL CONTACT TAKES PLACE.

GREENWOOD, T. NECESSARILY ADEQUATE EVIDENCE ABOUT OTHER MINDS. PHILOSOPHY 47,359-370 O 72.

GREGORY, JOHN. UNCOUNTABLE MODELS AND INFINITARY ELEMENTARY EXTENSIONS. J SYM LOG 38,460-470 S 73.

GREGORY, TULLIO. ERUDIZIONE E ATEISMO NELLA CULTURA DEL SEICENTO IL THEOPHRASTUS REDIVIVUS. G CRIT FILOSOF ITAL 51,194-240 AP-JE 72.

L'AUTORE STUDIA IL "THEOPHRASTUS REDIVIVUS", OPERA DELLA META DEL SEICENTO, CONSERVATA NELLA BIBLIOTHEQUE NATIONALE DI PARIS (FONDS LATIN 9324): TESTIMONIANZA DI UN'ESPLICITA POSIZIONE ATEISTICA, L'OPERA E STUDIATA ALLA LUCE DEGLI SVILUPPI DEL PENSIERO LIBERTINO DEL SEICENTO E DELLE POLEMICHE DA ESSO SUSCITATE. IL SAGGIO PUBBLICA MOLTI TESTI, FIN QUI INEDITI, E MOSTRA L'ORIGINALE ARTICOLARSI DELLA POLEMICA ANTITEOLOGICA E LA NUOVA UTILIZZAZIONE DELLA TRADIZIONE ERUDITA RINASCIMENTALE PER DEFINIRE, SECONDO GLI INTENTI DELL'ANONIMO AUTORE DEL "THEOPHRASTUS", UNA STORIA DELL'ATEISMO CHE VIENE FATTA COINCIDERE CON LA STORIA DEL PENSIERO FILOSOFICO.

GREISCH, J. IDENTITE ET DIFFERENCE DANS LA PENSEE DE MARTIN HEIDEGGER: LE CHIMIN DE "L'EREIGNIS". REV SCI PHIL THEOL 57,71-111 JA 73.

LA NOTION D'EREIGNIS EST CENTRALE POUR LA COMPREHENSION SYSTEMATIQUE ET SPECULATIVE DE LA PENSEE DE HEIDEGGER. ELLE EST ANALYSEE EN 4 ETAPES, SELON L'ECONOMIE GLOBALE DE CETTE PENSEE: 1. LE LEXIQUE DU DEPASSEMENT DE LA METAPHYSIQUE. 2. L'EREIGNIS POUR LUI-MEME. 3. SON RAPPORT AUX DIFFERENTS ETANTS. 4. LA CRISE DE L'EREIGNIS: L'ANALYSE EFFECTUEE, MONTRE LE CARACTERE MONOTOLOGIQUE DE CETTE PENSEE. SIMULTANEMENT, CETTE RUPTURE AVEC LA PENSEE ONTOLOGIQUE EST PROBLEMATIQUE, PUISQU'ELLE MAINTIENT IMPENSE LE RAPPORT DE L'IDENTITE A LA DIFFERENCE.

GREISCH, J. LES MOTS ET LES ROSES: LA METAPHORE CHEZ MARTIN HEIDEGGER. REV SCI PHIL THEOL 57,433-455 JL 73.

LES MOTS ET LES ROSES. LA METAPHORE CHEZ MARTIN HEIDEGGER. LA QUESTION DE LA METAPHORE SE POSE A TROIS NIVEAUX: CELUI DE L'ANALYSE SEMANTIQUE (PHILOSOPHIE ANALYTIQUE DU LANGAGE), CELUI DE SA FONCTION HERMENEUTIQUE (PAUL RICOEUR), ENFIN LA QUESTION PROPREMENT ONTOLOGIQUE DE SA PORTEE POUR L'ENSEMBLE DU DISCOURS PHILOSOPHIQUE COMME TEL. L'ETUDE PRESENTE EST UNE CONTRIBUTION A CETTE DERNIERE PROBLEMATIQUE, ENVISAGEE A PARTIR DU DISCOURS DE MARTIN HEIDEGGER; L'ETUDE SE FAIT EN TROIS ETAPES: LIQUIDATION DE LA REPRESENTATION METAPHYSIQUE DE LA METAPHORE; LA METAPHORE DANS LE DISCOURS PHILOSOPHIQUE DE HEIDEGGER; RETOUR D'UNE NOUVELLE PROBLEMATIQUE DE LA METAPHORE, AUTOUR DU COUPLE METAPHORE MORTE/METAPHORE VIVANTE.

GRENE, MARJORIE. PEOPLE AND OTHER ANIMALS. PHIL FORUM (BOSTON) 3,157-171 WINT 72.

GRENET, PAUL B. TEILHARD DE CHARDIN ET LE MARXISME. REV THOMISTE 72,588-617 O-D 72.

PEUT-ON SE SERVIR DE TEILHARD POUR CONDUIRE LES CHRETIENS VERS LE MARXISME, DE MARX POUR GUIDER LES MARXISTES VERS LE TEILHARDISME? IL EXISTE ENTRE LES DEUX AUTEURS UN TRONC COMMUN: ILS SONT D'ACCORD POUR METTRE LE 'VISIBLE', LE 'DEVENIR' ET LA 'TOTALITE', A LA BASE DE TOUT LE RESTE. IL EST VRAI QUE CHACUNE DE CES TROIS EXPRESSIONS N'A PAS LE MEME SENS CHEZ L'UN ET CHEZ L'AUTRE. CE QUI FAIT QU'ENTRE EUX TOUT VERITABLE ACCORD EST IMPOSSIBLE, C'EST QUE LE MARXISME TEND A SE PRESENTER COMME UNE PURE DIALECTIQUE; TANDIS QUE LE TEILHARDISME PRETEND ETRE UNE PURE PHENOMENOLOGIE. ILS REFUSENT DONC TOUS LES DEUX D'ETRE UNE PHILOSOPHIE DE LA NATURE: CE QUI A POUR INCONVENIENT COMMUN DE REJETER TOUTE VERITABLE EXPLICATION PAR LES CAUSES. LE MARXISTE SE DONNE D'EMBLEE DANS LA MATIERE TOUT CE QU'IL VEUT EN FAIRE SORTIR; LE PHENOMENOLOGUE S'INTERDIT, QUANT A LUI, TOUTE INCURSION SUR LE PLAN DE L'ETRE. AU RISQUE DE

SCANDALISER PLUSIEURS: NI MARX, NI TEILHARD NE PEUVENT SAUVEGARDER LA NOTION MEME D'EVOLUTION, TANT QU'ILS N'ADMETTRONT PAS LA COMPOSITION D'ACTE ET PUISSANCE AU COEUR DU REEL.

GRENT, PAUL B. SCIENCE, NESCIENCE, CONSCIENCE. REV THOMISTE 72,439-454 JL-S 72.

MANUEL DE DIEGUEZ PREND SES DISTANCES A L'EGARD DE TOUS LES PHILOSOPHES PASSES, SPECIALEMENT A L'EGARD DES 'SCOLASTIQUES' QUI ONT TOUJOURS SUCCEDE AUX GRANDS GENIES COMME THOMAS D'AQUIN OU DESCARTES. EN PARTICULIER, IL FAUT FAIRE ECLATER L'ORDRE CARTESIEN ET POST-CARTESIEN (ET TOUT SPECIALEMENT LE POSITIVISME) POUR QUE PUISSE COMMENCER L'ORDRE PHILOSOPHIQUE. L'AUTEUR EST DONC EN REACTION CONTRE LA PLUPART DES IDEES A LA MODE. LE TORT DES SCIENCES MODERNES ET DES PHILOSOPHIES QUI SONT LEURS ALLIEES, EST DE PRETENDRE RENDRE TOUT INTELLIGIBLE EN EMPLOYANT UNIQUEMENT LE 'CERCLE'. L'EXPLICATION SE REDUIT ALORS A UN RECIT, QUI N'EST JAMAIS QU'UN MYTHE, QUE L'ON DEROULE DANS LE TEMPS. LA DECOUVERTE PRINCIPALE DE MANUEL DE DIEGUEZ EST CELLE DE LA VANITE DU TEMPS, STERILE REPETITION DU MEME. D'OU L'ATTAQUE CONTRE LA CAUSALITE: SI LES MEMES CAUSES PRODUISENT LES MEMES EFFETS. C'EST QUE 'LE TEMPS N'EXISTE PAS'. -LE MYTHE JUDEO-CHRETIEN EST LE RECIT DE LA CHUTE DE L'HOMME CONDAMNE PAR SA FAUTE A AVOIR UNE HISTOIRE, ET A PARTAGER LE TEMPS DES CHOSES. (EDITED).

GRIAZNOV, B S AND DYNINE, B S AND NIKITINE, E P. L'OBJET DU SAVOIR THEORIQUE. REV INT PHIL 25,538-546 1971.

GRIBBLE, JAMES AND OLIVER, GRAHAM. EMPATHY AND EDUCATION. STUD PHIL EDUC 8,3-28 SUM 73.

GRIFFIN-COLLART, E. L'EGALIET: CONDITION DE L'HARMONIE SOCIALE POUR J J ROUSSEAU. REV INT PHIL 25,298-311 1971.

POUR ROUSSEAU, IL FAUT PREVENIR L'INEGALITE ECONOMIQUE QUI ENTRAINE L'INEGALITE POLITIQUE. IL REVE D'UN ETAT OU REGNERAIT UNE EGALE LIBERTE FONDEE SUR UNE EGALE SOUMISSION A LA VOLONTE GENERALE S'EXPRIMANT DANS LES LOIS FAITES PAR LA MAJORITE. CET ABSOLUTISME MORAL QUI A LE MERITE DE CHERCHER A DEPASSER L'INDIVIDUALISME EGOISTE RISQUE AINSI DE CONDUIRE AU TOTALITARISME, L'OPPOSITION ETANT CENSEE ETRE DANS L'ERREUR.

GRIFFIN-COLLART, E. LE PRINCIPLE D'UTILITE ET L'EGALITE: BENTHAM ET J S MILL. REV INT PHIL 25,312-330 1971.

L'EXIGENCE D'EGALE CONSIDERATION EST FONDEE, CHEZ BENTHAM, SUR L'ARITHMETIQUE DES PLAISIRS. EN OUTRE LA DECOUVERTE DE L'UTILITE MARGINALE DECROISSANTE DE LA RICHESSE MONTRE LA VOIE D'UNE EGALISATION DE TRAITEMENT QUI SERA CEPENDANT FREINEE PAR LE SOUCI DE SECURITE. MILL CONCOIT L'EGALITE COMME COMPRISE DANS L'IDEE D'UTILITE ET CONFOND EGALE CONSIDERATION AU DEPART ET EGALITE DE TRAITEMENT. EN PRATIQUE, L'EGALITE QU'IL RECLAME EST UNE EGALITE DES CHANCES FONDEE SUR LA VERTU DE SELF-HELP ET DESTINEE A ATTEINDRE TOUTE L'EGALITE POLITIQUE ET SOCIALE SOUHAITABLE.

GRIGORYAN, A T. L'HERITAGE SCIENTIFIQUE DE LEONARD DE VINCI DANS LES TRAVAUX DES SAVANTS SOVIETIQUES. ORGANON 167-175 1971.

DANS CET ARTICLE EST DONNE L'ANALYSE DES ETUDES DE LA VIE ET DES OEUVRES DE LEONARDO DA VINCI ECRITS PAR LES SAVANTS SOVIETIQUES. PAR BEAUCOUP D'EXAMPLES L'AUTEUR D'ARTICLE A MONTRE L'INTERET COLOSSAL A L'HERITAGE SCIENTIFIQUE DE CET HOMME MAGNIFIQUE DE L'EPOQUE DE RENAISSANCE DANS L'UNION SOVIETIQUE. A L'ARTICLE EST APPLIQUE LE LISTE DES ETUDES CONSACRE A DIFFERENTS ASPECTS COTES DES OEUVRES SCIENTIFIQUES ET TECHNIQUES DE LEONARDO DE MEME QUE DES LIVRES DONT LE CONTENU EST SA BIOGRAPHIE SCIENTIFIQUE.

GRIMALDI, NICOLAS. LA REPETITION: ETUDE SUR L'EXPERIENCE METAPHYSIQUE DANS LA PHILOSOPHIE DE FERDINAND ALQUIE. REV METAPH MORALE 78,129-150 AP-JE 73.

OBJET: MONTRER, A TRAVERS TOUTE L'OEUVRE D'ALQUIE, LE SENS DE L'EXPERIENCE METAPHYSIQUE ET DE LA 'PHILOSOPHIA PERENNIS'. PRINCIPAUX THEMES: SCIENCE ET PHILOSOPHIE, HISTOIRE ET PHILOSOPHIE, LA NOTION DE SYSTEME, LA DEREALISATION, LA SEPARATION, LA NOSTALGIE DE L'ETRE, LA RAISON COMME EXPERIENCE METAPHYSIQUE DE L'ABSENCE.

GRISEZ, GERMAIN. THE VALUE OF A LIFE: A SKETCH. PHIL CONTEXT 2,7-15 1973.

THE THREE MOST COMMON CURRENT THEORIES OF VALUE ARE OUTLINED AND AN ALTERNATIVE TO THEM PROPOSED. THEN IT IS ARGUED THAT LIFE IS INTRINSIC TO THE HUMAN PERSON, THAT IT PERMEATES THE PERSON, THAT IT TRANSCENDS THE INDIVIDUAL, AND THAT THERE ARE GROUNDS FOR REGARDING IT AS 'SACRED'. ON THE BASIS OF THE THEORY OF VALUE AND THE ANALYSIS OF LIFE, HUMAN LIFE IS CONCLUDED TO BE ONE OF SEVERAL UNQUALIFIED VALUES. BUT IT IS POINTED OUT THAT THIS CONCLUSION DOES NOT LEAD IMMEDIATELY TO ETHICAL EVALUATION OF ACTS ATTACKING LIFE.

GRLIC, DANKO. LITERATURKRITIK UND MARXISTISCHE PHILOSOPHIE. PRAXIS 344-360 1970.

GRLIC, DANKO. MARGINALIEN ZUM PROBLEM DER NATION. PRAXIS 495-510 1971.

GRODSKY, IRVIN T. COMMENTS ON "MECHANISM AND TELEOLOGY IN CONTEMPORARY THOUGHT": I. PHIL CONTEXT 2,56-58 1973.

GROSJEAN, P V. THEORIE ALGEBRIQUE DU SYLLOGISME CATEGORIQUE. LOG ANAL 15,547-568 S-D 72.

GROSS, DAVID. ON WRITING CULTURAL CRITICISM. TELOS 38-60 SUM 73.

GROSS, GEORGE. SARTRE INTERVIEWS. HUMAN CONTEXT 4,608-618 AUTUMN 72.

GROSS, SIDNEY A. SANTAYANA AND PRAGMATISM. S J PHIL 10,159-166 SUM 72.

GIVEN SANTAYANA'S EDUCATIONAL BACKGROUND IN THE UNITED STATES, HE COULD HARDLY FAIL TO HAVE BEEN INFLUENCED BY THE PRAGMATIC ATTITUDE, DESPITE HIS PROTESTATIONS TO THE CONTRARY. AFTER A DISCUSSION OF SOME OF THE MAIN TENETS OF PRAGMATISM, I SHOW THAT THEY ARE PRESENT IN THE ONTOLOGY OF THE REALMS OF MATTER, TRUTH, AND SPIRIT. WHILE I DO NOT MAKE SANTAYANA INTO A PRAGMATIST I DO INDICATE THE IMPORTANCE OF PRAGMATISM FOR HIS THOUGHT.

GROSS, TIMOTHY JOHN. THE FALLACY OF ANSELM'S ARGUMENT. DIALOGUE (PST) 15,65-70 MY 73.

GROSSMAN, MORRIS. ART AND MORALITY: ON THE AMBIGUITY OF A DISTINCTION. J AES ART CRIT 32,103-106 FALL 73.

GROSSMAN, MORRIS. DRAMA AND DIALECTIC: WAYS OF PHILOSOPHIZING. S J PHIL 10,137-147 SUM 72.

GROSSMAN, NEAL. QUANTUM MECHANICS AND INTERPRETATIONS OF PROBABILITY THEORY. PHIL SCI 39,451-460 D 72.

SEVERAL PHILOSOPHERS OF SCIENCE HAVE CLAIMED THAT THE CONCEPTUAL DIFFICULTIES OF QUANTUM MECHANICS CAN BE RESOLVED BY APPEALING TO A PARTICULAR INTERPRETATION OF PROBABILITY THEORY. FOR EXAMPLE, POPPER BASES HIS TREATMENT OF QUANTUM MECHANICS ON THE PROPENSITY INTERPRETATION OF PROBABILITY, AND MARGENAU BASES HIS TREATMENT OF QUANTUM MECHANICS ON THE FREQUENCY INTERPRETATION OF PROBABILITY. THE PURPOSE OF THIS PAPER IS (I) TO CONSIDER AND REJECT SUCH CLAIMS,

AND (II) TO DISCUSS THE QUESTION OF WHETHER THE PSI-FUNCTION REFERS TO AN INDIVIDUAL SYSTEM OR TO AN ENSEMBLE OF SYSTEMS. (EDITED).

GROVER, DOROTHY L. PROPOSITIONAL QUANTIFIERS. J PHIL LOG 1,111-136 MY 72.

IT IS AGREED THAT BOUND INDIVIDUAL VARIABLES ARE PRONOMINAL IN CHARACTER, HOWEVER (AND THE PURPOSE OF THE PAPER IS TO JUSTIFY THIS CLAIM) SUCH A CHARACTERIZATION WILL NOT DO FOR BOUND PROPOSITIONAL VARIABLES OCCUPYING SENTENTIAL POSITIONS: PROPOSITIONAL VARIABLES ARE 'PROSENTENTIAL'. THIS CHARACTERIZATION RECOGNIZES THE FACT THAT PROPOSITIONAL VARIABLES TAKE SENTENCES AS SUBSTITUENDS, AND THAT LIKE INDIVIDUAL VARIABLES, THEY 'CROSS-REFER'.

GRUNDY, DOMINICK. SKEPTICISM IN TWO ESSAYS BY MONTAIGNE AND SIR THOMAS BROWNE. J HIST IDEAS 34,529-542 O-D 73.

THE ARTICLE APPLIES SKEPTICAL IDEAS BASED ON "HYPOTYPOSES" BY SEXTUS EMPIRICUS TO TWO ESSAYS: "DE LA VANITE" BY MONTAIGNE AND "HYDRIOTAPHIA" BY SIR THOMAS BROWNE. IT FOCUSES ON THEIR USE OF IGNORANCE, BALANCING OF OPPOSITE IDEAS, USE OF THEIR OWN IDEAS TO EMPHASIZE DISORDER OF MAN'S PERCEPTIONS.

GRUNER, ROLF. THE CONCEPT OF SPECULATIVE PHILOSOPHY OF HISTORY. METAPHILOSOPHY 3,283-300 O 72.

A NEW CONCEPT OF (SPECULATIVE) PHILOSOPHY OF HISTORY IS DEVELOPED, SUCH THAT A MAN WHO AFFIRMS EITHER THAT HISTORY HAS MEANING OR THAT IT HAS NO MEANING CAN BE SAID TO HAVE A PHILOSOPHY OF HISTORY. 'MEANING' IS ANALYSED INTO THE 3 ELEMENTS OF PATTERN, PURPOSE AND VALUE WHICH ARE SHOWN TO BE INDEPENDENT OF EACH OTHER. TO AFFIRM THAT HISTORY HAS MEANING IT IS NECESSARY AND SUFFICIENT TO AFFIRM THE PRESENCE OF ANY OR ALL OF THESE ELEMENTS.

GRZEGORCZYK, CHRISTOPHE. BRONISLAW F TRENTOWSKI (1808-1869). ARCH PHIL 36,127-134 JA-MR 73.

GUDMUNSEN, CHRIS. ETHICS GETS IN THE WAY: A REPLY TO DAVID BASTOW. RELIG STUD 8,311-319 D 72.

DAVID BASTOW HAD HELD THAT NIRVANA WAS THE BUDDHIST ETHICAL GOAL, NOT BECAUSE OF ITS ABSOLUTE VALUE BUT BECAUSE IT CULMINATES VALUES IMPLICIT IN THE WAY TO IT. THE PRESENT PAPER ARGUES THAT NIRVANA IS ONTOLOGICALLY SEPARATE FROM THE WAY, WHICH IS MORALLY JUSTIFIED ONLY IN TERMS OF THE GOAL, NIRVANA. BUT THERE ARE TWO KINDS OF BUDDHIST ETHICS. ONE IS THE MORALITY FORMING PART OF THE WAY, THE OTHER THE VALUE SYSTEM COMPRISING NIRVANA AND THE WHOLE OF THE WAY TO IT, INCLUDING MORALITY.

GUMBERT, EDGAR B. JOHN DEWEY AND THE NEW LIBERALISM: REACTIONS TO THE USSR. EDUC THEORY 22,344-359 SUM 72.

THE PAPER ASSESSES THE SOCIAL IMPLICATIONS OF 20TH CENTURY AMERICAN LIBERALISM BY REFLECTING IT OFF OF THE U.S.S.R. DEWEY'S REACTIONS TO RUSSIA AND TO RUSSIAN EDUCATION ARE EXAMINED AND ARE CONTRASTED TO THE REACTIONS OF BERTRAND RUSSELL, EMMA GOLDMAN AND ANDRE GIDE. SIMILARITIES AND DIFFERENCES AMONG THEM ARE NOTED, AS ARE SIMILARITIES BETWEEN RUSSIAN AND LIBERAL AMERICAN EDUCATIONAL ASPIRATIONS. SOME CONSEQUENCES OF APPLYING THE LIBERAL VIEW ARE DESCRIBED AND A FEW GENERAL INFERENCES ARE DRAWN.

GUNDERSON, KEITH. CONTENT AND CONSCIOUSNESS AND THE MIND-BODY PROBLEM. J PHIL 69,591-604 5 O 72.

GUNTER, P A Y. HARTMAN: THREE CRITICISMS. J VALUE INQ 7,136-140 SUM 73.

THIS IS A CRITIQUE OF ROBERT S HARTMAN'S "THE VALUE STRUCTURE OF CREATIVITY", WHICH APPEARED IN AN EARLIER ISSUE OF "THE JOURNAL OF VALUE INQUIRY". AFTER CONGRATULATING HARTMAN ON THE SCOPE, CONSISTENCY AND SUGGESTIVENESS OF HIS FORMAL AXIOLOGY AND ITS METAPHYSICS, THE AUTHOR QUESTIONS THREE OF HARTMAN'S ASSUMPTIONS. 1. DOES SET THEORY REALLY PROVIDE A SECURE FOUNDATION FOR VALUE THEORY? 2. DOES HARTMAN CONFUSE THE LOGIC OF QUALITY WITH THAT OF QUANTITY? 3. DOES HARTMAN IMPLICITLY 'SPATIALIZE' TIME, TRANSFORMING SUCCESSION INTO SIMULTANEITY? THE FIRST QUESTION IS ANSWERED AFFIRMATIVELY, THE SECOND TWO NEGATIVELY.

GURWITSCH, ARON. SUBSTANTIALITY AND PERCEPTUAL COHERENCE. RES PHENOMENOL 2,29-46 1972.

GUSTAFSON, DONALD. ON UNCONSCIOUS INTENTIONS. PHILOSOPHY 48,178-182 AP 73.

GUTTCHEN, ROBERT S. DEMANDS. J VALUE INQ 7,121-128 SUM 73.

THIS ARTICLE EXAMINES THE LOGICAL AND MORAL IMPLICATIONS OF ACTIONS INVOLVING 'DEMANDING' RATHER THAN 'REQUESTING' THAT SOMETHING BE DONE.

GUTTCHEN, ROBERT S. FELIX ADLER'S CONCEPT OF WORTH. J HIST PHIL 11,213-227 AP 73.

THE 20TH CENTURY HAS BEEN CHARACTERIZED BY A GROSS DISREGARD OF HUMAN LIFE AND A LOSS OF THE SENSE OF WORTH AND DIGNITY OF THE INDIVIDUAL MAN. TECHNOLOGY HAS MECHANIZED US AND GLOBAL PERIL HAS DESENSITIZED US. IN SUCH A TIME FELIX ADLER'S WORK IS OF MORE THAN MERE HISTORICAL INTEREST. HIS CONCERN WITH PSYCHIC PAIN AND HIS INSISTENCE THAT IT EMANATES FROM A LACK OF A SENSE OF PERSONAL WORTH BEARS AFFINITY WITH THE EXISTENTIALIST TRADITION IN 20TH CENTURY THOUGHT. WHAT DOES IT MEAN TO SAY THAT A HUMAN BEING HAS 'WORTH"? IS THERE ANY SENSE IN WHICH A PERSON MIGHT BE SAID TO BE 'INDISPENSABLE'? ADLER'S INVESTIGATION OF THE CONCEPT AND HIS SPECIAL METHOD OF VERIFYING ITS PRESENCE DEMANDS A REVIEW. BUT PERHAPS MOST IMPORTANTLY, THE ROLE OF THE CONCEPT OF HUMAN WORTH IN A DEMOCRATIC SOCIETY IS ESPECIALLY RELEVANT AS A DIAGNOSIS OF THE BASIC PROBLEMS OF OUR TIME.

GUTTING, GARY. EINSTEIN'S DISCOVERY OF SPECIAL RELATIVITY. PHIL SCI 39,51-67 MR 72.

THIS PAPER DISCUSSES THE CONTROVERSY BETWEEN PHILOSOPHERS OF SCIENCE (E.G., GRUENBAUM) AND HISTORIANS OF SCIENCE (E.G., HOLTON) REGARDING EINSTEIN'S DISCOVERY OF STR. ALTHOUGH HOLTON IS SURELY CORRECT ON THE HISTORICAL POINT THAT EXPERIMENTAL RESULTS (ESPECIALLY THE MICHELSON-MORLEY EXPERIMENT) HAD LITTLE INFLUENCE ON EINSTEIN'S DEVELOPMENT OF STR, THIS FACT IS NOT SUFFICIENT TO ESTABLISH HIS (AND POLANYI'S) CLAIM THAT MAJOR SCIENTIFIC DISCOVERIES ARE PRIMARILY MATTERS OF PRIVATE, NONSPECIFIABLE INSIGHTS INTO PHYSICAL REALITY. IT IS POSSIBLE THAT EINSTEIN'S WORK WAS BASED PRIMARILY ON NON-EMPIRICAL BUT NONETHELESS PUBLICLY DISCUSSABLE, OBJECTIVE CONSIDERATIONS. AND A MORE COMPREHENSIVE SURVEY OF THE DISCOVERY OF STR SHOWS THAT THIS WAS INDEED THE CASE AND THUS EXCLUDES STR AS A SUPPORTING INSTANCE OF HOLTON'S AND POLANYI'S ASSERTIONS OF THE PRIMACY OF 'PRIVATE SCIENCE.'

GUZZO, AUGUSTO. GLI "ENTRETIENS" DI CAMBRIDGE SU L'AZIONE. FILOSOFIA 24,177-200 AP 73.

AUGUSTO GUZZO, MEMBRO DELL'INTERNATIONAL INSTITUTE OF PHILOSOPHY DI PARIGI, RIFERISCE AMPIAMENTE SU GLI "ENTRETIENS" TENUTI DA LUI E DAI SUOI COLLEGHI DELL'INTERNATIONAL INSTITUTE OF PHILOSOPHY A CAMBRIDGE DI INGHILTERRA NEL SETTEMBRE DEL 1972. EGLI ANALIZZA LARGAMENTE LE RELAZIONI DELLA PROF. ANSCOMBE, DI CAMBRIDGE, DEL PROF. MAX BLACK, VICEPRESIDENTE DELL'INTERNATIONAL INSTITUTE OF PHILOSOPHY, DEL PROF. KORNER, DI BRISTOL, E SI FERMA MOLTO SU LE OSSERVAZIONI DI CHAIM PERELMAN, NUOVO PRESIDENTE DELL'INTERNATIONAL INSTITUTE OF PHILOSOPHY, E DI PAUL RICOEUR, DELL'UNIVERSITA DI PARIS-NANTERRE. PERELMAN MOSTRA QUALI LIMITAZIONI POSSANO UTILMENTE ESSER POSTE ALL'ANALISI LINGUISTICA COLTIVATA A CAMBRIDGE, QUANDO SI TENGA PRESENTE L'ESPERIENZA GIURIDICA. RICOEUR PONE A CONFRONTO GLI INTERESSI PURAMENTE LINGUISTICI DELLA FILOSOFIA ANALITICA CON QUELLI CHE LE MAGGIORI FILOSOFIE DEL CONTINENTE EUROPEO HANNO PER L'AZIONE INTESA NEL SENSO PIENO IN CUI ARISTOTELE INTENDE LA PRASSI....(EDITED).

GUZZO, AUGUSTO. ITINERARIO ESTETICO. FILOSOFIA 23,349-374 O 72.

L'AUTORE MUOVE DALLA DOMANDA DI TOLSTOI: CHE COSA E L'ARTE? RICONOSCE CHE C'E 'FORMA' IN TUTTE LE OPERE UMANE, SIANO O NO ASSEGNATE PER SOLITO AL DOMINIO DELL'ARTE. QUESTO CONDUCE AD AMMETTERE CHE SI POSSA FARE 'CON ARTE' QUALSIASI OPERA UMANA, IN QUALSIASI CAMPO. MA 'FARE ARTE' SIGNIFICA PROPORSI DI RAGGIUNGERE E GARANTIRE LA 'BELLEZZA' ALLA PROPRIA OPERA, CERTAMENTE ESPRIMENDO TUTTO L'ANIMO E TUTTO IL PENSIERO DELL'ARTISTA, MA MIRANDO ALLA BELLEZZA DELL'ESPRESSIONE, E PRODUCENDO QUELLE GODIBILITA PURE CHE SONO LE OPERE D'ARTE BELLE: LE QUALI POSSONO ESSER SOMMERSE DI FATTO DALL'INCURIA E DALL'OBLIO, MA, SE SIANO RISCOPERTE ANCHE PER CASO, RIPRENDONO LA LORO EFFICACIA DI RICONDURRE CHI LE VEDE A SENTIRE E GODERE LA LORO BELLEZZA, SENZA PREOCCUPAZIONI NE DI VERITA SCIENTIFICA NE DI GIUSTIFICABILITA ETICA O POLITICA.

GUZZO, AUGUSTO. ITINERARIO. FILOSOFIA 24,13-34 JA 73.

AUGUSTO GUZZO HA VOLUTO RIPERCORRERE, IN UNA CONFERENZA TENUTA A BOLZANO NEL NOVEMBRE 1971, L'ITINERARIO DEL SUO PENSIERO DALLA ADOLESCENZA FINO ALL'ALTA MATURITA, E SEBBENE EGLI ABBIA COLTIVATO TUTTE LE SCIENZE FILOSOFICHE, COME SI VEDE DAL SUO SISTEMA FILOSOFICO, "L'UOMO, ANALISI DELL'UMANA ESPERIENZA NELLE SUE FORME SALIENTI," EGLI SI E FERMATO NELLA CONFERENZA DI BOLZANO SUI SUOI MAGGIORI INTERESSI: L'ESTETICA E L'ETICA, E HA RAGGRUPPATO INTORNO A QUESTI TEMI, QUASI RICERCHE COLLATERALI, LE SUE RICERCHE DI PSICOLOGIA, DI LOGICA E DI FILOSOFIA DEL LINGUAGGIO, E HA MOSTRATO LO SBOCCO DELLA SUA ETICA IN UNA FILOSOFIA DELLA RELIGIONE, CHE NON IGNORA LE REALIZZAZIONI DELL'ETICA NEI CAMPI DELLA VITA DELL'ECONOMIA, DEL DIRITTO, DELLA SOCIETA E DELLO STATO, MA STUDIA POI QUEL MOMENTO IN CUI L'UOMO, MESSO DI FRONTE A SE STESSO, SI APRE A DIO, E SE NE FA GUIDARE NEI SUOI PENSIERI E NELLE SUE AZIONI, NELLE SUE ASPIRAZIONI E NELLE SUE SPERANZE....(EDITED).

GUZZO, AUGUSTO. POESIE DI FILOSOFI. FILOSOFIA 24,67-74 JA 73.

AUGUSTO GUZZO, CHE FU PER 45 ANNI PROFESSORE NELL'UNIVERSITA DI TORINO, PUBBLICA NEL FASCICOLO DI GENNAIO DELLA SUA RIVISTA "FILOSOFIA" ALCUNE POESIE DEL SUO COLLEGA CARLO MAZZANTINI, PROFESSORE DI STORIA DELLA FILOSOFIA NELL'UNIVERSITA, E INOLTRE ALCUNE POESIE DI SUOI ALLIEVI, MORTI DA POCO: MONS. VINCENZO ARCOZZI MASINO, FILOSOFO E POETA, MORTO NEL 1972, E LA DOTT. MARIA GRAZIA BENEDETTO PORRONE, AUTRICE DI SCRITTI FILOSOFICI E OPERE DI TEATRO, DI CUI LO STESSO AUGUATO GUZZO HA CURATO L'EDIZIONE POSTUMA ("METASTRUTTURA ED ESISTENZA", CON INTRODUZIONE DI AUGUSTO GUZZO, NAPOLI, MORANO, 1972; "PENSIERI", CON PREFAZIONE DI LAURETTA NEPPI

MODONA-OTTOLENGHI, CITTADELLA DI PADOVA, REBELLATO, 1972; "TEATRO", A CURA DI VIRGILIO E CHIARA BENEDETTO, REBELLATO, 1972). L'ULTIMA POESIA DELLA SIGNORA BENEDETTO PORRONE (MORTA NEL 1968) DICE; "COME SEI BELLA O STELLA; / NON M'IMPORTA SAPERE DI TE, / M'IMPORTA CHE SEI ALTA E TRANQUILLA, / E CHE NON SOFFRI".

GYEKYE, KWAME. AL-FARABI ON 'ANALYSIS' AND 'SYNTHESIS'. APEIRON 6,33-38 MR 72.

GYEKYE, KWAME. AN EXAMINATION OF THE BUNDLE-THEORY OF SUBSTANCE. PHIL PHENOMENOL RES 34,51-61 S 73.

HAAN, R L. WEGEN IN DE ECONOMISCHE WETENSCHAP (I): OVER PREMISSE, PRINCIPE EN PRAKTIJK. PHIL REFORM 37,124-155 1972.

DE PROBLEEMSTELLING IS: WAT IS HET KENMERKENDE VAN DE ECONOMISCHE WETENSCHAP? DEZE VRAAG HEEFT PRACTISCH BELANG (1,2). DE GANGBARE ABSTRACTIEWIJZE VERDIENT KRITIEK ALS EEN DOGMATISCH AAN DE NATUURWETENSCHAP ONTLEENDE METHODE (3,4). HET ECONOMISCH GEZICHTSPUNT KAN MEN NIET VEREENZELVIGEN MET HET STREVEN NAAR INKOMENSMAXIMERING; DIT IS EEN SUBJECTIEVE DOELSTELLING DIE IN 'ALLE' ASPECTEN VAN ONZE ERVARINGSWERELD DOORWERKT EN NIET LOUTER ALS ECONOMISCH VERSCHIJNSEL KAN WORDEN GEZIEN (5). WORDT VERVOLGD.

HABERMAS, JURGEN. A POSTSCRIPT TO 'KNOWLEDGE AND HUMAN INTERESTS'. PHIL SOC SCI 3,157-185 JE 73.

HACKER, EDWARD A. RATIONALITY VERSUS DEHUMANIZATION. PHIL PHENOMENOL RES 33,259-267 D 72.

DESCRIBES TWO CURRENT WORLD VIEWS: MECHANISM AND NEOROMANTICISM. PURPOSE IS TO DEMONSTRATE THAT BOTH VIEWS DEHUMANIZE MAN. SOLUTION IS TO INTEGRATE BOTH VIEWS: TO MEANINGFULLY COMBINE MEANS AND ENDS. SUCH A WORLD VIEW IS A RATIONAL VIEW.

HACKER, P M. OTHER MINDS AND PROFESSOR AYER'S CONCEPT OF A PERSON. PHIL PHENOMENOL RES 32,341-354 MR 72.

AYER'S FOUR STAGE ARGUMENT AGAINST STRAWSON IS ANALYSED. IT IS ARGUED THAT 1) AYER MISINTERPRETS THE NOTION OF A CRITERION AND THE THRUST OF THE PRIVATE LANGUAGE ARGUMENT. 2) AYER FAILS TO SHOW THAT THE STRAWSONIAN/WITTGENSTEINIAN ARGUMENT DOES NOT REFUTE SCEPTICISM ABOUT OTHER MINDS. 3) AYER'S DEFENCE OF THE ARGUMENT FROM ANALOGY IS DEFECTIVE. THE ARGUMENT FROM ANALOGY, IF NEEDED, IS USELESS, AND IF EMPLOYABLE IS REDUNDENT. 4) AYER'S VERSION OF THE NO-OWNERSHIP THEORY IS INCOHERENT. IT PRESUPPOSES THE POSSIBILITY OF ESTABLISHING THE CONTENT OF AN EXPERIENCE WITHOUT IDENTIFYING WHOSE EXPERIENCE IT IS.

HACKER, PETER. FREGE AND THE PRIVATE LANGUAGE ARGUMENT. IDEAL STUD 2,265-287 S 72.

FREGE'S EPISTEMOLOGY IS EXAMINED. HIS ANALYSIS TAKES HIM TO THE THRESH-HOLD OF WITTGENSTEIN'S PRIVATE LANGUAGE ARGUMENT. THE SUBSTANCE OF HIS VIEW IS FREQUENTLY WITTGENSTEIN'S TARGET AND FREGE IS ONCE QUOTED IN THE COURSE OF WITTGENSTEIN'S ARGUMENT. FREGE'S ANTIPSYCHOLOGISM, HIS ANALYSIS OF 'IDEA' AND HIS ATTEMPTED REFUTATION OF IDEALISM ARE DISCUSSED. THE AREA OF AGREEMENT AND DISAGREEMENT WITH WITTGENSTEIN WITH RESPECT TO 1) PRIVACY OF IDEAS 2) PRIVATE LANGUAGES 3) SOLIPSISM 4) CERTAINTY, IS ANALYSED. THE SOURCE OF DISAGREEMENT IS LOCATED IN THEIR DIFFERENT ACCOUNTS OF SENSE.

HADDOX, JOHN H. THE AESTHETICS OF ANTONIO CASO. PROC N MEX W TEX PHIL SOC 32-36 AP 72.

THE PLACE OF AESTHETICS IN THE CONTEMPORARY MEXICAN PHILOSOPHER ANTONIO CASO'S SYSTEM OF ETHICAL DUALISM AND ITS ROLE IN OUR LIVES AS A COUNTER TO EGOCENTRIC MATERIALISM ARE EXAMINED. THE CONCLUSION IS THAT IN THIS PHILOSOPHER'S THOUGHT ART IS THE LANGUAGE OF THE HUMAN SPIRIT, THE REALM OF PURE DELIGHT, OF SELFLESS JOY, AND THE PASSAGE-WAY TO THE ULTIMATE GOAL: LIFE AS LOVE.

HAINES, NICOLAS. OUGHT AND CAN. PHILOSOPHY 47,263 JL 72.

A REPLY TO ROBINSON'S VIEW OF THE FALSITY OF 'OUGHT IMPLIES CAN,' (SEE LLBA VI/1, ABSTRACT Ø2=7200965.). A PROPER DISTINCTION CAN BE MADE BETWEEN THE USE OF 'OUGHT' IN WHICH AN IDEAL STATE OF AFFAIRS IS BEING REFERRED TO, AND THE IMPERATIVE 'OUGHT'.

HAJDUK, ZYGMUNT. SYSTEMATYZACYJNA FUNKCJA TERMINOW I PRAW TEORETYCZNYCH. STUD PHIL CHRIST 7,5-46 1971.

IN DEM AUFSATZ WIRD DAS PROBLEM DER ERKLAERENDEN FUNKTION DER TERMINI UND THEORETISCHER GESETZE, DIE, DIE STRUKTURELLEN ELEMENTE EINER PHYSIKALISCHEN THEORIE BILDEN, AUFGEHOBEN. (EDITED).

HALL, DAVID L. WHITEHEAD'S SPECULATIVE METHOD. PHIL TODAY 16,193-209 FALL 72.

IN THIS DEFENSE OF WHITEHEAD'S SPECULATIVE METHOD AS 'UNIVERSAL SCIENCE' RATHER THAN 'GENERAL ONTOLOGY,' FIVE SEPARATE SOURCES OF METAPHYSICAL EVIDENCE ARE UNCOVERED, AND THE METHOD OF 'ANALOGICAL GENERALIZATION,' EMPLOYED TO COMBINE THESE EVIDENCES INTO A SIMPLE THEORETICAL SCHEME, IS EXAMINED. IT IS CONCLUDED THAT WHITEHEAD'S PHILOSOPHIC METHODOLOGY IS EVEN MORE COMPLEX AND PROFOUND THAN ONE MIGHT SUSPECT FROM EXPOSURE ONLY TO THE EXPLICITLY METHODOLOGICAL PORTIONS OF WHITEHEAD'S WORK.

HALL, R W. EGALITARIANISM AND JUSTICE IN THE "REPUBLIC". APEIRON 6,7-19 S 72.

HALL, ROBERT. THE PSYCHO-PHILOSOPHY OF HISTORY. MAIN CURRENTS 29,54-61 N-D 72.

WHAT IS FUNDAMENTAL TO MAN IS THE FORM THAT HIS CONSCIOUS WORLD TAKES. THAT FORM HE CONSTRUCTS OUT OF FUNDAMENTAL OPERATING SPACES. BOTH FOR THE EVOLUTION OF MANKIND IN CULTURAL HISTORY AND FOR THE DEVELOPMENT OF THE CHILD, THERE ARE FUNDAMENTAL LEVELS OF SUCH FORMS OF WORLD WHICH SUCCEED EACH OTHER HIERARCHICALLY; THE IMMEDIATELY PHYSICAL, THE REPRESENTATIONAL, THE PROJECTIVE (QUASI-ABSTRACT), AND THE ABSTRACT. THE PROGRESS THROUGH EACH OF THESE LEVELS SUBDIVIDES INTO A MASTERY OF FIRST THE OBJECT OR FIGURE MODE FOLLOWED BY THE FRAMEWORK MODE OF ORGANIZING THAT LEVEL; EACH OF THESE IN TURN FURTHER SUBDIVIDES INTO AN INTUITIVE, INTEGRATIVE, AND DYNAMIC SUBSTAGE. EXAMPLES ARE GIVEN FROM THE MIDDLE YEARS OF CHILD DEVELOPMENT AND THE EARLY MEDIEVAL PERIOD OF WESTERN CIVILIZATION.

HALL, ROLAND AND WOOLHOUSE, ROGER. A SUPPLEMENT TO THE LOCKE BIBLIOGRAPHY. LOCKE NEWS 10-24 SUM 73.

THIS SUPPLEMENT LISTS ITEMS OF THE SECONDARY LITERATURE ON JOHN LOCKE WHICH HAD BEEN OMITTED FROM THE STANDARD HALL-WOOLHOUSE BIBLIOGRAPHY IN ORDER TO SAVE SPACE. HITHERTO THEY WERE TRACEABLE INDIRECTLY, THROUGH STARRED ITEMS IN THE BIBLIOGRAPHY. THEY ARE IN SPECIALIST FIELDS, SUCH AS EDUCATION, POLITICAL SCIENCE, AND LITERARY STUDIES.

HALLETT, GARTH. IS THERE A PICTURE THEORY OF 'LANGUAGE' IN THE 'TRACTATUS'? HEYTHROP J 14,314-321 JL 73.

THREE PLAUSIBLE INTERPRETATIONS OF 4.001 ('THE TOTALITY OF PROPOSITIONS IS LANGUAGE') ARE WEIGHED IN THE LIGHT OF EVIDENCE FROM ALL PERIODS. THE FINAL VERDICT, REVEALING WITTGENSTEIN'S EARLY VIEW OF LANGUAGE AND LATER TARGET: 4.001 IS BASED ON AN EXTENDED PICTURE THEORY, APPLYING TO QUESTIONS AND COMMANDS AS WELL AS TO STATEMENTS. AS A STATEMENT PICTURES THE STATE OF AFFAIRS WHICH IT ASSERTS, SO A QUESTION PICTURES THE STATE OF AFFAIRS INQUIRED ABOUT AND A COMMAND PICTURES THE STATE OF AFFAIRS TO BE BROUGHT ABOUT.

HALLETT, GARTH. THE THEORETICAL CONTENT OF LANGUAGE. GREGORIANIUM 54-307-336 1973.

AFTER NOTING A TENDENCY, IN WHORF, RUSSELL, JAMES, ROBINSON, CHIHARA, FODOR AND OTHERS, TO EXAGGERATE THE THEORETICAL CONTENT OF LANGUAGE, THE ARTICLE OFFERS GUIDELINES, IN DIALECTICAL FORM: (A) LANGUAGE IS BASICALLY NEUTRAL, IN THE SENSE THAT ANY THEORY WHICH CAN BE MEANINGFULLY STATED IN A LANGUAGE CAN BE MEANINGFULLY DENIED IN IT; (B) ON THE OTHER HAND, IF WE ANALYZE LANGUAGE COGNITIVELY, WE FIND THAT EVEN TERMS LIKE 'WATER' AND 'LIGHT' HAVE THEORETICAL CONTENT; (C) WITTGENSTEIN'S ANALYSIS OF "MOSES" SUGGESTS HOW THESE PERSPECTIVES CAN BE UNIFIED. THE IMPORTANCE OF THE TOPIC IS THEN INDICATED.

HALLORAN, STEPHEN M. LANGUAGE AND THE ABSURD. PHIL RHET 6,97-108 SPR 73 (LLBA).

THE EXPERIENCE OF THE ABSURD, LIKE THE MYSTICAL EXPERIENCE, UNDERMINES RATIONAL SYSTEMS OF THOUGHT AS MEANS OF SUPPORTING A WORLD. SINCE LANGUAGE IS GOVERNED BY SUCH REASONED SYSTEMS--LOGIC, GRAMMAR, RHETORIC--THE ABSURDIST AND THE MYSTIC ALIKE FIND IT DIFFICULT TO ARTICULATE THEIR EXPERIENCES IN WORDS. THE LANGUAGE OF LITERATURE IS MORE SUITABLE THAN PHILOSOPHICAL PROSE, SINCE IT IS A LANGUAGE THAT SHOWS RATHER THAN SAYS. ABSURDIST PLAYWRIGHTS, FOR INSTANCE, SUCCEED IN SHOWING THE INADEQUACIES OF LANGUAGE GOVERNED BY CONVENTIONS OF SYNTAX, LOGIC, AND RHETORIC. SIMPSON, BECKETT, PINTER, ALBEE, STOPPARD, AND IONESCO ALL ILLUSTRATE THE TECHNIQUE OF SATIRIZING BY DELIBERATE MISUSE THE LINGUISTIC CONVENTIONS THAT ARE SUPPOSED TO KEEP LANGUAGE FIRMLY ATTACHED TO REALITY. IN THIS PROCESS, LANGUAGE BECOMES INCREASINGLY DISENGAGED FROM ORDINARY REALITY AND BECOMES A KIND OF LINGUISTIC FARCE WHICH SHOWS THE POSSIBILITY OF AN ABSURD WORLD, INFINITELY VARIOUS AND BEYOND THE CONTROL OF RATIONAL THOUGHT. THIS SUGGESTS THAT IMAGE AND METAPHOR, THE UNITS OF MEANING AND SYNTAX RESPECTIVELLY IN THE LANGUAGE OF SHOWING, MUST BE ACCORDED A CENTRAL PLACE IN RHETORICAL STUDY.

HAMBLIN, C L. A FELICITOUS FRAGMENT OF THE PREDICATE CALCULUS. NOTRE DAME J FORM LOG 14,433-446 O 73.

A NOTATION WITHOUT VARIABLES OF QUANTIFICATION IS PROVIDED FOR A FRAGMENT OF THE LOWER PREDICATE CALCULUS WITH ONE- AND TWO-PLACE PREDICATES. IT CAN BE TRANSLATED NEARLY SYMBOL-BY-SYMBOL INTO REASONABLE ENGLISH. THE FRAGMENT IS DECIDABLE. AN APPARENTLY MINOR EXTENSION GIVING FLEXIBILITY OF QUANTIFIER SCOPE YIELDS A FRAGMENT THAT IS UNDECIDABLE.

HAMBLIN, C L. QUESTIONS IN MONTAGUE ENGLISH. FOUND LANG 10,41-53 MY 73.

RICHARD MONTAGUE'S FORMAL FRAGMENT OF ENGLISH AND ITS ACCOMPANYING SEMANTIC THEORY ARE GIVEN A SIMPLIFIED PRESENTATION. A SYNTAX AND SEMANTICS OF QUESTIONS, WHICH DOVETAILS SURPRISINGLY NEATLY WITH THAT OF STATEMENTS, IS ADDED TO IT. THE CONCEPT OF AN ANSWER IS DEFINED, AND A NUMBER OF AMENDMENTS TO MONTAGUE'S FORMULATION ARE SUGGESTED IN THE PROCESS.

HAMBLIN, C L. YOU AND I. ANALYSIS 33,1-4 C 72.

HOW DO I LEARN TO REFER TO MYSELF AS 'I' AND TO AN ADDRESSEE AS 'YOU', AND HOW IS SUCH LEARNING RELATED TO THE LEARNING OF NAMES? POINTING-GESTURES, PRIVACY OF CERTAIN JUDGMENTS, PERFORMATIVES AND POINT-OF-ORDER LOCUTIONS AND OVERHEARING OF OTHERS' LOCUTIONS DO NOT SUFFICE. 'I' AND 'YOU' ARE LEARNT INDUCTIVELY LIKE NAMES.

HAMEL, EDOUARD. L'ECRITURE, AME DE LA THEOLOGIE MORALE? GREGORIANUM 54,417-445 1973.

GRACE AUX PROGRES DE LA SCIENCE BIBLIQUE, NOUS SAVONS MIEUX QU'A L'EPOQUE PRE-CRITIQUE COMBIEN LES TEXTES DU NOUVEAU TESTAMENT NOUS SONT DONNES SOUS UN REVETEMENT HISTORIQUE: DIEU A PARLE LE LANGAGE DES HOMMES. NOUS NOUS DEFENDONS MIEUX CONTRE UNE TRANSPOSITION TROP FACILE DU LANGAGE DES PREMIERS SIECLES AVEC SES METAPHORES ET SON CONTEXTE HISTORIQUE, DANS LA VIE SOCIALE CONTEMPORAINE. UN USAGE LITTERAL DE LA BIBLE TEND VERS L'UTOPIE A LA TOLSTOI OU VERS UN CONCORDISME DE TYPE FONDAMENTALISTE. (EDITED).

HAMESSE, JACQUELINE. LE TRAITEMENT AUTOMATIQUE DES FLORILEGES MEDIEVAUX D'ARISTOTE. REV INT PHIL 27,19-30 1973.

HAMMOND, LEWIS M. PHILOSOPHY & POETRY. S J PHIL 11,99-104 SPR-SUM 73.

THIS ARTICLE RAISES THE QUESTION: WHAT, IF ANY, IS THE ART OR KNOWLEDGE BY WHICH THE POET IS ABLE TO REPRESENT TO THE MIND A BEAUTIFUL OBJECT IN ORDER TO INSTRUCT AND DELIGHT; JUST AS THE DOCTOR MUST HAVE A MASTERY OF MEDICAL KNOWLEDGE TO PRODUCE THE PROPER RESULT OF HIS ART, NAMELY HEALTH? OR IS A POEM SIMPLY THE PRODUCT OF NATURE OR INSPIRATION, WITHOUT ANY NEED FOR ART OR SPECIAL KNOWLEDGE? IT IS ARGUED THAT THE ART AND KNOWLEDGE OF PENETRATING BEYOND MERE APPEARANCES TO A POETIC EXPRESSION OF THE REALITIES OF HUMAN EXPERIENCE AND OF THE WORLD ARE A MASTERY OF THE KNOWLEDGE OF FORMULATING METAPHORS (SPECIALLY ANALOGIES) IN SUCH A WAY THAT THEY LIFT THE MIND TO OBJECTS OF SUBLIME BEAUTY AND TRUTH, SO AS TO INSTRUCT AND DELIGHT.

HANCHER, MICHAEL. POEMS VERSUS TREES: THE AESTHETICS OF MONROE BEARDSLEY. J AES ART CRIT 31,181-189 WINT 72.

THERE IS IN BEARDSLEY'S AESTHETICS A BIAS AGAINST NATURAL AESTHETIC OBJECTS, IN FAVOR OF ARTIFICIAL ONES, WHICH REFLECTS THE IMPORTANCE IN HIS SYSTEM OF ONE OF HIS THREE CANONICAL AESTHETIC PROPERTIES--I.E., INTENSITY OF HUMAN (REGIONAL) QUALITIES. THIS BIAS AND THE IMPORTANCE OF THIS PROPERTY ARE AT CROSS-PURPOSES WITH BEARDSLEY'S DOCTRINE OF "THE INTENTIONAL FALLACY", AND PROVIDE GROUNDS FOR MODIFYING IT.

HANNAY, ALASTAIR. FREEDOM AND PLASTIC CONTROL. CAN J PHIL 2,277-296 D 72.

POPPER'S CONCEPT OF 'PLASTIC CONTROL' (IN 'OF CLOUDS AND CLOCKS') IS MEANT TO EXPLAIN HOW MEANINGS CAN INFLUENCE BEHAVIOUR COMPATIBLY WITH FREEDOM. POPPER ALSO CLAIMS THAT THE EXPLANATION SOLVES THE MIND-BODY PROBLEM WITHOUT NEED TO REFER TO WHAT IS SPECIFIC TO MINDS. ANALYSIS SHOWS THAT 'PLASTIC CONTROL' DOES NOT EXPLAIN THE INFLUENCE OF MEANINGS COMPATIBLY WITH FREEDOM, AND THAT TO DO SO AN EXPLANATION MUST REFER TO VOLITION, THUS TO WHAT FOR POPPER IS SPECIFIC TO MINDS.

HANNAY, ALASTAIR. TO SEE A MENTAL IMAGE. MIND 82,161-182 AP 73.

ON THE BASIS OF ANSCOMBE'S DISTINCTION IT IS ARGUED AGAINST A R WHITE (AND RYLE AND SHORTER) THAT VISUAL IMAGING (PICTURING, HALLUCINATING, OR DREAMING) IS INTENTIONAL SEEING. IT IS THEN CLAIMED AGAINST H ISHIGURO THAT THIS IS UNINTELLIGIBLE UNLESS THE IMAGER SEES SOMETHING (A MENTAL IMAGE CORRESPONDING TO WHAT SOMEONE SEES MATERIALLY WHEN HE SEES A PHYSICAL OBJECT AS A LIKENESS OR PICTURE OF SOMETHING. VISUAL MENTAL IMAGES ARE THEREFORE SEEN MATERIALLY.

HANSEN, FOREST. THE ADEQUACY OF VERBAL ARTICULATION OF EMOTIONS. J AES ART CRIT 31,249-253 WINT 72.

HETERONOMISTS OFTEN WRONGLY ARGUE THAT VERBAL LANGUAGE IS ILL-ENDOWED TO ARTICULATE FEELINGS. SEVERAL VERSIONS OF THEIR CLAIM AND JUSTIFICATIONS FOR IT ALL HAVE WEAKNESSES CENTERING AROUND AMBIGUITY IN THE USE OF 'EXPRESSION' AND MISUNDERSTANDING CONCERNING THE NATURE OF DESCRIPTIVE LANGUAGE. THE HETERONOMIST INDICTMENT IS REDUCED TO A NONNORMATIVE DISTINCTION BETWEEN THE DESCRIPTIVE AND EXPRESSIVE USES OF LANGUAGE.

HANSEN, TROELS EGGERS. CONFRONTATION AND OBJECTIVITY. DAN YRBK PHIL 7,13-72 1970.

IN FEYERABEND'S THEORETICAL PLURALISM INCOMMENSURABILITY IS OF FUNDAMENTAL IMPORTANCE. THIS IS SHOWN TO BE A MISTAKE. IRRATIONALISM CAN BE AVOIDED BY INTRODUCING CONFRONTATION PRINCIPLES, INVENTION OF SUCH PRINCIPLES CAN NEVER BE PROVED IMPOSSIBLE. FEYERABEND'S REASONS FOR RECOMMENDING PLURALISM ARE SHOWN TO BE FALLACIOUS; NEW REASONS ARE GIVEN; AND A METHODOLOGY IS CONSTRUCTED WHICH EXPOSES THEORIES TO COMPREHENSIVE AND OBJECTIVE TESTING. DISCUSSES POPPER'S THEORY OF SIMILARITY, SHAPERE'S, BUTTS', AND ACHINSTEIN'S CRITICISM OF FEYERABEND.

HARDIE, C D. THE GROWTH OF IRRATIONALISM AND EDUCATIONAL VALUES. EDUC THEORY 23,111-118 SPR 73.

IT IS ARGUED THAT RATIONALISM (IN THE TRADITIONAL SENSE OF THE BELIEF THAT TRUTHS ABOUT THE WORLD CAN BE ESTABLISHED BY PURE REASON) CAN NO LONGER BE SERIOUSLY MAINTAINED. IT IS THUS RIGHT THAT IRRATIONALISM SHOULD BECOME WIDESPREAD. BUT THE GROWTH OF IRRATIONALISM DOES NOT JUSTIFY THE WIDESPREAD CHANGES IN EDUCATION THAT HAVE TAKEN PLACE THROUGHOUT THE WESTERN WORLD IN RECENT TIMES.

HARDING, F J W. NOTES ON AESTHETIC THEORY IN FRANCE IN THE NINETEENTH CENTURY. BRIT J AES 13,251-270 SUM 73.

HARDWIG, JOHN. THE ACHIEVEMENT OF MORAL RATIONALITY. PHIL RHET 6,171-185 SUM 73.

NO MAN CAN KNOW THAT HE HAS CONDUCTED AN OBJECTIVE AND UNBIASED EXAMINATION OF HIS FUNDAMENTAL BELIEFS, ATTITUDES AND VALUES. CONSEQUENTLY, NO MAN IS COMPETENT BY HIMSELF TO ACHIEVE MORAL RATIONALITY OR KNOWLEDGE OF HOW TO LIVE. THE FINAL COURT OF RATIONAL APPEAL IN QUESTIONS OF MORALS IS THUS NEVER LOCATED WITHIN THE CONFINES OF INDIVIDUAL CONSCIOUSNESS; ANY ACHIEVEMENT OF MORAL RATIONALITY NECESSARILY INCLUDES A PUBLIC, COOPERATIVE ENTERPRISE, A SERIES OF MULTI-PERSON ENCOUNTERS--OR 'DIALOGUE'.

HARE, PETER AND MADDEN, EDWARD H. C J DUCASSE'S PROGRESSIVE, UNIVERSAL HEDONISM. PHIL PHENOMENOL RES 34,36-50 S 73.

THOUGH C J DUCASSE PUBLISHED MUCH ON THE MEANING OF ETHICAL TERMS, HE PUBLISHED LITTLE OR NOTHING ON NORMATIVE ISSUES. SOME PHILOSOPHERS HAVE INFERRED FROM THIS FACT, PLUS HIS SKEPTICISM ABOUT

THE POSSIBILITY OF JUSTIFYING MORAL FRAMEWORKS, THAT HE HELD NO NORMATIVE VIEW OF HIS OWN. THIS INFERENCE IS FALSE, HOWEVER, FOR IN HIS UNPUBLISHED MANUSCRIPTS HE FORMULATED AND DEFENDED A 'PROGRESSIVE, UNIVERSAL HEDONISM' WHICH EMPHASIZES THE MORAL CENTRALITY OF A LIBERAL EDUCATION THAT PRODUCES PEOPLE WHO IN FACT CARE ABOUT OTHERS IN CONTRAST WITH THE MORAL IRRELEVANCE OF PHILOSOPHICAL EFFORTS TO PROVE WHY ONE SHOULD CARE EVEN WHEN HE DOESN'T. THE POINT OF THIS ARTICLE IS TO RECONSTRUCT AND EXPLICATE DUCASSE'S HEDONISM, AND HIS REPLIES TO CRITICISMS, BY DRAWING UPON HIS UNPUBLISHED NOTES AS WELL AS HIS ARTICLES ON EDUCATION. IN OUR EVALUATION OF DUCASSE'S VIEW WE POINT OUT, ALONG WITH CERTAIN DIFFICULTIES, HOW HE CAN REBUT A CRITICAL OBJECTION BY APPLYING THE ADVERBIAL ANALYSIS HE PROPOSES OF 'SEEING THIS COLOR' TO 'EXPERIENCING THIS PLEASURE.'

HARE, PETER H AND MADDEN, EDWARD H. EVIL AND PERSUASIVE POWER. PROCESS STUD 2,44-48 SPR 72.

IN "EVIL AND THE CONCEPT OF GOD" WE CRITICIZED SOLUTIONS OF THE PROBLEM OF EVIL OFFERED BY PROCESS THEISTS. IN THIS ARTICLE WE DEFEND OUR DISCUSSION OF PERSUASIVE POWER AGAINST SUCH CRITICS AS JOHN COBB, LEWIS FORD AND CHARLES HARTSHORNE.

HARE, R M. RAWLS' THEORY OF JUSTICE: PART II. PHIL QUART (SCOT) 23,241-252 JL 73.

RAWLS' ARGUMENTS FOR HIS NORMATIVE POSITION, BASED ON RESTRICTING (1) THE MEMBERSHIP OF HIS IMAGINARY LEGISLATIVE ASSEMBLY (2) THE MEMBERS' KNOWLEDGE (3) THEIR USE OF THE PRINCIPLE OF INSUFFICIENT REASON, ALL FAIL. SO HIS REJECTION OF UTILITARIANISM RESTS ENTIRELY ON HIS OWN INTUITIONS, I E PREJUDICES. HIS ARGUMENTS FOR THE 'MAXIMIN' STRATEGY WOULD JUSTIFY ONLY AN 'INSURANCE' STRATEGY.

HARE, R M. RAWLS': A THEORY OF JUSTICE-I. PHIL QUART 23,144-155 AP 73.

RAWLS' METHOD IS TO TREAT MORAL PHILOSOPHY AS AN EMPIRICAL SCIENCE WITH PEOPLE'S CONSIDERED JUDGMENTS AS DATA; HE HAS NOT ADEQUATELY EXAMINED THE MEANINGS AND LOGIC OF THE MORAL WORDS, AND THEREFORE HAS NO SECURE CANONS OF NORMATIVE ARGUMENT AND RELIES INSTEAD ON SUBJECTIVE INTUITIONS. CAN HIS 'VEIL OF IGNORANCE' BE SO INTERPRETED AS TO AVOID PRACTICAL EQUIVALENCE WITH IDEAL OBSERVER THEORY, UNIVERSAL PRESCRIPTIVISM AND THUS UTILITARIANISM?

HARE, RICHARD M. SAD MORALNY. ETYKA 11,29-43 1973.

1). IT IS GENERALLY AGREED THAT EMPIRICAL FACTS ARE RELEVANT TO PARTICULAR NORMATIVE MORAL DECISIONS BECAUSE THEY DETERMINE BETWEEN WHAT WE ARE DECIDING--I.E., WHAT MORAL PRINCIPLES WE SHOULD BE OBSERVING OR BREAKING IF WE DECIDED ONE WAY OR ANOTHER. THE MAIN DIFFERENCES BETWEEN MORAL PHILOSOPHERS CONCERN THE STATUS OF THESE PRINCIPLES; WHETHER THEY THEMSELVES ARE MATTERS OF FACTS (DESCRIPTIVISM), OR ARE, RATHER, PRESCRIPTIONS FOR ACTION (PRESCRIPTIVISM). 2). THIS LEADS TO A DIFFERENCE AS TO HOW SUCH PRINCIPLES ARE TO BE JUSTIFIED. THE VIEW THAT MORAL PRINCIPLES ARE TO BE ESTABLISHED INDEPENDENTLY OF AND PRIOR TO THEIR APPLICATION IS TO BE REJECTED; RATHER, WE HAVE TO ASK "WHAT WOULD THE APPLICATION OF SUCH AND SUCH A PRINCIPLE CONSIST IN, AND CAN WE ACCEPT THIS AS A UNIVERSAL PRESCRIPTION FOR MEN'S ACTIONS, WHETHER WE OR OTHERS ARE THE PERSONS AFFECTED BY IT?" ANALOGIES ARE SUGGESTED BETWEEN THIS VIEW AND THOSE OF JESUS, KANT, THE UTILITARIANS, J P SARTRE, R B BRANDT AND J RAWLS. 3). THE PRESCRIPTIVIST VIEW ADVOCATED IS DISTINGUISHED FROM SUBJECTIVISM, WHICH IS A TYPE OF DESCRIPTIVIST THEORY. PRESCRIPTIVISM IS A FORM OF RATIONALISM, IN THAT IT LEAVES A PLACE FOR REASONING ABOUT MORAL QUESTIONS. (EDITED).

HARE, WILLIAM. HUMAN RIGHTS, RHETORIC AND IDLE USES. J THOUGHT 8,138-146 AP 73.

A PERSON HAS A HUMAN RIGHT IF, IN THE ABSENCE OF ITS BEING SATISFIED, THE CONDITION OF HIS EXISTENCE FALLS BELOW SOME MINIMALLY ACCEPTABLE LEVEL, A STANDARD WHICH IS CULTURALLY RELATIVE. IT IS FURTHER ARGUED AGAINST FEINBERG AND OTHERS THAT RHETORIC DOES NOT NECESSARILY ENTER IN WHEN ONE SUCH RIGHT AT LEAST IS ASSERTED, NAMELY THE HUMAN RIGHT TO AN EDUCATION.

HARE, WILLIAM. RESPONSIBILITY AND RIGHTS IN CONTEMPORARY EDUCATIONAL THEORY. EDUC THEORY 22,303-308 SUM 72.

THERE ARE DIFFERENCES BETWEEN THE STATEMENTS 'HE HAS A RESPONSIBILITY TO KEEP THE PROMISE' AND 'HE HAS SOME RESPONSIBILITY IN THE DECISION-MAKING PROCESS' BUT TWO FEATURES OF RESPONSIBLE ACTION (1) REQUIRED ACTION AND (2) LIABILITY TO BLAME, ARE PRESENT IN BOTH CASES. IT FOLLOWS THAT THE DEMAND FOR RESPONSIBILITY CANNOT BE ANALYSED WHOLLY IN THE LANGUAGE OF RIGHTS. IN CONTEMPORARY EDUCATIONAL THEORY, RESPONSIBLE ACTION IS CONTRASTED WITH RULE-FOLLOWING. THIS VIEW IS EXPLAINED AND REJECTED.

HARMAN, GILBERT. LOGICAL FORM. FOUND LANG 9,38-65 S 72.

THEORIES OF LOGICAL FORM ASSIGN FORMS TO SENTENCES AND STATE PRINCIPLES OF LOGIC AND NON-LOGICAL AXIOMS SO AS TO ACCOUNT FOR OBVIOUS IMPLICATIONS. THESE THEORIES SHOULD PERMIT A FINITE THEORY OF TRUTH, MINIMIZE NEW RULES OF LOGIC, AXIOMS, AND ASCRIBED ONTOLOGICAL COMMITMENT, AND BE COMPATIBLE WITH GRAMMAR. INTENSIONAL AND MODAL LOGICS ARE TO BE AVOIDED.

HARPER, A W J. ON METAPHYSICS AND EPISTEMOLOGY. DIALOGUE (CANADA) 12,334-335 JE 73.

THIS IS A COMMENTARY ON AN ARTICLE FROM "DIALOGUE", MARCH 1972: "FIRST PHILOSOPHY: METAPHYSICS OR EPISTEMOLOGY?" BY KENNETH DORTER. EPISTEMOLOGIES FROM THE TIME OF DESCARTES WHICH HAVE LARGELY REPLACED ONTOLOGY EMPHASIZE THE HUMAN CONDITIONS FOR KNOWING, AND WHERE AN ONTOLOGY IS LACKING SUPPLY A KNOWLEDGE BY DESCRIPTION WITH NO OBJECTIVE WORLD TO DESCRIBE. THE HUMANISM WHICH REFUSES TO GO BEYOND MANKIND TO LEARN ABOUT MAN ELECTS TO FOLLOW A PATH TO EXTINCTION, AND INSOFAR AS WE HOLD TO AN EGOCENTRIC VIEWPOINT IN "FIRST PHILOSOPHY", A TRULY OBJECTIVE SCIENCE OF ONTOLOGY HAS TAKEN FLIGHT.

HARRE, R AND MADDEN, E H. IN DEFENCE OF NATURAL AGENTS. PHIL QUART 23,117-132 AP 73.

THE UNDERLYING THEME IS THIS: HUMEAN AND NEO-HUMEAN CRITICISMS OF CONCEPTS OF NATURAL AGENCY STEM FROM A FAULTY ONTOLOGICAL CONCEPT OF 'EVENT'. THE HUMEANS INTERPRET THE BASIC ONTOLOGICAL ENTITY AS AN EVENT BUT NOT IN THE ORDINARY SENSE OF THIS TERM. THEY INTERPRET EVENTS AS INSTANTANEOUS TIME-SLICES OF PHYSICAL OBJECTS, WHERE 'PHYSICAL OBJECT' IS TAKEN IN ITS ORDINARY SENSE. WE SUMMARIZE OUR OWN CONCEPT OF NATURAL AGENCY AND SHOW THAT THE VARIOUS CRITICISMS OF IT FROM THE HUMEAN STANDPOINT ARE SIMPLY COROLLARIES OF THE UNTENABLE CONCEPT OF 'EVENT' FROM WHICH THE HUMEAN BEGINS HIS CRITIQUE. WE ADVOCATE THE ABANDONMENT OF AN ONTOLOGY OF TIME-SLICE INSTANTS IN FAVOR OF AN ONTOLOGY OF ENDURING PARTICULARS, WHEREIN EVENTS, INSTEAD OF WHOLLY INDEPENDENT, ARE ONTOLOGICALLY AND SCIENTIFICALLY LINKED IN EMPIRICALLY SPECIFIABLE WAYS.

HARRE, R AND MADDEN, E H. NATURAL POWERS AND POWERFUL NATURES. PHILOSOPHY 48,209-230 JL 73.

ANY ALTERNATIVE TO A HUMEAN CONCEPTUAL SCHEME MUST RESOLVE THE PROBLEM OF THE RATIONAL ACCOUNTING FOR CHANGE. HUMEAN COUNTER-EXAMPLES TO THE THESIS THAT SCIENCE PROVIDES A RATIONAL GROUND FOR RESTRICTIONS ON POSSIBLE FUTURES ARE SHOWN TO INVOLVE A CONFUSION BETWEEN CHANGE AND REPLACEMENT, DE NOVO. SCIENTIFIC ACCOUNTS OF CHANGE INVOLVE A POSTULATED MATERIAL BASIS, WHICH CAN ALSO SERVE AS THE FOUNDATION FOR A THEORY OF NATURAL KINDS AND OF NATURAL AGENTS. IT IS SHOWN THAT THE PHYSICIST'S FIELD IS A NATURAL AGENT IN THE REQUIRED SENSE.

HARRE, R AND MORAN, G J. THE NECESSITY OF NATURES. DIALOGUE (CANADA) 12,318-321 JE 73.

FURLONG'S CRITICISM OF AN ARGUMENT OF MADDEN AND HARE, TO THE EFFECT THAT CAUSAL NECESSITY CAN BE DEFENDED IN TERMS OF THE NATURES OF THINGS, ARE SHOWN TO DEPEND UPON A CONFUSION BETWEEN NOMINAL ESSENCES AND REAL ESSENCES. ONLY OF NOMINAL ESSENCES IS IT TRUE THAT AN OBJECT OF A CERTAIN KIND COULD HAVE ANY CAUSAL POWER WHATEVER. THE FURTHER CRITICISM THAT LAWS OF NATURE ARE PROBABILISTIC IS SHOWN TO FAIL SINCE THE PROBABILITY OR RANGE OF PROBABILITIES IN A GIVEN SET UP ARE CAUSALLY NECESSARY, THOUGH NO PARTICULAR EVENT IS.

HARRE, R. SURROGATES FOR NECESSITY. MIND 82,358-380 JL 73.

ATTEMPTS TO GIVE ACCOUNTS OF SCIENCE IN FORMALIST (LOGICIST) TERMS HAS LED TO PARADOXES. CLAVIUS' PARADOX (1602), THAT FORMALIST CRITERIA FOR EXPLANATION ADMIT INFINITELY MANY FOR EACH EXPLANANDUM, AND THE HEMPEL AND GOODMAN PARADOXES, COULD BE RESOLVED BY PREDICATE RESTRICTIONS. BUT IN LOGIC, EMPIRICAL PREDICATES ARE INDEPENDENT. IT IS SHOWN HOW A GENERAL FEATURE OF THE CONTENT OF SCIENTIFIC EXPLANATIONS CAN BE THE SOURCE OF A SURROGATE FOR NECESSITY, PROVIDING RESTRICTIONS ON THE ADMISSION OF OBSERVATIONAL AND THEORETICAL PREDICATES INTO AN ESTABLISHED DISCOURSE.

HARRIMAN, CHARLES J. CHRONOLOGICAL PERSPECTIVE: THE GERIATRICS OF FACTS. PROC N MEX W TEX PHIL SOC 14-18 AP 72.

WHAT WE TAKE TO BE THE HISTORIAN'S TASK DEPENDS ON THE EFFECT THAT TIME IS SUPPOSED TO HAVE ON THE RELATION BETWEEN AN EVENT AND AN ACCOUNT OF THAT EVENT. A FREQUENT ASSUMPTION IS THAT THE ACCURACY OF THE ACCOUNT VARIES DIRECTLY WITH THE PASSAGE OF TIME. FIVE CONTRARY ARGUMENTS ARE PRESENTED FOR THE VALUE OF INCREASED CHRONOLOGICAL PERSPECTIVE. IN SOME CASES THERE MAY BE A THEORETICAL MOMENT OF OPTIMUM HISTORICAL OPPORTUNITY, BUT NO CRITERIA BY WHICH IT CAN BE SEIZED. A SOLUTION TO THE PROBLEMS OF CHRONOLOGICAL PERSPECTIVE WOULD PROVIDE A BASIS FOR DISTINGUISHING HISTORY AS AN INDEPENDENT DISCIPLINE.

HARRIS JR, JAMES F. MODELS AND QUALIFIERS. INT J PHIL RELIG 3,83-92 SUM 72.

THIS ARTICLE ATTACKS IAN T. RAMSEY'S SUGGESTION THAT THE USE OF MODELS AND QUALIFIERS IN APPROPRIATE FOR 'AN EMPIRICAL PLACING' OF RELIGIOUS CLAIMS, CHOICES OF WHAT WORDS CAN SERVE AS MODELS OR QUALIFIERS IS ARBITRARY AND 'AD HOC' AND REQUIRES PRIOR LITERAL KNOWLEDGE. RAMSEY'S CLAIM THAT ANY WORD CAN SERVE AS A MODEL IS FOUND TO BE A VACUOUS STAB AT CONSISTENCY. THE MIDDLE GROUND BETWEEN AN EMPIRICAL CLAIM ON THE ONE HAND AND LOGICAL ODDITY ON THE OTHER HAS NOT BEEN SECURED.

HARRIS JR, JAMES F. SECONDARY EXTENSIONS, MEANINGS AND ONO-NULL TERMS. NOTRE DAME J FORM LOG 14,316-322 JL 73.

NELSON GOODMAN'S CLAIM THAT THE 'DIFFERENCE OF MEANING' BETWEEN ANY TWO TERMS CAN BE FULLY ACCOUNTED FOR WITHOUT INTRODUCING ANYTHING BEYOND TERMS AND THEIR EXTENSIONS' IS BUILT UPON THE WELL-KNOWN DISTINCTION BETWEEN PRIMARY AND SECONDARY EXTENSION. THIS ARTICLE CHALLENGES 'THE EXTENDED EXTENSIONALIST THESIS' THAT SECONDARY EXTENSION CAN DETERMINE MEANING. GOODMAN'S ENTIRE ARGUMENT FOR SECONDARY EXTENSIONS DETERMINING MEANING IS BUILT UPON NULL CLASSES, AND THERE ARE SEVERAL DIFFICULTIES IN EXTENDING THIS ARGUMENT TO NONEMPTY CLASSES. CRITICISM IS RAISED AGAINST THE CLAIM THAT COMPOUNDS FORMED FROM THE ORIGINAL TERM ARE COMPLETELY 'ARBITRARY LABELS'; IT IS ARGUED THAT THERE MUST BE SOME RELATIONSHIP BETWEEN THE ORIGINAL TERM AS IT IS USED TO REFER AND THE TERM AS IT APPEARS IN THE COMPOUND. FINALLY, IT IS CLAIMED THAT A CIRCULAR ARGUMENT IS INVOLVED IN SAYING THAT NO TWO TERMS 'P' AND 'Q' WILL EVER HAVE THE SAME MEANING BECAUSE THE INSCRIPTION 'A P THAT IS NOT A Q' IS A P-DESCRIPTION AND NOT A Q-DESCRIPTION. THE EXTENDED EXTENSIONALIST THESIS FAILS SINCE SECONDARY EXTENSIONS FAIL TO DETERMINE MEANING.

HARRIS, ERROL E. COMMENT ON WATT. CAN J PHIL 2,191-197 D 72.

HARRIS, ERROL E. DIALECTIC AND SCIENTIFIC METHOD. IDEAL STUD 3,1-17 JA 73.

KANT RECOGNIZED THAT KNOWLEDGE IS ALWAYS A WHOLE OF CONNECTED AND RELATED ELEMENTS, AND HEGEL ASSERTED THAT THE TRUTH IS THE WHOLE IN THE FORM OF SCIENTIFIC (WISSENSCHAFTLICHE) SYSTEM. THE SYSTEM GENERATES ITSELF DIALECTICALLY IN A SERIES OF STAGES IN WHICH EACH IS A SPECIFIC FORM OF THE UNIVERSAL CONSTITUTING THE WHOLE AND IS BOTH DISTINCT FROM AND OPPOSED TO ITS SUCCESSOR WHICH IS A MORE ADEQUATE EXPRESSION OF THE UNIVERSAL PRINCIPLE. THE PAPER ARGUES THAT THE HISTORY OF SCIENCE PRESENTS JUST SUCH A DIALECTICAL SERIES CONSTITUTING THE DEVELOPMENT OF THEORIES AND CONCEPTUAL SYSTEMS, RANGING FROM NAIVE EXPERIENCE TO PRIMITIVE SCIENCE UP TO ARISTOTELIAN AND THENCE TO COPERNICAN SCIENCE AND SO TO MODERN DEVELOPMENTS. EACH 'REVOLUTION' IS CONTINUOUS WITH ITS PREDECESSOR, IS A DISTINCT EXAMPLE OF THE RELEVANT THEORY, IS A RIVAL OPPOSED TO ITS PREDECESSOR (AND SO REVOLUTIONARY) AND IS A MORE ADEQUATE THEORY OF ITS SUBJECT MATTER. EXAMPLES ARE CITED AND EXPLAINED AND HEGEL'S ACCOUNT OF THE NATURAL SCIENCES IS THEN COMPARED WITH THAT ELABORATED ABOVE.

HARRIS, ERROL E. MECHANISM AND TELEOLOGY IN CONTEMPORARY THOUGHT. PHIL CONTENT 2,49-55 1973.

MECHANISM IS DOMINANT IN THE THOUGHT OF THE AGE, AND IS OVERTLY ESPOUSED BY MANY PSYCHOLOGISTS AND PHILOSOPHERS. IT IS, HOWEVER, AN AMBIGUOUS TERM. SCIENTIFICALLY IT IS THE NAME FOR SYSTEMS OBEYING THE LAWS OF CLASSICAL MECHANICS, PHILOSOPHICALLY IT IS A METAPHYSICAL POSITION HOLDING THAT ALL FORMS OF ACTUALITY CAN BE ANALYSED INTO SYSTEMS OBEYING THE LAWS OF PHYSICS. IT HAS BEEN FOUND BY THE MOST 'MECHANISTIC' OF BIOLOGISTS (JACQUES MONOD) THAT LIVING SYSTEMS ALTHOUGH IN THE LAST DETAIL EXPLICABLE IN TERMS OF CHEMISTRY AND PHYSICS ARE NEVERTHELESS 'TELEONOMIC'—I.E., THEY ARE SO ORDERED AS TO ACHIEVE THE END OF INVARIANT SELF-REPRODUCTION OF A COHERENT SYSTEMATICALLY ORGANIZED WHOLE. THE MECHANISM OF THIS PROCESS IS CODED IN THE GENETIC CODE, BUT THAT CANNOT BE GENERATED WITHOUT THE COOPERATION OF ITS OWN PRODUCTS. ITS ORIGIN IS THEREFORE NOT MECHANISTICALLY EXPLICABLE. MOREOVER, IF BIOLOGICAL (AND EQUALLY PSYCHOLOGICAL) FACTS PROVE EXPLICABLE ULTIMATELY IN TERMS OF PHYSICS, IT MUST BE MODERN RELATIVISTIC AND QUANTUM, NOT CLASSICAL, PHYSICS. BUT CONTEMPORARY PHYSICS IS NOT MECHANISTIC IN THE TRADITIONAL SENSE. IN CONSEQUENCE OF PAULI'S PRINCIPLE, IT IS HOLISTIC AND SO TELEONOMIC.

HARRIS, ERROL E. PHILOSOPHY AND IDEOLOGY. PHIL PAPERS 1,1-10 MY 72.

IT HAS BEEN SUGGESTED THAT POLITICAL PHILOSOPHY HAS BEEN SUPERSEDED BY (OR IDENTIFIED WITH) IDEOLOGY, AND THAT HAS BEEN CRITICIZED BY SOCIOLOGISTS, EXISTENTIALISTS AND OTHERS IN A WAY THAT ABANDONS US TO SKEPTICISM IN MORALS AND POLITICS. HENRY AIKEN HAS RECOMMENDED, IN CONSEQUENCE, A RETURN TO IDEOLOGY AS A POLITICAL NECESSITY AND ALLEGES THAT WE CAN JUDGE IDEOLOGIES AS BETTER AND WORSE INTUITIVELY, AS WE CAN JUDGE POETRY. THIS IS A FORM OF IRRATIONALISM WHICH OPENS THE DOOR TO FASCISM. THE ARTICLE ATTEMPTS TO ESCAPE FROM THIS PREDICAMENT BY DEMONSTRATING THAT SOCIAL SCIENCE IS ALWAYS SELF-REFLECTIVE AND SO CANNOT BE PURELY EMPIRICAL, DESCRIPTIVE AND POSITIVE. IT IS THEREFORE INEVITABLY NORMATIVE AND PHILOSOPHICAL. PHILOSOPHY REINSTATES REASON IN POLITICAL THEORY WHICH PROVIDES A CRITERION OF CHOICE BETWEEN IDEOLOGIES.

HARRIS, JOHN H. INDEXINGS OF SETS. NOTRE DAME J FORM LOG 13,481-484 O 72.

HARRIS, N G E. GOODMAN'S ACCOUNT OF REPRESENTATION. J AES ART CRIT 31,323-327 SPR 73.

HARRIS, N G E. ON SEEING EVERYTHING UPSIDE DOWN. ANALYSIS 33,27-31 O 72.

W. V. QUINE'S CLAIM (IN "ONTOLOGICAL RELATIVITY") THAT THERE IS NO TEST OF WHETHER OUR NEIGHBOUR SYSTEMATICALLY SEES EVERYTHING UPSIDE DOWN IS SHOWN TO BE MISTAKEN.

HARRISON III, FRANK R. BURRELL ON RULES, INSTRUCTIONS, AND MACHINES. SW J PHIL 3,117-126 FALL 72.

BURRELL ARGUES THAT WHILE HUMANS CAN OBEY RULES, IT MAKES NO SENSE TO SPEAK OF COMPUTERS OBEYING RULES. COMPUTERS CAN ONLY FOLLOW INSTRUCTIONS. IF THIS POSITION IS TENABLE, IT WOULD BE USEFUL IN DISLODGING SUCH CLAIMS AS 'MACHINES CAN DO EVERYTHING MEN CAN.' YET, BURRELL'S POSITION DOES NOT APPEAR TO HOLD, FOR HE HAS NOT MADE A CLEAR DISTINCTION BETWEEN WHAT HE CALLS INSTITUTIONAL RULES AND WHAT IS COMMONLY CALLED HEURISTICS. BOTH GOVERN ONGOING ACTIVITIES, BOTH ARE EMPIRICALLY DEVELOPED, AND BOTH ARE OPEN TO MISAPPLICATION. ALSO, FAILURE TO FOLLOW EITHER INSTITUTIONAL RULES OR HEURISTICS CARRIES SANCTIONS IN THE SENSE OF PENALTIES OR THWARTED ACTION. SUCH CONSIDERATIONS BRING INTO DOUBT BURRELL'S THESIS THAT COMPUTERS CAN ONLY FOLLOW INSTRUCTIONS.

HARRISON III, FRANK R. WHAT KIND OF BEINGS CAN HAVE RIGHTS? PHIL FORUM (DEKALB) 12,113-128 S 72.

THIS PAPER IS DIVIDED INTO THREE SECTIONS. IN THE FIRST THE AUTHOR EXAMINES THE CONCEPT OF 'RIGHT-BEARING INDIVIDUAL' BY CONSIDERING BOTH JOEL FEINBERG'S TREATMENT OF THE QUESTION, 'WHAT KIND OF BEINGS CAN HAVE RIGHTS?' AND HIS CRITERIA FOR ANSWERING THIS QUESTION. R-GEORGE, A COMPLETELY MECHANICAL ROBOT, IS INTRODUCED IN THE SECOND SECTION OF THE PAPER. HERE, FEINBERG'S CRITERIA ARE SEEN TO BE APPLICABLE TO R-GEORGE. THE THIRD SECTION INTRODUCES DISTINCTIONS BETWEEN STRUCTURE AND FUNCTION, AND BETWEEN STATIC AND DYNAMIC, SELF-ADAPTING SYSTEMS. IT IS ARGUED THAT CRITERIA FOR ASCRIBING 'RIGHT-BEARING' TO A PARTICULAR 'BEING' IS MORE INTIMATELY RELATED TO THE CONCEPTS OF 'FUNCTION' AND 'DYNAMIC, SELF-ADAPTING SYSTEMS' THAN TO THOSE OF 'STRUCTURE' AND 'STATIC SYSTEMS'.

HARRISON, CRAIG. ON THE STRUCTURE OF SPACE-TIME. SYNTHESE 24,180-193 JL-AG 72.

ALTHOUGH NEWTON'S CLAIM THAT TIME FLOWS EQUABLY MAY IMPLY AN EXTERNAL STANDARD OF COMPARISON, WE CAN CLAIM THAT TIME 'FLOWS' AT THE SAME RATE AT DIFFERENT PARTS OF THE UNIVERSE, WITHOUT APPEAL TO AN EXTERNAL STANDARD. SIMILAR REMARKS APPLY FOR SPACE. WE CAN AXIOMATIZE THESE CLAIMS, USING SIMULTANEITY AND SAMENESS OF PLACE (GENIDENTITY) AS PRIMITIVE NOTIONS, ALONG WITH A DISTANCE FUNCTION AND A DURATION FUNCTION. IN THIS WAY, WE CAN GIVE AN AXIOMATIC FRAMEWORK FOR THE NOTION OF ABSOLUTE SPACE AND TIME, WHICH WILL CHARACTERIZE THE STRUCTURE OF SPACE-TIME PRIOR TO THE ASSIGNMENT OF COORDINATES. OUR CHARACTERIZATION THROWS SOME LIGHT ON WHAT CAN BE MEANT BY ABSOLUTE SPACE AND TIME; IT HOLDS FOR BOTH GALILEAN AND LORENTZ FRAMES, AND LEADS TO PARTICULARLY SIMPLE TRANSFORMATIONS BETWEEN FRAMES IN TERMS OF THE DISTANCE AND DURATION FUNCTIONS.

HARRISON, JOHN L. SOCIO-POLITICAL ASSOCIATION, DEMOCRACY AND EDUCATION. PROC PHIL EDUC 28,153-163 1972.

THE PAPER ARGUES THAT BY DEFINITION 'EDUCATION' IMPLIES THE ACQUISITION AND MAINTENANCE OF RATIONALITY, THAT RATIONALITY INVOLVES ENQUIRY AFTER SIGNIFICANT MEANINGS, AND THAT SINCE EDUCATION AS FORMALLY ORGANIZED IS A PRACTICAL MATTER, THE CURRICULUM MUST INCLUDE A STUDY OF THE PRINCIPAL FORMS OF MAN'S RELATIONS WITH THE WORLD. BUT ONE MAJOR FORM OF MAN'S RELATION WITH THE WORLD IS THE SOCIO-POLITICAL, THEREFORE THIS RELATION MUST FORM PART OF THE CURRICULUM. FURTHER, THE PRACTICE OF REASON IS ITSELF A PRESUPPOSITION OF A COMMITMENT TO ENDS IN ACCORD WITH RATIONAL JUDGMENT. SINCE REASON REQUIRES PUBLIC DIALOGUE AND THE TOLERATION OF DISAGREEMENT, THEN THERE ARE FEATURES OF DEMOCRACY WHICH THE PROCESS OF EDUCATION UNDERWRITES. THUS IT APPEARS THAT EDUCATION SHOULD ENABLE US TO OPERATE IN REASON FOR THE ENLARGEMENT OF PERSONHOOD THROUGH DEMOCRATIC ASSOCIATION, AND THAT TO THAT DEGREE COMPATIBLE WITH GOOD LEARNING, PRACTICAL SOCIO-POLITICAL ACTIVITY AND THE IDENTIFICATION OF SOCIO-POLITICAL ROLES FOR THE STUDENT SHOULD FORM PART OF EDUCATION IN SCHOOL AND COLLEGE.

HARRISON, ROSS. LOST TIMES. ANALYSIS 33,65-71 JA 73.

HARRISON, STANLEY M. THE UNWILLING DEAD. PROC CATH PHIL ASS 46,199-208 1972.

THIS ARTICLE ARGUES THAT THE BASIC ISSUE IN THE DEBATE(S) ABOUT ABORTION IS PHILOSOPHICAL, VIZ., AN ONTOLOGY OF PERSON. SPECIFICALLY, IT SEEKS TO SHOW THAT THE THOUGHT OF CHARLES S PEIRCE OFFERS AN INSIGHTFUL AND VIABLE THEORY OF PERSON WHICH, WHEN APPLIED TO THE ACCEPTED FACTS ABOUT EMBRYONIC-FETAL DEVELOPMENT, EXPLAINS HOW ONE CAN AND WHY ONE OUGHT TO RECOGNIZE THE EMBRYO-FETUS AS A PERSON WHOSE DEVELOPMENT IS CONTINUOUS FROM CONCEPTION. THE APPROPRIATE PEIRCEAN NOTIONS ARE DEVELOPED IN A UNIFIED WAY: HIS CATEGORIES (FIRSTNESS, SECONDNESS, THIRDNESS), THE MEANING AND STATUS OF GENERALS, CONTINUITY, AND HIS THEORY OF SIGNS, IN PARTICULAR, THE NOTION OF PERSON AS A SPECIAL SIGN - A LIVING SYMBOL. THESE ARE APPLIED TO THE BIOLOGY OF PRE-NATAL DEVELOPMENT TO SHOW THAT PERSON IS THE LEGITIMATE CATEGORY FOR THE UNBORN HUMAN. THE PARAMETERS OF THE MORAL ISSUE ABOUT WHEN AND WHEN NOT TO ABORT ALSO ARE INDICATED.

HARSANYI, JOHN C. NOTES ON THE SO-CALLED INCOMPLETENESS PROBLEM AND ON THE PROPOSED ALTERNATIVE CONCEPT OF RATIONAL BEHAVIOR. THEOR DECIS 2,342-352 JE 72.

IN REPLY TO MCCLENNEN, THE PAPER ARGUES THAT HIS CRITICISM IS BASED ON A MISTAKEN ASSUMPTION ABOUT THE MEANING OF RATIONALITY POSTULATES, TO BE CALLED THE 'IMPLICATION PRINCIPLE'. ONCE WE

REALIZE THAT THE IMPLICATION PRINCIPLE HAS NO VALIDITY, MCCLENNEN'S CRITICISMS OF WHAT HE CALLS THE 'REDUCTIO ARGUMENT' AND WHAT HE CALLS THE 'INCENTIVE ARGUMENT' FALL TO THE GROUND. THE REST OF THE PAPER CRITICIZES THE RATIONALITY CONCEPT MCCLENNEN PROPOSES IN LIEU OF THAT USED BY ORTHODOX GAME THEORY. IT IS ARGUED THAT MCCLENNEN'S CONCEPT IS INCONSISTENT WITH THE BEHAVIOR OF REAL-LIFE INTELLIGENT EGOISTS; IT IS INCOMPATIBLE WITH THE WAY 'PAYOFFS' ARE DEFINED IN GAME THEORY; AND IT WOULD BE HIGHLY DANGEROUS AS A PRACTICAL GUIDE TO HUMAN BEHAVIOR.

HARTMAN, ROBERT S. LA SITUACION COMO CAMPO ETICO. DIANOIA 18,103-128 1972.

EL ESPACIO ETICO ES EL LOCUS DE TODAS LAS POTENCIALIDADES. ES UN CAMPO QUE SE EXTIENDE ENTRE DOS POLOS, EL FENOMENO ACTUAL Y EL MARCO DE REFERENCIA IDEAL. LA ETICA NO DESCRIBE LOS FENOMENOS COMO SON NI COMO ERAN, SINO PRESCRIBE COMO DEBIERAN SER DE ACUERDO CON DISTINTOS MARCOS DE REFERENCIA. ES LA CIENCIA DE ACOMODAR FENOMENOS DENTRO DE MARCOS DE REFERENCIA: LA DISCIPLINA INTEGRADOR DEL AJUSTE. LA DETERMINACION DEL MARCO DE REFERENCIA AL CUAL DEBEN PERTENECER LOS FENOMENOS ES UNA CUESTION DE ETICA. LA ETICA DE ESTA MANERA SE VUELVE EN UNA METODOLOGIA CIENTIFICA. TODA CIENCIA EN EL ACTO DE DEVENIR ES ETICA. LA CREACION DE UN MARCO ADECUADO PARA UNA SITUACION, NO IMPORTA EN QUE CAMPO, ES ETICO, MIENTRAS QUE EL DISENO DE UN MARCO INADECUADO ES INETICO (E.G., LA LLAMADA "DEUTSCHE PHYSIK" DE PHILIPP LENARD, (1936). CADA COMPOSICION ES ETICA, CADA TRANSPOSICION INETICA. ETICA ES LA DISCIPLINA CLAVE PARA LA ACTIVIDAD CREADORA DE LA INTELIGENCIA. ESTA VISION DE LA ETICA PRESUPONE UNA METAFISICA DE LA EVOLACTION CREADORA.

HARTMAN, ROBERT S. THE VALUE STRUCTURE OF CREATIVITY. J VALUE INQ 6,243-279 WINT 72.

THIS ARTICLE IS AN ANALYSIS OF CREATIVITY IN THE LIGHT OF THE VALUE DIMENSIONS-SYSTEMIC, EXTRINSIC, INTRINSIC - OF FORMAL AXIOLOGY. THE FIRST TWO PARTS SHOW THE CHANGE FROM PHILOSOPHY TO SCIENCE, AND FROM VALUE PHILOSOPHY TO VALUE SCIENCE, AS CREATIVE PROCEDURES AND GIVE AN OVERVIEW OF VALUE SCIENCE. THE LATTER IS APPLIED, IN THE THIRD PART, TO CREATIVITY AS A VALUE PHENOMENON, DEFINING IT AS THE CAPACITY OF TRANSLATING EXTRINSIC INTO INTRINSIC VALUE OR, FOR SHORT, AS INTRINSIC PROCESS, BEYOND THE CONFINES OF CAUSALITY. THESE RESULTS ARE APPLIED, IN THE FOURTH PART, TO THE CREATION OF THE WORLD AND, IN THE FIFTH, TO THE VALUE STRUCTURE OF THE WORLD. THIS YIELDS A FINAL DEFINITION: CREATIVITY IS THE RAISING OF LEVELS OF CONSCIOUSNESS.

HARTNACK, JUSTUS. ON THINKING. MIND 81,543-552 O 72.

THINKING IN THE SENSE OF SPECULATING OR PONDERING IS A PROCESS, BUT A PROCESS WHICH CAN BE IDENTIFIED WITH NEITHER A BODILY NOR A SPECIAL MENTAL PROCESS. IT IS NECESSARY, HOWEVER, TO DISTINGUISH BETWEEN A THOUGHT AND THE EXPRESSION OF IT. A THOUGHT IS A NON-TIME-CONSUMING ACT OF AN APPLICATION OF KNOWLEDGE. BUT A THOUGHT HAS TO BE FORMULATED OR EXPRESSED. WHAT WE CALL THINKING IS THEN THE TIME-CONSUMING PROCESS OF EXPRESSING A THOUGHT. I CANNOT DRAW A CONCLUSION, FOR INSTANCE, WITHOUT ALSO STATING THE CONCLUSION - BE IT WITH MY INNER SILENT VOICE OR WITH MY AUDIBLE VOICE. EXPRESSING THE CONCLUSION, I. E., THE THINKING PROCESS, PRESUPPOSES THAT THE CONCLUSION ALREADY IS DRAWN, I.E., PRESUPPOSES THE THOUGHT.

HARTNACK, JUSTUS. THE METAPHYSICAL SUBJECT. TEOREMA MONO, 131-138 1972.

IN ACCORDANCE WITH WITTGENSTEIN IT IS ARGUED THAT THE WORD 'I' DOES NOT REFER TO ANYTHING IN THIS WORLD. AGAINST WITTGENSTEIN IT IS ARGUED, HOWEVER, THAT THE WORD 'I' NEVERTHELESS IS A NECESSARY WORD IN OUR LANGUAGE. FURTHERMORE, IT IS ARGUED THAT IT IS DIFFICULT,

ACT TO SAY IMPOSSIBLE, TO HARMONIZE WITTGENSTEIN'S DENIAL OF THE EXISTENCE OF A THINKING SUBJECT WITH HIS AFFIRMATION OF A WILLING SUBJECT. TO WILL IS BY CONCEPTUAL NECESSITY TO WILL SOMETHING. AND THIS SOMETHING MUST BE SOMETHING THE WILLING SUBJECT IS AWARE OF. ONLY TO THINKING BEINGS CAN THIS CONCEPT OF WILLING BE APPLIED.

HARTSHORNE, CHARLES. ANALYSIS AND CULTURAL LAG IN PHILOSOPHY. S J PHIL 11,105-112 SPR-SUM 73.

TO ANALYZE A PHILOSOPHICAL QUESTION IS TO EXPLORE THE POSSIBLE WAYS OF INTERRELATING THE CONCEPTS INVOLVED, AND THE POSSIBLE ARGUMENTS FOR A CHOICE AMONG THESE WAYS. CULTURAL LAG APPEARS WHEN THERE IS RELIANCE UPON A LESS SEARCHING ANALYSIS THAN CAN BE FOUND IN THE HISTORY OF PHILOSOPHY. I ILLUSTRATE THIS FROM DISCUSSIONS OF DETERMINISM, IDEAS OF GOD, THE ONTOLOGICAL ARGUMENT, HUME'S AND RUSSELL'S LOGICAL ATOMISM, THEORIES OF SENSATION, PERCEPTION, AND MEMORY, THE IDEA OF INDIVIDUALITY, AND THE RELATIONS OF INDIVIDUALS TO THEIR SUCCESSIVE STATES. THE ESSAY CLOSES WITH SOME REMARKS ABOUT RYLE, LINGUISTIC ANALYSIS, BERGSON, PEIRCE, JAMES, AND WHITEHEAD.

HARTSHORNE, CHARLES. CREATIVITY AND THE DEDUCTIVE LOGIC OF CAUSALITY. REV METAPH 27,62-74 S 73.

ASSUME, WITH CERTAIN "PROCESS PHILOSOPHERS," THAT BECOMING IS CREATIVE AND CUMULATIVE, CREATIVE MEANING THAT STRICT DETERMINISM IS FALSE AND CUMULATIVE MEANING THAT EACH NEW CASE OF BECOMING STRICTLY IMPLIES ITS ANTECEDENT CONDITIONS; ASSUME ALSO A GENERALIZED AESTHETIC THEORY OF EXPERIENCE AS THE UNIVERSAL FORM OF CONCRETE ACTUALITY; IT THEN FOLLOWS THAT, ALTHOUGH THE PRECISE DETAILS OF THE FUTURE ARE NEVER IMPLIED BY KNOWLEDGE, NO MATTER HOW COMPLETE AND EXACT, OF THE PAST, MUCH ABOUT THE OUTLINE OF THE FUTURE DOES FOLLOW, BY RECOGNIZED PRINCIPLES OF DEDUCTIVE LOGIC. THUS A MAN'S CHILDHOOD IS IMPLICIT IN HIS ADULT STATES, THOUGH THE CONVERSE INFERENCE WOULD BE INVALID. (HE MIGHT NOT HAVE SURVIVED INTO ADULTHOOD OR HAVE DEVELOPED DIFFERENTLY.) THUS CAUSALITY IS CONDITIONING, NOT BICONDITIONING: STRICTLY SPEAKING THERE ARE ONLY NECESSARY, NOT "SUFFICIENT CONDITIONS"--UNLESS BY "EFFECT" ONE MEANS SOMETHING LESS DETERMINATE THAN WHAT ACTUALLY HAPPENS. PREDICTABILITY IS CUMULATIVENESS READ BACKWARDS, AND IS APPROXIMATE ONLY.

HARTSHORNE, CHARLES. PERSONAL IDENTITY FROM A TO Z. PROCESS STUD 2,209-215 FALL 72.

AN ATTEMPT, IN 26 SECTIONS, TO ANALYZE GENETIC IDENTITY IN GENERAL AND PERSONAL IDENTITY IN PARTICULAR IN TERMS OF THE BUDDHIST-WHITEHEADIAN OR "PROCESS" VIEW, TAKING UNIT-EVENTS AS THE MOST CONCRETE UNITS OF REALITY RATHER THAN "SUBSTANCES". THE 26 ITEMS RESULTED FROM THE EFFORT TO MAKE THE ANALYSIS AS NEARLY EXHAUSTIVE AS POSSIBLE, AND TO DEFEND IT AGAINST POSSIBLE OBJECTIONS AND RIVAL VIEWS, INCLUDING PERSONALISM.

HARWARD, DONALD W. WITTGENSTEIN AND THE CHARACTER OF MATHEMATICAL PROPOSITIONS. INT LOG REV 3,246-251 O 72.

I DISCUSS AN ISSUE WHICH MAY BE OF SOME INTEREST TO BOTH MATHEMATICIANS AND PHILOSOPHERS. THE TOPIC IS WITTGENSTEIN'S ACCOUNT OF THE NATURE OF MATHEMATICAL PROPOSITIONS. TWO IMPRESSIONS OR THEMES RECUR IN MY ARGUMENT. FIRST I CLAIM THAT WITH REGARD TO THE NATURE OF A MATHEMATICAL PROPOSITION THERE IS A STRONG CONTINUITY IN WITTGENSTEIN'S POSITION FROM THE "TRACTATUS" TO HIS LATER PHILOSOPHY OF MATHEMATICS. THIS CONTINUITY IS DUE TO WITTGENSTEIN'S DOCTRINE OF SHOWING. SECONDLY, BECAUSE THE VERY NATURE OF A MATHEMATICAL PROPOSITION IS TIED TO THE USES TO WHICH WE PUT IT, THE PROPER ANALYSIS OF A MATHEMATICAL PROPOSITION TURNS OUT

TO HAVE MUCH TO DO WITH ORDINARY SENSIBLE USES OF DESCRIPTIVE LANGUAGE.

HATCHER, WILLIAM S. FOUNDATIONS AS A BRANCH OF MATHEMATICS. J PHIL LOG 1,349-357 AG 72.

MATHEMATICAL LOGIC CAN BE REGARDED AS THAT BRANCH OF APPLIED MATHEMATICS WHICH CONSTRUCTS AND STUDIES MODELS OF LOGICAL PHENOMENA (I.E. REASONING). FOUNDATIONS CAN THUS BE REGARDED AS THAT PART OF MATHEMATICAL LOGIC WHICH STUDIES FOUNDATIONAL SYSTEMS NAMELY SYSTEMS WHICH MODEL MATHEMATICAL REASONING IN A COMPREHENSIVE, CONSISTENT, AND NATURAL WAY. THIS LEADS TO A RELATIVISTIC, PRAGMATIC STANCE TOWARDS FOUNDATIONS IN WHICH EPISTEMOLOGICAL QUESTIONS ARE SEEN AS APPLYING TO KNOWLEDGE GLOBALLY RATHER THAN TO MATHEMATICS PARTICULARLY.

HAUSER, GERARD A AND CUSHMAN, DONALD P. MCKEON'S PHILOSOPHY OF COMMUNICATION: THE ARCHITECTONIC AND INTERDISCIPLINARY ARTS. PHIL RHET 6,211-234 FALL 73.

THIS ESSAY EXPLORES THE VIEWS OF RICHARD MCKEON ON THE COMMUNICATION ARTS OF RHETORIC, GRAMMAR, LOGIC, AND DIALECTIC. RECOGNIZING THAT EACH AGE CONSTRUCTS THESE ARTS TO SUIT THEIR OWN NEEDS, MCKEON POINTS TO OUR AGE OF CULTURAL PLURALISM AND INTERCULTURAL DIVERSITY AS ONE THAT BECKONS THE FORMULATION OF AN ARCHITECTONIC ART OF COMMUNICATION AS OUR FUNDAMENTAL PHILOSOPHICAL STARTING POINT. IN SUCH A PERSPECTIVE, COMMUNICATION INFORMS, RATHER THAN BEING INFORMED BY, VIEWS OF METAPHYSICS, EPISTEMOLOGY, AND ACTION. MCKEON ARGUES FOR THESE TRANSFORMATIONS IN COMMUNICATIVE ARTS CONCEIVED ARCHITECTONICALLY: RHETORIC IS THE ART OF DISCOVERING NEW FACTS, OF 'INVENTION'; GRAMMAR IS THE ART OF INTERPRETING FACTS, OF 'PROOF'; LOGIC IS THE ART OF PRESENTING AND ANALYZING FACTS, OF 'PREDICTION'; DIALECTIC IS THE ART OF GIVING ORDERED SEQUENCES OF FACTS, OF 'SYSTEM'. AFTER TRACING THE CONSEQUENCES OF EACH OF THESE ARTS ON THE ANALYSIS OF BEING, THINKING, AND DOING, THE ESSAY CONCLUDES BY SKETCHING THE RAMIFICATIONS OF THIS PERSPECTIVE. (EDITED).

HAY, LOUISE. A NOTE ON FRAME EXTENSIONS. J SYM LOG 37,543-541 S 72.

HAYASHI, KENTARO. THE PROBLEM OF REALITY IN ART (IN JAPANESE). BIGAKU 23,49 D 72.

WHAT IS THE BASIS FOR AESTHETIC VALUE IN REPRESENTATIONAL ART? IN PLASTIC ART, WE CAN FIND THE REPRESENTATION OF ESSENCE IN THE SPATIAL RELATIONSHIPS, DYNAMICS AND THE ORDER OF COLOR, LIGHT AND SHADOW. TO MY MIND THE STYLE IS REPRESENTED BY THE EMBODIMENT OF THESE ELEMENTS IN A SPECIAL WAY BY THE ARTIST, RELATED TO HIS EMOTIONS. REALITY IN PLASTIC ART WILL NOT POSSESS AESTHETIC VALUE UNTIL THE MEANING OF THE CONTENTS (OBJECTIVE) AND THE MEANING OF FORM ARE NOT REALIZED.

HAYASHI, MIKINORI. OPERA AS THEATER (IN JAPANESE). BIGAKU 23,52 D 72.

HOW DO WE CONSIDER OPERA, MUSIC WITH DRAMA OR DRAMA WITH MUSIC? D J GROUT DEFINES OPERA AS A DRAMA SUNG THROUGHOUT TO THE ACCOMPANIMENT OF AN ORCHESTRA. BUT THIS OPINION CAN NOT SATISFY, BECAUSE THE WORD 'DRAMA' IS USED IN THE SENSE OF DRAMATIC POETRY. THOMAS MANN EMPHASIZES THAT WE ARE WRONG TO RELATE DRAMA TO ACTING, BECAUSE ORIGINARY DRAMA MEANT AN AFFAIR, AN EVENT OR A STORY. BESIDES, WHAT SHOULD WE THINK ABOUT OPERA BUFFA AND SINGSPIEL? OPERA IS RELATED TO FESTIVITIES, AND THEATER TOO. THEATER ORIGINATED FROM RITUAL, RELIGIOUS PARADES, ETC. LATER THE "COMMEDIA DELL'ARTE" CAME INTO EXISTENCE AND THE "DOCTORIN" EMBODIED THE STYLE OF THE SHOW THROUGH THE LANGUAGE OF ACTING. WE CAN FIND THIS INFLUENCE PARTICULARLY IN W A MOZART'S OPERA BUFFA. OPERA AND THEATER KEPT A CLOSE RELATIONSHIP WITH FESTIVITIES, A RELATIONSHIP FURTHER INTENSIFIED BY

WHAT HUIZINGA HAS CALLED SENSE OF PLAY. WE COULD SAY THAT MOZART'S OPERA BUFFA EXPRESSES A PLAYFUL SPACE.

HAYES, STANLEY E. EXTENSIONS OF T-ZERO (TITLE EDITED). NOTRE DAME J FORM LOG 13,501-505 O 72.

HAYES, VICTOR C. SCHELLING: PERSISTENT LEGENDS, IMPROVING IMAGE. SW J PHIL 3,63-73 WINT 72.

ALMOST 200 YEARS AFTER THE BIRTH OF F W J SCHELLING, ONE OF GERMANY'S GREATEST PHILOSOPHIC GENIUSES, LEGENDS PERSIST ABOUT THE MAN AND HIS THOUGHT. THIS PAPER IDENTIFIES AND REPUDIATES THREE MISREPRESENTATIONS THAT THWART RESPONSIBLE HISTORICAL ASSESSMENT. SCHELLING IS NOT MERELY "THE LINK BETWEEN FICHTE AND HEGEL". HIS THOUGHT IS NOT A SERIES OF DISCRETE SYSTEMS BUT POSSESSES A FUNDAMENTAL CONTINUITY. HIS PHILOSOPHY DOES NOT DEGENERATE INTO OBSCURANTISM, BUT RISES TO A MAGNIFICENT AND COMPREHENSIVE VISION.

HAZEN, ALLEN. SEMANTICS FOR S4 POINT 2. NOTRE DAME J FORM LOG 13,527-528 O 72.

BY ADDING TO THE CONDITIONS ON THE ACCESSIBILITY RELATION AMONG POSSIBLE WORLDS CHARACTERISTIC OF S4 (I.E., REFLEXIVITY AND TRANSITIVITY) THE REQUIREMENT THAT FOR ANY TWO WORLDS THERE IS A WORLD ACCESSIBLE TO BOTH, ONE OBTAINS A KRIPKE - STYLE SEMANTICS FOR S4.2, THE MODAL LOGIC OBTAINED BY ADDING THE PRINCIPLE CMLPLMP TO S4 AS AN ADDITIONAL AXIOM SCHEME.

HEADLEE, MARK B. WITTGENSTEIN'S PHILOSOPHY: OLD AND NEW. DIALOGUE (PST) 15,39-44 JA 73.

A COHERENT RELATION IS SHOWN BETWEEN THE THEORY AND PRACTICE OF WITTGENSTEIN'S CONCEPTION OF PHILOSOPHY IN THE "TRACTATUS" AND THE "INVESTIGATIONS". ALTHOUGH THE TWO WORKS APPEAR TO BE SUBSTANTIALLY DIFFERENT AND EVEN CONTRADICTORY, I ARGUE THAT WITTGENSTEIN'S PHILOSOPHICAL INTENTION IS SIMILAR. THE FORMER WORK MENTIONS AND FORESHADOWS THE CHANGE OF STYLE AND CONTENT OF THE LATTER.

HEARN JR, THOMAS K. ARDAL ON THE MORAL SENTIMENTS IN HUME'S 'TREATISE'. PHILOSOPHY 48,288-292 JL 73.

IN "PASSION AND VALUE IN HUME'S TREATISE" ARDAL ARGUES THAT THE MORAL SENTIMENTS IN HUME ARE INSTANCES OF THE INDIRECT PASSIONS OF LOVE AND HATE. IN RESPONSE TO THESE TWO POINTS ARE MADE: THE SENSE IN WHICH ARDAL IDENTIFIES THE MORAL SENTIMENTS WITH THESE INDIRECT PASSIONS IS UNCLEAR, BUT, FURTHERMORE, THERE ARE, I THINK, CONCLUSIVE CONSIDERATIONS IN THE "TREATISE" FOR REJECTING THE PROPOSED IDENTIFICATION HOWEVER UNDERSTOOD.

HECKMAN, JOHN. HYPPOLITE AND THE HEGEL REVIVAL IN FRANCE. TELOS 128-145 SUM 73.

THE ARTICLE TRACES THE BACKGROUND AGAINST WHICH HYPPOLITE'S "GENESIS AND STRUCTURE OF HEGEL'S 'PHENOMENOLOGY'" WAS WRITTEN, AND THE SITUATION OF HEGEL STUDIES INTO WHICH IT WAS INSERTED. THE ARTICLE PROCEEDS HISTORICALLY TO SHOW THE IMPORTANCE OF HYPPOLITE'S COMMENTARY TO HEGEL STUDIES AS WELL AS TO LOCATE HIS INTERPRETATION IN THE RANGE OF APPROACHES TO HEGEL. IT SHOWS THE CONTRADICTION IN WHICH HYPPOLITE IS CAUGHT, THE CONTRADICTION OF ALL LEFT-HEGELIANS, BETWEEN AN IDEALIST (AND RELIGIOUS) AND A MATERIALIST (OR MARXIST) APPROACH TO HEGEL.

HEDMAN, CARL G. ON 'REDESCRIBING' CAUSE AND EFFECT IN ACTION CONTEXTS. NOUS 7,299-307 S 73.

THERE ARE GOOD REASONS, IT SEEMS, FOR CONSTRUING OUR EVERYDAY EXPLANATIONS OF ACTIONS AS CAUSAL EXPLANATIONS. I.E., THERE SEEM TO BE GOOD REASONS FOR SAYING A) JONES FLIPPED THE SWITCH BECAUSE HE WANTED TO TURN ON THE LIGHT; ENTAILS, A') JONES' WANTING TO TURN ON THE LIGHT CAUSED JONES' FLIPPING OF THE SWITCH. BUT IT HAS ALSO SEEMED, SINCE HUME, THAT THERE ARE GOOD REASONS FOR SAYING THAT THERE IS A LAW THAT BACKS EACH SINGULAR CAUSAL STATEMENT. WHAT KIND OF LAW, THEN, CAN BACK THE LIKES OF (A')? COULD, AS DONALD DAVIDSON HAS SUGGESTED, A LAW LINKING NEUROLOGICAL, CHEMICAL, OR PHYSICAL OCCURRENCES BACK (A')? IT IS ARGUED THAT THERE ARE SERIOUS PROBLEMS WITH THIS SUGGESTION, PROBLEMS THAT CANNOT BE AVOIDED BY A 'REDESCRIPTION', IN NEUROLOGICAL (CHEMICAL OR PHYSICAL) TERMS, OF THE PUTATIVE CAUSE--A WANTING--AND OF THE PUTATIVE EFFECT--AN ACTION. IT IS CONCLUDED THAT WE SHOULD TAKE ANOTHER HARD LOOK AT THE SUGGESTION, REJECTED OUT OF HAND BY SOME, THAT THE LIKES OF (A') ARE BACKED BY LAWS LINKING WANTINGS AND ACTIONS.

HEDMAN, CARL G. ON WHEN THERE MUST BE A TIME-DIFFERENCE BETWEEN CAUSE AND EFFECT. PHIL SCI 39,507-511 D 72.

BUILDING ON TWO NONPROBLEMATIC CLAIMS, I ARGUE FOR A QUALIFIED ENDORSEMENT OF HUME'S INTUITION THAT THERE MUST BE A TIME-DIFFERENCE BETWEEN CAUSE AND EFFECT. THOSE CLAIMS ARE: (I) THAT THE STATEMENT 'A CAUSED B' IS MEANINGFUL ONLY IF WE HAVE A CRITERION FOR SAYING 'A' AND 'B' REFER TO DISTINCT EVENTS; AND (II) THAT AN ADEQUATE VIEW OF WHAT IT IS TO BE AN EVENT MUST ILLUMINATE THE ENTERPRISE OF SEEKING TO ESTABLISH A SINGULAR CAUSAL STATEMENT. SPECIFICALLY, I ARGUE THERE MUST BE A TIME-DIFFERENCE WHEN CAUSE AND EFFECT ARE MODIFICATIONS OF THE SAME PHYSICAL OBJECT.

HEDWIG, KLAUS. ESCEPTICISMO EN EL CONTEXTO DE LA MUETE EN MONTAIGNE. REV FILOSOF (MEXICO) 6,221-233 MY-AG 73.

HEELAN, PATRICK A. HERMENEUTICS OF EXPERIMENTAL SCIENCE. PHIL MATH 9,101-135 WINT 72.

THE SCIENTIFIC MENTALITY IN OUR CULTURE IS CRITICIZED BY PHENOMENOLOGY FOR OBJECTIVISM, SCIENTISM AND TECHNICISM. A PHENOMENOLOGY OF EXPERIMENTAL SCIENCE HOWEVER, REVEALS A HERMENEUTICAL SHIFT IN THE SUBJECT-OBJECT CUT, AND A HISTORICAL AND DIALECTICAL DIMENSION RULED BY A QUANTUM LOGIC OF CONTEXTS. SCIENTIFIC OBSERVATIONS ARE LIKE READING A "TEXT": THUS, SCIENTIFIC STATES OF AFFAIRS ENTER EXPERIENTIALLY INTO THE LIFE-WORLD OF THE EXPERIMENTAL SCIENTIST.

HEERTJE, ARNOLD. JEAN-BAPTISTE SAY AND THE EDUCATION OF JOHN STUART MILL. MILL NEWS LETTER 8,10-13 FALL 72.

THE ARTICLE CONTAINS 2 LETTERS TO SAY, ONE BY JAMES MILL, 26 MAY 1821, ABOUT HIS SON'S STAY IN FRANCE, AND ONE BY JOHN S MILL, 2 MARCH 1830, AT THE OCCASION OF THE DEATH OF SAY'S WIFE AND ABOUT SAY'S COURS COMPLET D'ECONOMIE POLITIQEU. IN THE COMMENT, SAY'S RELATIONS WITH BRITISH ECONOMISTS ARE ASSERTED. JOHN S MILL'S LETTER IS INTERESTING FROM THE POINT OF VIEW OF THE METHOD OF ECONOMIC SCIENCE.

HEGGE, HJALMAR. THEORY OF SCIENCE IN THE LIGHT OF GOETHE'S SCIENCE OF NATURE. INQUIRY 15,363-386 WINT 72.

THE ARTICLE TRIES TO SHOW THAT THE SCIENTIFIC WORKS OF GOETHE ELABORATE AND JUSTIFY A NEW BASIC METHODOLOGY FOR NATURAL SCIENCE, WHICH OPPOSES THE QUANTITATIVE-MECHANISTIC METHOD DOMINANT SINCE GALILEO AND NEWTON (AND IN PRINCIPLE STILL PREVAILING TODAY). AN

ESSENTIAL CHARACTERISTIC OF THIS METHOD OF GOETHE'S IS THAT IT IS QUALITATIVE, AND AS SUCH IMMUNE TO A HUMEAN REDUCTION OF THE STATUS OF 'NATURAL LAWS' TO MERE HYPOTHESES. THE ARTICLE SHOWS THAT GOETHE'S VIEW IS DIRECTLY RELEVANT TO, AND VERY FRUITFUL FOR, CONTEMPORARY DISCUSSIONS IN THE PHILOSOPHY OF SCIENCE.

HEIDEGGER, MARTIN. THE TURNING. RES PHENOMENOL 1,3-16 1971.

HEIDELBERGER, HERBERT AND FELDMAN, FRED. TORNEY ON ACCESS AND INCORRIGIBILITY. J PHIL 70,297-298 24 MY 73.

IN "ACCESS, INCORRIGIBILITY AND IDENTITY", JOURNAL OF PHILOSOPHY, 70, 115-128, 8 MA 73, ALAN TORNEY CLAIMS THAT ACCEPTANCE OF BOTH A DOCTRINE OF LOGICALLY PRIVILEGED ACCESS AND A DOCTRINE OF INCORRIGIBILITY COMMITS ONE TO THE CONCLUSION THAT WE HAVE INCORRIGIBLE KNOWLEDGE OF OTHER PERSONS' MENTAL STATES. WE POINT OUT SOME QUESTIONABLE FEATURES OF TORNEY'S ARGUMENT.

HEIDSIECK, F. L'AMOUR SELON DESCARTES: D'APRES LA LETTRE A CHANUT DU 1 FEVRIER 1647. REV PHIL FR 162,421-436 O-D 72.

L'AUTEUR PROPOSE UN COMMENTAIRE DETAILLE DE LA "LETTRE SUR L'AMOUR". IL ANALYSE LA PENSEE DE DESCARTES, LA CARACTERISE ENFIN LA SITUE PAR RAPPORT AUX DOCTRINES DES ANCIENS ET AUX PREOCCUPATIONS DES CONTEMPORAINS. IL NOTE EN PARTICULIER QUE L'AMOUR RAISONNABLE N'EST PAS DEFINI EN TERMES PUREMENT INTELLECTUELS: LA VOLONTE ET LE SENTIMENT INTERVIENNENT DANS LA DECOUVERTE D'UNE VALEUR, DONT L'HOMME ASSUME LIBREMENT LES EXIGENCES, ET DANS LA JOIE. LORSQUE DESCARTES ABORDE L'AMOUR DE DIEU, IL PARLE TOUJOURS EN PHILOSOPHE, BIEN QUE CET AMOUR NATUREL DE DIEU SOIT EN QUELQUE SORTE PARALLELE A L'AMOUR QUE DIEU, PAR SA GRACE, INSPIRE AU CHRETIEN.

HEILBRONER, ROBERT L. THE PARADOX OF PROGRESS: DECLINE AND DECAY IN "THE WEALTH OF NATIONS". J HIST IDEAS 34,243-262 AP-JE 73.

ADAM SMITH'S "WEALTH OF NATIONS" CONTAINS AN UNEXAMINED PARADOX. THE ECONOMIC GROWTH MODEL TERMINATES IN LONG-RUN DECLINE. THE EXISTENTIAL CONDITION OF THE WORKERS IS SHOWN TO DETERIORATE IN A SYSTEM OF "PERFECT LIBERTY". THUS, THE ECONOMIC TENDENCIES OF THE MODEL CANNOT BE "JUSTIFIED" IN TERMS OF SOCIAL IMPROVEMENT, AND THE SOCIAL DEGRADATION OF THE WORKING CLASS CANNOT BE JUSTIFIED IN TERMS OF LONG RUN ECONOMIC IMPROVEMENT. THIS CONTRADICTION ARISES FROM THE CONSTRICTED VISION OF THE ENLIGHTENMENT WITH RESPECT TO THE LIMITS OF SOCIAL CHANGE.

HEIMSOETH, HEINZ. ZUM LEBENSWERK VON ANNELIESE MAIER. STUD INT FILOSOF 4,3-14 AUTUMN 72.

PROFESSOR DR. ANNELIESE MAIER (1905-1971), KORRESPONDIERENDES MITGLIED VON FUENF WISSENSCHAFTSAKADEMIEN HAT IN SIEBEN BAENDEN DAS GROSSE THEMA DER NATURPHILOSOPHIE IN DER SPATSCHOLASTIK (14. JAHRHUNDERT) SO EINDRINGLICH WIE KEIN ANDERER FORSCHER SEIT PIERRE DUHEM DURCHLEUCHTET. DIE ALS NACHRUF GEDACHTE ABHANDLUNG GIBT EINER KONSPEKTIVEN UEBERBLICK UEBER ENTSTEHUNG UND DUERCHFUEHRUNG DIESES LEBENSWERKES.

HEIN, HELDE. COMMENT ON J TRAVIS: "PROGRESSIVISM AND THE HUMAN SUPREMACY ARGUMENT". PHIL FORUM (BOSTON) 3,222-226 WINT 72.

COMMENT BASICALLY AGREES WITH TRAVIS' DENIAL OF CONSTITUTIVE NATURE OF PROGRESS AND WITH CRITICISM OF ANTHROPOCENTRISM OF HUXLEY AND SIMPSON. BUT CONCEPT OF PROGRESS, IN SO FAR AS 'MEANINGFUL', MUST REFLECT HUMAN VALUES HENCE, WHILE APPLICABLE 'TO' NON-HUMAN SPECIES, CAN'T BE ENTERTAINED BY THEM. THE MOTIVATION TO AFFIRM PROGRESS APPEARS TO GROW WITH 18TH CENTURY BELIEF IN PERFECTIBILITY OF MAN, TOGETHER WITH REAL MATERIAL ADVANCE. SUBSEQUENTLY, DARWINISM

UNDERMINED FAITH IN MAN'S CENTRALITY BUT OFFERED COMPROMISE OF EMERGENT END-POINT TO BE ACHIEVED. CRITERIA OF PROGRESS ARE CRITICIZED, BUT CONCEPT IS TO BE RETAINED AS HEURISTIC DEVICE.

HEIN, K F. HUSSERL'S CRITERION OF TRUTH. J CRIT ANAL 3,125-136 O 71.

THROUGH AN ANALYSIS OF THE TERMS CLEARNESS, DISTINCTNESS, AND ADEQUACY THE AUTHOR ATTEMPTS TO SHOW THAT HUSSERL'S CRITERION OF TRUTH IS NEITHER ESOTERIC NOR SIMPLE-MINDED. HISTORICAL REFERENCES ARE MADE TO DESCARTES AND LEIBNIZ AND THEIR USE OF THE NOTION OF SELF-EVIDENCE. THEN A CLOSE ANALYSIS OF HUSSERL'S "IDEAS" IS MADE TO SHOW THAT HUSSERL'S CRITERION OF TRUTH DOES NOT ENTAIL THE USUAL CRITICISMS MADE OF IT, NAMELY THAT (1) PHENOMENOLOGY DISPENSES WITH LOGIC AND SCIENCE, (2) THE NATURAL WORLD IS NOT TAKEN AS A BASIC "FACT", (3) PHENOMENOLOGICAL INTUITION IS A MYSTICAL PROCESS, AND (4) THE UNDERLYING BASIS TO PHENOMENOLOGICAL ANALYSIS, ITS CRITERION OF TRUTH, IS NARROW AND OUTMODED. THE CONCLUSION INDICATES THAT RATHER THAN A STERILE RATIONALISM, PHENOMENOLOGY ALLIES ITSELF WITH A ROBUST EMPIRICISM.

HEIN, KARL F. PHILOSOPHY AS AN ACTIVITY AND THE ACTIVITY OF TEACHING. METAPHILOSOPHY 3,174-186 AP 72.

THE ACTIVITY OF 'DOING' PHILOSOPHY IS TAKEN AS CENTRAL TO THE NOTION OF PHILOSOPHIZING AND THE TEACHING OF PHILOSOPHY. THE REASONS WHY INTRODUCTORY STUDENTS ARE OFTEN UNPREPARED FOR PHILOSOPHY ARE EXAMINED AND BY USING THE AUTHOR'S PERSONAL EXPERIENCE, AN ATTEMPT IS MADE TO SUGGEST WHAT A MORE INNOVATIVE PEDAGOGY IN PHILOSOPHY WOULD ENTAIL. SOME OF THE DIRECTIONS SUGGESTED INCLUDE THE USE OF CLASS ACTIVITIES SUCH AS MOCK TRIALS TO STRESS CRITICAL THINKING AND MOCK TOWN MEETINGS TO ILLUSTRATE THE INHERENT PROBLEMS AND CONCERNS OF REPRESENTATIVE BODIES IN THE AREA OF SOCIAL AND POLITICAL PHILOSOPHY.

HEINEKAMP, A. ARS CHARACTERISTICA UND NATUERLICHE SPRACHE BEI LEIBNIZ. TIJDSCHR FILOSOF 34,446-488 S 72.

HELBIG, ED. PROFESSIONAL PHILOSOPHY AND THE LAYMAN. METAPHILOSOPHY 4,85-90 JA 73.

THIS ARTICLE CLAIMS THAT TWO WIDELY USED WAYS TO PURSUE PHILOSOPHY IN THE UNDERGRADUATE CLASSROOM ARE MISTAKEN; THAT THE "DISCUSSION-METHOD" RAPIDLY DEGENERATES INTO SOMETHING LESS THAN PHILOSOPHY; THAT THE "CONCENTRATION-ON-ESOTERIC-MINUTIAE" FAILS TO USHER UNDERGRADUATES INTO SIGNIFICANT PHILOSOPHIZING. THE ARTICLE PROPOSES THAT THE TEACHER OF UNDERGRADUATE PHILOSOPHY SHOULD (A) PRESENT THE TRADITIONAL PHILOSOPHICAL PROBLEMS AS BASIC TO ALL INTELLECTUAL WORK, (B) ATTEMPT TO ANSWER THESE PROBLEMS WITH ALL RIGOR.

HELD, VIRGINIA. REASONABLE PROGRESS AND SELF-RESPECT. MONIST 57,12-27 JA 73.

HOW LONG IS IT REASONABLE TO EXPECT THE VICTIMS OF GROSS SOCIAL INEQUALITY TO WAIT FOR THE REDRESS OF THEIR GRIEVANCES? CLEARLY, IF NO ASPECT OF A GRADUAL IMPROVEMENT IS GOING TO BENEFIT A GIVEN INDIVIDUAL IN THAT INDIVIDUAL'S LIFETIME, IT IS NOT IN THE INTEREST OF THAT INDIVIDUAL TO WAIT FOR THE FRUITS OF THAT IMPROVEMENT. ON THE OTHER HAND, IF EQUALITY CAN BE ACHIEVED QUICKLY ONLY AT THE PRICE OF MUCH PAIN AND DESTRUCTION, SHOULD AN INDIVIDUAL ACCEPT PROGRESSIVE RATHER THAN IMMEDIATE SOLUTIONS? I TRY IN THIS PAPER TO CONSIDER SOME ASPECTS OF WHAT MIGHT BE THOUGHT OF AS "REASONABLE PROGRESS" TOWARD EQUALITY, PROGRESS THAT WOULD NOT BE SO GRADUAL AS TO REQUIRE THE VIOLATION OF A PERSON'S SELF-RESPECT. I TRY TO SUGGEST, AT LEAST AT AN ABSTRACT LEVEL, SOME GROUNDS ON WHICH AN AGGRIEVED INDIVIDUAL MIGHT, WITH SELF-RESPECT, REASONABLY ACCEPT A

GIVEN RATE OF PROGRESS AS SATISFACTORY, OR REJECT IT AS UNSATISFACTORY. THE AREA IN WHICH THESE QUESTIONS ARE DISCUSSED IS THAT OF EQUALITY OF OCCUPATIONAL OPPORTUNITY FOR WOMEN AND NON-WHITES.

HELLER, AGNES. INDIVIDUAL AND COMMUNITY. SOC PRAX 1,1-9 1973.

COMMUNITY IS A STRUCTURED, ORGANIZED GROUP UNITY, WITH A RELATIVELY HOMOGENEOUS VALUE-ORDER WITH WHICH THE INDIVIDUAL IS NECESSARILY AFFILIATED. THIS COMES EITHER FROM BEING BORN IN IT, OR IT IS THE RESULT OF A RELATIVELY AUTONOMOUS CHOICE OF THE INDIVIDUAL. THE CHOICE OF THE COMMUNITY CAN HAVE TWO RATIONAL MOTIVES: THE OBJECTIVE VALUE CONTENT OF THE COMMUNITY AND THE DEGREE TO WHICH IT ENABLES MAN TO DEVELOP HIS INDIVIDUALITY. THERE ARE AGES IN WHICH EXTRAORDINARY CAPABILITIES AND MENTAL AND MORAL EFFORTS ARE NEEDED FOR THE FORMATION OF COMMUNITIES. SUCH IS THE AGE OF THE MANIPULATED 'MASS SOCIETY'. WHEN WE SPEAK OF THE SOCIALIST PERSPECTIVE, WE HYPOSTATIZE A SOCIETY WHOSE STRUCTURE OFFERS THE OPPORTUNITY DESCRIBED ABOVE TO EVERYBODY. WE HAVE TO ORGANIZE OR ACCEPT SUCH COMMUNITIES WHOSE AIM IS THE QUEST FOR OR THE ACCELERATION OF THE SOCIAL PROCESSES RESULTING IN THE BIRTH OF DEVELOPMENT OF SUCH A SOCIETY.

HELLER, AGNES. TOWARDS A MARXIST THEORY OF VALUE. KINESIS 5,7-76 FALL 72.

THE STUDY ANALYZES FIRST THE THREE DILEMMAS OF THE CATEGORY OF VALUE WHICH ARE: A) IS VALUE A DERIVABLE CATEGORY; IS VALUE A CATEGORY OF EXISTENCE, B) THE PROBLEM OF VALIDITY AND VALUE REALIZATION, C) IS A VALUE-FREE SOCIAL SCIENCE POSSIBLE AND IF IT IS, WHAT IS ITS STATUS. THE SECOND CHAPTER DEALS WITH VALUE AS ONE OF THE PRIMARY CATEGORIES OF SOCIAL PRAXIS. THE THIRD CHAPTER INVESTIGATES VALUE AND THE SOCIAL LIFE PROCESS, THE VARIOUS SYSTEMS OF VALUE PREFERENCE; THE FOURTH THE CATEGORIES OF VALUE ORIENTATION. THE SUBJECT OF THE FIFTH CHAPTER IS THE VALUE RELATION AND THE PROBLEM OF THE SO-CALLED "GOOD-VALUES", THAT OF THE SIXTH: PURE VALUES--MORAL VALUES, WHILE THE SEVENTH CHAPTER ANALYZES THE VALUES OF PERSONALITY. THE EIGHTH CHAPTER GIVES A DETAILED ANALYSIS OF THE "GOOD-VALUES" IN THEIR VARIOUS OBJECTIFIED FORMS, AND THE NINTH CHAPTER--VALUE AND HISTORY--STATES THAT THE DEVELOPMENT OF VALUES IS ABSOLUTE, WHILE THAT OF NEGATIVE VALUES IS RELATIVE, IT ASSERTS THE FAITH IN THE INVINCIBILITY OF THE HUMAN SUBSTANCE. (EDITED).

HELLER, AGNES. VON DER ARMUT AM GEISTE: A DIALOGUE BY THE YOUNG LUKACS. PHIL FORUM (BOSTON) 3,360-370 SPR-SUM 72.

THE STUDY DEALS WITH AN EARLY DIALOGUE OF G LUKACS PUBLISHED IN 1912, BERLIN. IT DESCRIBES FIRST THE BIOGRAPHICAL BACKGROUND OF ITS GENESIS, THEN ANALYZES THE KEY-CONCEPT, "THE POVERTY OF SPIRIT" AND THE REJECTION OF THE ETHICS BASED ON POSITIVE NORMATIVES--AN ATTACK AGAINST KANTIAN MORAL PHILOSOPHY--AND THE FORMULATION OF A NEW ETHICS, THAT OF THE WORK WHICH CONSIDERS THE INDIVIDUAL TO BE A MERE VESSEL FOR THE WORKS HE PRODUCES. IT MAKES REFERENCE TO THE SIMILARITY BETWEEN THIS POSING OF THE QUESTION AND THE EARLY PRODUCTION OF THOMAS MANN, THE ARISTOCRATIC CHARACTER OF THIS ETHICS OF WORK EMPHASIZED BY THE SECOND PERSON OF THE DIALOGUE. THE STUDY DEMONSTRATES THAT THIS IS THE FIRST PLACE WHERE THE CONCEPT OF "NECESSARY SIN", SO IMPORTANT IN LUKACS BOLSHEVIK PERIOD, FIRST EMERGES, ANALYZES THE FUNDAMENTAL SIMILARITY BETWEEN HIS AND KIERKEGAARD'S APPROACH TO THE PROBLEM OF ETHICS, AND COMMENTS ON THE SOLUTION THE PHILOSOPHER'S LATER WORK, "HISTORY AND CLASS-CONSCIOUSNESS" PROVIDES FOR THE TRAGIC-ANTINOMIC DUALITY BETWEEN THE ETHICS OF DUTIES AND THE ETHICS OF WORK.

HELM, BERTRAND P. SANTAYANA: THE TEMPORAL COMPULSION. S J PHIL 10,207-217 SUM 72.

SANTAYANA BELIEVED THAT THE WHOLE REALITY OF MATTER WAS TO BE FOUND IN ITS HASTE TO CHANGE FORMS. THIS ESSAY CHARACTERIZES MATTER'S HASTE TO CHANGE FORM AS "THE TEMPORAL COMPULSION." THE THEME IS PURSUED THROUGH SANTAYANA'S ACCOUNT OF THE VARIOUS LEVELS AND STAGES IN WHICH MATTER IS FOUND, FROM THE COSMOLOGICAL TO THE PSYCHOLOGICAL SECTORS. AFTER A BRIEF HISTORICAL SURVEY, WHERE SANTAYANA SHOWS A DEPENDENCE UPON THE HERACLITEAN ELEMENT IN GREEK COSMOLOGY, THE VARIOUS STRATA OF TIME AND THE MODES OF ORGANIZATION PECULIAR TO THEM ARE IDENTIFIED. SANTAYANA'S MAIN LEVELS OF TIME ARE: THE MATERIAL FLUX, PHYSICAL TIME WITH ITS NATURAL MOMENTS, AND SENTIMENTAL (PSYCHOLOGICAL) TIME WITH ITS SPECIOUS TIMES AND CONVENTIONAL MOMENTS. THE CONCLUSIONS REACHED ARE THAT SANTAYANA'S ACCOUNT OF TIERED TIME IS CONSISTENT WITH SOME RECENT WORK IN EVOLUTIONARY THEORY, IN CONTEMPORARY PHYSICS, AND IN PHENOMENOLOGY. BUT HIS VIEW IS FLAWED IN IGNORING THE EXISTENCE AND NATURE OF SOCIAL TIME, I.E., TIDES IN EXPERIENCE ARISING THROUGH THE INFLUENCE OF SOCIETY.

HELM, BERTRAND P. THE CRITICAL PHILOSOPHY AND THE ROYCE-BRADLEY DIALOGUE. J HIST PHIL 11,229-236 AP 73.

SOME CRITICS OF KANT'S TRANSCENDENTAL AESTHETIC PROCEED FROM THE BASIS OF NON-EUCLIDEAN GEOMETRIES. THEY ARGUE THAT THE DOCTRINE OF THE IDEALITY OF SPACE NECESSARILY PRESUPPOSES EUCLIDEAN GEOMETRY. IF THAT DOCTRINE IS LIMITED IN SCOPE, SO IS THE DOCTRINE ABOUT SPACE. THUS, THE IMPORTANCE OF THE CRITICAL PHILOSOPHY FOR CONTEMPORARY PHILOSOPHY IS CALLED INTO QUESTION. BUT THIS KIND OF NEGATIVE APPRAISAL TIES THE FORTUNES OF PHILOSOPHY TO DEVELOPMENTS IN MATHEMATICS. IF MATHEMATICAL METHOD AND PHILOSOPHICAL METHOD ARE ESSENTIALLY DIFFERENT, AS KANT ARGUES IN PART II OF THE FIRST "CRITIQUE", IF PHILOSOPHY IS AN AUTONOMOUS DISCIPLINE WITH ITS OWN SPECIAL METHODS, THEN THE EFFORTS TO UNDERCUT THE CRITICAL PHILOSOPHY AT THE TRANSCENDENTAL AESTHETIC ARE JEJUNE. CORROBORATION OF KANT'S VIEW ABOUT THE AUTONOMY OF PHILOSOPHY IS FOUND IN THE ROYCE-BRADLEY DIALOGUE ABOUT THE NATURE OF THE ABSOLUTE. BRADLEY SHOWS THAT ROYCE'S DEFINITION OF THE ABSOLUTE, BASED ON DEDEKIND, IS ERRONEOUS.

HELM, BERTRAND. A REPLY TO PROFESSOR FEIBLEMAN. SW J PHIL 4,33-36 SPR 73.

HELM, PAUL. LOCKE ON FAITH AND KNOWLEDGE. PHIL QUART 23,52-66 JA 73.

IT IS CLAIMED THAT LOCKE HAS TWO DISTINCT, INCOMPATIBLE THESES ON THE RELATION BETWEEN FAITH AND KNOWLEDGE IN THE "ESSAY" AND ALSO IN THE STILLINGFLEET CORRESPONDENCE. 1) FAITH IS NOT ISOLATED FROM OTHER KNOWLEDGE CLAIMS, E.G., ABOUT HISTORY, AND IS THEREFORE A SPECIES OF BELIEF. 2) FAITH IS INDEPENDENT OF ORDINARY KNOWLEDGE CLAIMS, AND IS INFALLIBLE. REASONS THAT MAY HAVE PROMPTED EACH OF THESE POSITIONS ARE SUGGESTED. A RECENT DISCUSSION OF LOCKE'S VIEWS IS COMMENTED ON.

HELM, PAUL. REVEALED PROPOSITIONS AND TIMELESS TRUTHS. RELIG STUD 8,127-136 JE 72.

HELSTROM, K L. SARTRE'S NOTION OF FREEDOM. SW J PHIL 3,111-120 WINT 72.

I ATTEMPT TO CLARIFY AND DEFEND SARTRE'S NOTION OF FREEDOM INDIRECTLY THROUGH CONSIDERATION OF POSSIBLE CRITICISMS OF THREE KINDS: CONCEPTUAL; EMPIRICAL; LINGUISTIC. GENERAL CONCEPTUAL CRITICISMS ARE MET BY COMPARING HIS CONCEPTUAL GEOGRAPHY TO KANT'S. SPECIFIC CONCEPTUAL CRITICISMS ARE EXAMINED: SELF-NATURE DICHOTOMY: THEORY OF THE EGO; ABSOLUTENESS OF FREEDOM; FREE-WILL/DETERMINISM;

FREE ACT COULD HAVE BEEN OTHERWISE. I THEN INDICATE HOW THE OTHER CRITICISMS CAN BE HANDLED ON THIS BASIS.

HEMPEL, CARL G. RUDOLF CARNAP, LOGICAL EMPIRICIST. SYNTHESE 25,256-268 AP 73.

HENDERSON, G P. CENSURE UNDER CONTROL. RATIO 15,44-56 JE 73.

ARE WE FREE TO CONTINUE OR DISCONTINUE PRACTICE OF MORAL BLAMING OR IS ITS ABSENCE UNTHINKABLE? MORAL VS. NON-MORAL BLAMING: FORMER INVOLVES DISAPPROVAL AS 'ADVERBIAL TO' REGRET AND CAUSAL ASCRIPTION, BUT IN SPECIAL 'APPEALING' WAY. FOCUSSING OF DISAPPROVAL ON ACTION OR CHARACTER SUGGESTS (RELATIVE) DISTINCTION BETWEEN 'OCCASIONAL' AND 'DISPOSITIONAL' MORAL BLAMING. FORMER UNDERSTRESSED IN RECENT DISCUSSION, BUT HAS IMPLICATIONS FOR QUESTION WHETHER THERE COULD BE 'BLAMELESS' UNIVERSE. ANSWER TO THIS IN LOGIC YES, IN REALISM THAT MITIGATION THOUGH NOT DISAPPEARANCE OF DISPOSITIONAL MORAL BLAMING IS THINKABLE.

HENDERSON, G P. POLITICS, MORALS, NATURE AND CONVENTION. PHILOSOPHIA (ATHENS) 85-97 1972.

ARTICLE IS INDEPENDENT DISCUSSION OF ARISTOTLE'S THESIS (NIC. ETH. 1094 B) THAT SUBJECT MATTER OF POLITICAL AS OF MORAL SCIENCE IS SO VARIED AND INCONSTANT AS TO SEEM TO EXIST BY CONVENTION NOT NATURE. VIA ANALYSES OF VARIOUS NATURE-CONVENTION CONTRASTS INCLUDING SOCIAL CONTRACT VERSIONS REACHES CONCLUSION THAT "CONVENTION" CAN BE ASSOCIATED AS FIRMLY WITH STABILITY AND ORDERLINESS AS WITH VARIABILITY AND INCONSTANCY EVEN WHEN REGARDED AS GOVERNING DYNAMIC POLITICAL OR ETHICAL ARRANGEMENTS.

HENDERSON, T Y. A SUBSTANTIAL THEORY OF VALUE. J VALUE INQ 7,188-197 FALL 73.

A THEORY OF VALUE IS PROPOSED AND DEFENDED, IN WHICH THE POSSESSION OF VALUE IS EQUATED WITH THE POSSESSION OF HEAVINESS. THE CONCEPTS OF HEAVINESS AND OF WEIGHT ARE NOT IDENTICAL, BUT SUBSTANTIAL EMPIRICAL EVIDENCE IS PRESENTED TO SHOW THAT THEY ARE CLOSELY CORRELATED. IT IS ARGUED THAT THIS, THE 'AVOIRDUPOIS THEORY OF VALUE' (AV), PROVIDES SOLUTIONS TO THE MAJOR HISTORICAL OBJECTIONS TO MANY VALUE THEORIES SUCH AS THE 'FACT-VALUE' PROBLEM, AND THE 'NATURALISTIC FALLACY' OBJECTION. THE WAYS IN WHICH AV ESCAPES CHARGES OF SUBJECTIVISM, RELATIVISM AND INTERNAL INCONSISTENCY ARE ALSO SHOWN. SUGGESTIONS AS TO HOW A THEORY OF MORAL JUSTIFICATION MAY BE GENERATED FROM AV ARE GIVEN. CRITICISM OF AV TO THE EFFECT THAT IT FAILS TO ACCORD WITH ACTUAL PRACTICE ARE REJECTED ON THE GROUNDS THAT PHILOSOPHERS ARE CONCERNED WITH QUESTIONS OF THEORETICAL COHERENCE AND CONSISTENCY, AND THAT MORAL PRACTICE IS THE CONCERN OF MORALISTS, NOT PHILOSOPHERS.

HENN, VOLKER. MATERIALES SOBRE LA PREHISTORIA DE LA CIBERNETICA. CONVIVIUM 33,47-72 1971.

FEEDBACK MECHANISMS WERE WIDELY USED IN MACHINES AFTER 1750. AFTER 1850 FEEDBACK MECHANISMS WERE DISCOVERED AND ANALYZED IN BIOLOGICAL SYSTEMS. FELIX LINCKE IN 1879 DEVELOPED THE CONCEPT OF CYBERNETICS, BUT WAS FORGOTTEN UNTIL SCHMIDT AND WIENER INDEPENDENTLY POPULARIZED AND WIDENED THIS NEW CONCEPT. (FOR GERMAN VERSION SEE "STUDIUM GENERALE", 22 (1969) 164-190). (EDITED).

HENRICI, PETER. PER UNA FILOSOFIA CRISTIANA DELLA PRASSI. GREGORIANUM 53,717-730 1972.

SEGUENDO ALCUNE INDICAZIONE DATE DAL BLONDEL, L'ARTICOLO DEFINISCE LA PRASSI COME IL PASSAGGIO FRA FUTURO E PASSATO E PERTANTO COME ATTO DECISIONALE CHE DA LA PREFERENZA AD UNA DELLE MOLTEPLICI

POSSIBILITA DEL FUTURO. TALE ATTO, ESSENDO D'UNA PARTE CONNESSO COLLA TOTALITA DELLE SUE CONDIZIONI E CONSEGUENZE ED IMPLICANDO, DALL'ALTRA, UNA SCELTA ASSOLUTA DI VALORI, UNA FILOSOFIA DELLA PRASSI SARA CENTRATA SULL'ASPETTO "INCARNAZIONALE" DELLA PRESENZA DELL'ASSOLUTO NEL CONCRETO--MOVENDOSI SU UNA LINEA DI SINTESI FRA MARX E KIERKEGAARD.

HENRY JR, GRANVILLE C. NONSTANDARD MATHEMATICS AND A DOCTRINE OF GOD. PROCESS STUD 3,3-14 SPR 73.

HENRY, MICHEL. LA CRITIQUE DE LA RELIGION ET LE CONCEPT DE GENRE DANS L'ESSENCE DU CHRISTIANISME. REV INT PHIL 26,386-404 1972.

EN SITUANT LA CRITIQUE DE LA RELIGION DE FEUERBACH DANS LE CONTEXTE INTELLECTUEL DE L'ALLEMAGNE DE 1840-5, ON MONTRE QUE CETTE CRITIQUE MATERIALISTE EST IDENTIQUE A LA CRITIQUE IDEALISTE DE BRUNO BAUER ET PRESUPPOSE UN MEME CONCEPT IDEOLOGIQUE DE LA RELIGION, QUE, REJETEE SANS CESSE DE L'EMPIRISME A L'IDEALISME, ELLE PERD TOUT SENS PHILOSOPHIQUE POSSIBLE. ANALYSE DES CONCEPTS DE "GENRE" ET "D'INDIVIDU".

HENSON, C WARD. COUNTABLE HOMOGENEOUS RELATIONAL STRUCTURES AND ALEPH-NOUGHT-CATEGORICAL THEORIES (TITLE EDITED). J SYM LOG 37,494-500 S 72.

HENSON, C WARD. PERMUTATION METHODS APPLIED TO QUINE'S "NEW FOUNDATIONS". J SYM LOG 38,69-76 MR 73.

HENSON, C WARD. TYPE-RAISING OPERATIONS ON CARDINAL AND ORDINAL NUMBERS IN QUINE'S "NEW FOUNDATIONS". J SYM LOG 38,59-68 MR 73.

HENZE, D F. HUME, TREATISE, III, I, 1. PHILOSOPHY 48,277-283 JL 73.

HEPBURN, R W. METHOD AND INSIGHT. PHILOSOPHY 48,153-160 AP 73.

THE IMMEDIATE OCCASION OF THIS ARTICLE IS THE APPEARANCE OF BERNARD LONERGAN'S BOOK, "METHOD IN THEOLOGY". IN ADDITION TO GIVING SOME ACCOUNT OF THIS WORK, THE ARTICLE CRITICALLY DISCUSSES ASPECTS OF LONERGAN'S ARGUMENTS FOR CHRISTIAN THEISM, AS PRESENTED IN HIS EARLIER BOOK, "INSIGHT". THESE CONCERN PARTICULARLY HIS CLAIMS ABOUT THE INTELLIGIBILITY OF BEING, AND THE RELATIONS BETWEEN BEING, THE GOOD AND GOD.

HERMAN, A L. C I LEWIS AND THE SIMILETIC USE OF LANGUAGE. PHIL PHENOMENOL RES 33,349-365 MR 73.

THE PAPER ATTEMPTS TO RESCUE LEWIS'S DOCTRINE OF EXPRESSIVE LANGUAGE FROM THE SLOUGH INTO WHICH IT HAS LATELY BEEN FLUNG. THE PAPER DOES FOUR THINGS: PART I RECALLS LEWIS'S DOCTRINE OF EXPRESSIVE STATEMENTS ('EXPRESSIVES'); PART II STATES THE VARIOUS CRITICISMS THAT HAVE BEEN SENT AGAINST THEM TOGETHER WITH CRITICISMS OF LEWIS'S CLAIMS THAT EXPRESSIVES WERE BOTH EMPIRICAL AND CERTAIN AND THAT THEY COULD SERVE AS ATOMS FOR HIS MOLECULAR 'TERMINATING JUDGMENTS', PART III DEMONSTRATES THAT LEWIS'S EXPRESSIVES ARE REALLY SIMILES, SHARING ALL THE PROPERTIES ATTRIBUTED TO SIMILES INCLUDING BEING CERTAIN, IN A SIMILETIC WAY, AS WELL AS BEING EMPIRICAL; PART IV SHOWS THAT THE CRITICISMS STATED IN PART II SEEM TO REST ON A MISUNDERSTANDING OF EXPRESSIVES AND EXPRESSIVE LANGUAGE BUT THAT THEY CAN ALL BE MET BY EMPLOYING THE LANGUAGE MODEL OF SIMILE DEMONSTRATED IN PART III.

HERNANDEZ, JUAN SAHAGUN LUCAS. TEILHARD DE CHARDIN Y EL ESTATUTO DEL SER. PENSAMIENTO 29,73-104 JA-MR 73.

VER LA ESTRUCTURA DEL SER A TRAVES DE SU GENESIS Y DESARROLLO. EN EL ESTATUTO ONTOLOGICO SE RECONCILIAN MULTIPLICIDAD APARENTE Y UNIDAD DE FONDO, ESTABILIDAD Y MOVIMIENTO, PORQUE EL SER ES PROCESO DINAMICO DE UNIFICACION, RESULTADO DE ACCION UNITIVA BASADA EN LA UNIDAD DE ESTRUCTURA, DE MECANISMO Y DE MOVIMIENTO. ES UNIR MAS Y MEJOR UN MAYOR NUMERO DE ELEMENTOS. EXPLICACION PRAGMATICA DEL MUNDO CUYO PRESUPUESTO ES LA SUPREMACIA ONTOLOGICA DE LA CONCIENCIA.

HERRMANN, ROLF-DIETER. ART, TECHNOLOGY, AND NIETZSCHE. J AES ART CRIT 32,95-102 FALL 73.

HERRNSTEIN, R J. NATURE AS NURTURE: BEHAVIORISM AND THE INSTINCT DOCTRINE. BEHAVIORISM 1,23-52 FALL 72.

HERRNSTEIN, R J. WHATEVER HAPPENED TO VAUDEVILLE: A REPLY TO PROFESSOR CHOMSKY. COGNITION 1,301-309 1972.

HERTZBERG, LARS. FACTS OF LANGUAGE. AJATUS 34,26-44 1972.

HESCHEL, ABRAHAM. THE REASONS FOR MY INVOLVEMENT IN THE PEACE MOVEMENT. J SOC PHIL 4,7-8 JA 73.

HESLEP, ROBERT D. MENTAL STATES. PROC PHIL EDUC 28,137-146 1972.

THIS ESSAY TRIES TO SHOW THE EDUCATIONAL SIGNIFICANCE OF THE CONCEPT OF A MENTAL STATE, WHICH IS ANALYZED AS A NON-PHYSICAL MENTAL FACTOR THAT IS NOT AN ACT. THIS ANALYSIS IS SHOWN TO BE USEFUL FOR ELIMINATING SOME CONFUSION IN EDUCATORS' TALK ABOUT MENTAL STATES, PROVIDING ALTERNATIVES TO CURRENT STANCES ON THE FORMULATION OF EDUCATIONAL OBJECTIVES AND ON THE PURVIEW OF EDUCATIONAL RESEARCH, AND PROVIDING ALTERNATIVES TO THE BEHAVIORISTIC DEFINITIONS OF 'INTELLIGENCE' AND 'CREATIVITY' FOUND IN EDUCATIONAL PSYCHOLOGY.

HESLEP, ROBERT D. NON-PHYSICAL MENTAL ACTS AS EDUCATIONAL GOALS. EDUC THEORY 22,293-302 SUM 72.

THE AIM OF THIS ESSAY IS TO SHOW WHAT IT MEANS FOR A NON-PHYSICAL MENTAL ACT TO BE AN EDUCATIONAL GOAL. THE CONCEPT OF SUCH AN ACT IS CLARIFIED BY CONSIDERING THE MEANING OF 'MENTAL ACT' AND 'NON-PHYSICAL.' IT IS THEN ARGUED THAT A NON-PHYSICAL MENTAL ACT IS AN EDUCATIONAL GOAL IN THE SENSE THAT A PROPER ASCRIPTION OF SUCH AN ACT IS WHAT IS AIMED AT. BY WAY OF CONCLUSION, IT IS MAINTAINED THAT A STATEMENT OF A NON-PHYSICAL MENTAL ACT AS AN EDUCATIONAL GOAL MAY POSSESS CLARITY AND SOME OBJECTIVITY, BUT NO CERTAINTY.

HESTER, MARCUS B. ARE PAINTINGS AND PHOTOGRAPHS INHERENTLY INTERPRETATIVE? J AES ART CRIT 31,235-246 WINT 72.

GOODMAN (LANGUAGES OF ART) AND OTHERS HAVE CLAIMED PAINTINGS AND PHOTOGRAPHS ARE INHERENTLY INTERPRETATIVE. I EXAMINE THE LIMITED CLAIM THAT THEY INTERPRET THE SUBJECTS REPRESENTED. THE MOST NORMAL SENSE OF INTERPRETATION IS CHARACTERIZATION OF THE SUBJECT, AND I SHOW THAT MANY STYLES OF PAINTING AND PHOTOGRAPHY DO NOT CHARACTERIZE THE SUBJECT. I DEAL ESPECIALLY WITH THE MANUAL ASPECT OF STYLE. IN CONCLUSION, I SUGGEST THAT VISION ITSELF IS NOT SO INTERPRETATIVE AND RELATIVE AS GOODMAN THINKS.

HETHERINGTON, N S. SOURCES OF KANT'S MODEL OF THE STELLAR SYSTEM. J HIST IDEAS 34,461-462 JL-S 73.

KANT'S DISK-SHAPED MODEL OF THE STELLAR SYSTEM, TRADITIONALLY LINKED TO THOMAS WRIGHT'S EARLIER SPECULATIONS, IS SHOWN TO OWE MORE IN ORIGIN TO THE PARADIGM OF THE NEWTONIAN SOLAR SYSTEM.

HEUTS, M J. TIEN VRAGEN VAN EEN BIOLOOG AAN EEN NIEUWE INTERDISCIPLINAIRE WERKGROEP. TIJDSCHR FILOSOF 34,434-445 S 72.

THE INAUGURATION OF A NEW INTERDISCIPLINARY RESEARCH GROUP AT THE KATHOLIEKE UNIVERSITEIT LEUVEN FURNISHED THE OCCASION TO A BIOLOGIST FOR SUBMITTING A CERTAIN NUMBER OF QUESTIONS WITHIN THE REALM OF SCIENTIFIC KNOWLEDGE THEORY, SINCE HE BELIEVES THAT ONLY SUCH GROUPS NOURISH A NEW HOPE OF PROVIDING ADEQUATE ANSWERS. THE QUESTIONS AROSE SOMEWHAT IN THE MARGIN OF J. MONOD'S: "LE HASARD ET LA NECESSITE". THEY CONCERN MAINLY: THE NATURE OF SCIENTIFIC OBJECTIVITY; THE CONDITIONS OF ADEQUATE DESCRIPTION OF SCIENTIFIC REALITY WITH RESPECT TO THE TIME AXIS; THE FORMAL CONDITIONS TO WHICH THEORETICAL SUPRASTRUCTURES SHOULD SUBMIT IN VIEW OF POTENTIAL VERIFIABILITY IN ENVELOPING FRAMES; THE RESPECTIVE ROLES OF MATHEMATICAL AND METAPHORIC LANGUAGES IN SCIENTIFIC EXPLANATION, WITH DUE ATTENTION TO THE SUGGESTIVE POWER OF THE LAST TYPE; THE SPATIALIZING UNBALANCE IN SCIENTIFIC EXPLANATION SINCE DESCARTES AND DARWIN; AND, THE ACTUAL AND/OR POTENTIAL FUNCTION OF PERENNIAL PHILOSOPHY AS A SUPREME GOEDEL THEOREM WITH RESPECT TO THE SCIENCES. (EDITED).

HICK, J. RESURRECTION WORLDS AND BODIES. MIND 82,409-412 JL 73.

A REPLY TO ALAN OLDING'S "RESURRECTION BODIES AND RESURRECTION WORLDS" (MIND, OCTOBER, 1970), IN WHICH OLDING ARGUED THAT THE IDEA OF THE DIVINE CREATION OF EXACT PSYCHO-PHYSICAL REPLICAS IN ANOTHER SPACE OF THOSE WHO HAVE DIED IN THIS WORLD IS INCOHERENT BECAUSE, INTER ALIA, THERE COULD NOT BE A COMMON TIME FOR THE TWO SPACES AND THEREFORE THE REPLICA COULD NOT REMEMBER AN EARTHLY LIFE. THE REPLY TO THIS OBJECTION IS THAT THERE COULD BE PLURAL SPACES AND SINGULAR TIME. THE ARTICLE ALSO CONTAINS A FURTHER EXPLICATION OF THE NOTION OF A 'REPLICA'.

HICK, JOHN. MR CLARKE'S RESURRECTION ALSO. SOPHIA 11,1-3 O 72.

THIS IS A REPLY TO J J CLARKE'S "JOHN HICK'S RESURRECTION" (SOPHIA, OCTOBER 1971), CRITICISING HICK'S ATTEMPT TO SPELL OUT THE IDEA OF THE RESURRECTION OF THE BODY IN TERMS OF THE DIVINE CREATION IN ANOTHER SPACE OF AN EXACT PSYCHO-PHYSICAL REPRODUCTION OF THE EARTHLY PERSON. CLARKE HAD ARGUED THAT THE POSSIBILITY OF GOD'S CREATING TWO OR MORE SUCH REPRODUCTIONS NULLIFIES THE POSSIBILITY OF HIS CREATING ONE. HICK ARGUES IN REPLY THAT THE 'NOT TWO, THEREFORE NOT ONE' ARGUMENT IS INVALID AND WITHOUT FORCE.

HIEN, NGO-TIENG. SUR LA DISTINCTION DE L'ARCHITECTURE ET DE LA SCULPTURE DANS L'ESTHETIQUE CONTEMPORAINE. REV ESTH 26,1-17 JA-MR 73.

PEUT-ON REJETER COMME NON PERTINENTE LA DISTINCTION DEVENUE CLASSIQUE ENTRE L'ESPACE PLEIN DE LA SCULPTURE ET L'ESPACE CREUX DE L'ARCHITECTURE? L'AUTEUR MONTRE QU'AVEC UN MATERIAU, UNE SCIENCE ET UNE TECHNIQUE QUI LIBERENT L'IMAGINATION FORMELLE DES CONTRAINTES DE LA LOI STRUCTURALE, L'ARTICULATION DES ELEMENTS ARCHITECTONIQUES PEUT DEVENIR UNE ARTICULATION PLASTIQUE, ET L'EVIDENCE CONSTRUCTIVE, UN SENTIMENT STATIQUE DE LA FORME COMME STRUCTURE ORGANIQUE DONT LA COMPREHENSION REJOINT CELLE DES MODES D'ELABORATION ET DES MOYENS D'EXPRESSION PROPRES AU MONDE SCULPTURAL; ET QUE, TOUT COMPTE FAIT, D'UN ART A L'AUTRE, IL N'Y A PAS VRAIMENT DE RUPTURE FORMELLE MAIS SEULEMENT UNE RUPTURE IDEOLOGIQUE, QUI DEPEND ELLE-MEME DU CHOIX DES GAMMES SENSIBLES D'EXPRESSION, DE L'INVENTIVITE DU POUVOIR TECHNIQUE DE L'ART ET DE LA PRAXIS GENERALE D'UNE EPOQUE.

HIERRO, J. SEMANTICA DE LAS ORACIONES NO DECLARATIVAS. TEOREMA 55-70 D 72.

SE EMPIEZA POR COMENTAR Y CRITICAR DOS PROPUESTAS DE DAVID LEWIS. LA PRIMERA CONSISTE EN RELACIONAR LOS IMPERATIVOS CON UNA CONVENCION DE VERACIDAD; LA SEGUNDA, EN TRATARLOS COMO PARAFRASIS DE ORACIONES EJECUTIVAS QUE A SU VEZ PUEDEN SER VERDADERAS O FALSAS. LOS PROBLEMAS QUE ESTAS PROPUESTAS PLANTEAN CONDUCEN AL AUTOR A MANTENER QUE EL SIGNIFICADO ES LO QUE DETERMINA LAS CONDICIONES GENERALES DE ADECUACION DE UNA ORACION, CONDICIONES QUE VARIAN SEGUN LOS CASOS. PARA LAS SENTENCIAS DECLARATIVAS, LA ADECUACION CONSISTE EN PODER SER VERDADERA O FALSA; PARA LAS IMPERATIVAS, EN PODER SER SATISFECHA O NO-SATISFECHA; PARA LAS EJECUTIVAS, EN PODER SER FELIZ O INFELIZ. DE ESTA MANERA, EL SIGNIFICADO SE DEFINE A UN NIVEL PREVIO AL DE LA VERDAD Y LA FALSEDAD, CON LO QUE EL ANALISIS DE LAS ORACIONES NO-DECLARATIVAS RESULTA MAS SENCILLO.

HIGH, DALLAS M. BELIEF, FALSIFICATION, AND WITTGENSTEIN. INT J PHIL RELIG 3,240-250 WINT 72.

THIS ESSAY DISCUSSES THE FALSIFICATION CHALLENGE TO THE MEANING OF RELIGIOUS BELIEF LOCUTIONS. IT ARGUES THAT THE SO-CALLED FALSIFIABILITY PRINCIPLE IS NOT DEFINITIVE FOR THE NATURAL SCIENCES BUT, IN TURN, HAS BEEN MISLEADINGLY INVOKED AS A STANDARD TO MEASURE RELIGIOUS BELIEFS. AN ALTERNATIVE CONCEPTION OF REJECTION AND DENIAL IS OFFERED BY DRAWING UPON WITTGENSTEIN'S RECOGNITION OF THE CIVIL STATUS OF LANGUAGE, RULES AND PRINCIPLES.

HILEY, DAVID R. ARMSTRONG'S CONCEPT OF A MENTAL STATE. S J PHIL 11,113-118 SPR-SUM 73.

IN "A MATERIALIST THEORY OF MIND" ARMSTRONG ATTEMPTS AN ANALYSIS OF MENTAL STATES THAT WILL ALLOW HIM TO ARGUE FOR AN IDENTITY OF MENTAL STATES AND BRAIN STATES. I ARGUE THAT HIS ANALYSIS FAILS TO PROVIDE A WAY OF IDENTIFYING MENTAL STATES INDEPENDENT OF BRAIN STATES, THUS HE IS UNABLE TO ARGUE FOR A CONTINGENT IDENTITY OF MENTAL STATES AND BRAIN STATES.

HILL JR, THOMAS E. SERVILITY AND SELF-RESPECT. MONIST 57,87-104 JA 73.

THE PAPER BEGINS WITH EXAMPLES OF SERVILITY: AN "UNCLE TOM", A DEFERENTIAL WIFE, AND AN EXTREMELY SELF-DEPRECATING PERSON. SEVERAL ATTEMPTS TO EXPLAIN WHY SERVILITY IS MORALLY OBJECTIONABLE ARE REVIEWED AND FOUND INSUFFICIENT. AN ALTERNATIVE EXPLANATION IS PROPOSED. THE FIRST PART IS AN ATTEMPT TO IDENTIFY THE COMMON DEFECT IN TWO TYPES OF SERVILITY, ONE ROOTED IN MORAL IGNORANCE AND ANOTHER IN MORAL APATHY. THE SECOND PART IS A QUASI-KANTIAN ARGUMENT TO SHOW WHY THE ALLEGED DEFECT IS IN FACT MORALLY OBJECTIONABLE. IT IS ARGUED THAT SERVILITY IS A MORAL DEFECT QUITE APART FROM ITS UNHAPPY CONSEQUENCES, ITS DISREGARD OF MERIT, AND ITS EFFECT ON THE RIGHTS OF OTHERS. THE SERVILE PERSON LACKS A PROPER UNDERSTANDING OR APPRECIATION OF HIS OWN EQUAL MORAL RIGHTS. SERVILITY, AS PRESENTED HERE, TURNS OUT TO BE A MANIFESTATION OF THE LACK OF A CERTAIN SORT OF SELF-RESPECT, BUT THE RESPECT IN QUESTION IS MORE AKIN TO RESPECT FOR RIGHTS THAN RESPECT FOR MERIT. FINALLY, A CASE IS MADE FOR THE VIEW THAT AVOIDANCE OF SERVILITY, SO FAR AS ONE CAN, IS NOT JUST A DUTY TO OTHERS BUT, IN AN IMPORTANT SENSE, A DUTY TO ONESELF.

HILL JR, THOMAS E. THE HYPOTHETICAL IMPERATIVE. PHIL REV 82,429-450 O-D 73.

THE TOPICS ARE KANT'S BASIC NON-MORAL PRINCIPLE OF RATIONALITY, THE DISTINCTION BETWEEN HYPOTHETICAL AND CATEGORICAL IMPERATIVES, AND THE REASON WHY KANT ATTRIBUTED A GREATER WORTH TO RATIONAL MORAL CONDUCT THAN TO RATIONAL PRUDENTIAL CONDUCT. THE HYPOTHETICAL

IMPERATIVE IS THE PRINCIPLE THAT ONE OUGHT TO TAKE THE NECESSARY MEANS TO THE ENDS ONE WILLS. KANT IMPLIES THAT THIS IS A PRINCIPLE OF REASON TO WHICH ALL HUMAN BEINGS OUGHT ALWAYS TO CONFORM. THE PRINCIPLE IS INTERPRETED IN PART AS PROSCRIBING VARIOUS SORTS OF IRRATIONALITY OFTEN ASSOCIATED WITH WEAK-WILLED OR NEUROTIC BEHAVIOR. CERTAIN OBJECTIONS ARE CONSIDERED, AND IT IS ARGUED THAT THE HYPOTHETICAL IMPERATIVE COULD NOT CONFLICT WITH A CATEGORICAL IMPERATIVE. THOUGH MORALITY AND SELF-INTEREST OFTEN CONFLICT, THE BASIC PRINCIPLES OF RATIONALITY DO NOT. NEXT AN EXPLANATION IS GIVEN OF WHY, DESPITE ITS UNIVERSALITY AND STRICTNESS, THE HYPOTHETICAL IMPERATIVE IS 'HYPOTHETICAL'. FINALLY, SINCE THE HYPOTHETICAL IMPERATIVE TURNS OUT TO HAVE SO MANY OF THE FEATURES USUALLY ASSOCIATED WITH THE CATEGORICAL IMPERATIVE, AN ATTEMPT IS MADE TO EXPLAIN THE GREATER IMPORTANCE KANT ATTACHED TO OBEDIENCE TO THE LATTER. (EDITED).

HILL, BRIAN V. EDUCATION FOR RATIONAL MORALITY OR MORAL RATIONALITY. EDUC THEORY 22,286-292 SUM 72.

MORAL EDUCATION HAS OFTEN BEEN DEBATED, BUT A NOVEL RECENT ATTEMPT TO GIVE AN ACCEPTABLY NEUTRAL ACCOUNT HAS BEEN BASED ON THE PURPORTED NORMATIVE NEUTRALITY OF META-ETHICS. AUTONOMISTS OFFER AN ANALYSIS OF 'MORALITY' WHICH DETECTS SECOND-ORDER MORAL PRINCIPLES IN THE RULES OF THE LANGUAGE GAME OF MORALS. MORAL EDUCATION IS THEN THE NURTURE OF THE RATIONAL SKILLS INVOLVED IN MORAL DISCOURSE. THE PRESENT ARTICLE DENIES THE NEUTRALITY AND PEDAGOGICAL ADEQUACY OF SUCH AN APPROACH. SPECIAL CRITICISMS ARE OFFERED OF JOHN WILSON'S CONCEPT OF RATIONALITY, AND THE WEIGHT IT IS MADE TO CARRY IN HIS THEORY. IT IS ARGUED THAT RATIONALITY CANNOT BE ASSUMED TO BE INTRINSICALLY MORAL, AND THAT AUTONOMISM CAN ONLY OFFER MORAL EDUCATION A THIN GRUEL.

HILL, MELVYN ALAN. JUERGEN HABERMAS: A SOCIAL SCIENCE OF THE MIND. PHIL SOC SCI 2,247-259 S 72.

HILL, PATRICK J. PHILOSOPHICAL DISAGREEMENTS AND SELF-AWARENESS. PHIL STUD (IRELAND) 21,7-30 1973.

HILL, PATRICK. PHILOSOPHY AND THE TWO-YEAR COLLEGES. METAPHILOSOPHY 3,253-260 JL 72.

HILPINEN, RISTO. CARNAP'S NEW SYSTEM OF INDUCTIVE LOGIC. SYNTHESE 25,307-333 AP 73.

THIS PAPER DISCUSSES THE DEVELOPMENT OF CARNAP'S SYSTEM OF INDUCTIVE LOGIC AND HIS PHILOSOPHY OF INDUCTION IN THE 1950'S AND 1960'S, AND CONTAINS AN EXPOSITION OF THE MAIN FEATURES OF CARNAP'S "BASIC SYSTEM OF INDUCTIVE LOGIC," PUBLISHED IN "STUDIES IN INDUCTIVE LOGIC AND PROBABILITY," I-II, RUDOLPH CARNAP AND RICHARD JEFFREY, EDITORS). CARNAP'S INTERPRETATION OF LAMBDA AND THE NEW ANALOGY PARAMETER MU, IS DISCUSSED AND CRITICIZED. (EDITED).

HILPNEN, RISTO. ON THE CONDITIONS OF CAUSALITY. PHIL STUD 24,386-391 N 73.

IN 'ON THE ANALYSIS OF CAUSATION' (SYNTHESE 21 (1970), PAGES 222-227) MYLES BRAND AND MARSHALL SWAIN HAVE ARGUED THAT THE ANALYSIS OF CAUSATION IN TERMS OF NECESSARY-AND-SUFFICIENT CONDITIONS INVOLVES A LOGICAL CONTRADICTION. THIS PAPER CRITICIZES BRAND AND SWAIN'S ARGUMENT, AND ARGUES THAT THEIR CONCLUSION IS BASED ON UNACCEPTABLE PREMISES.

HIMY, A. LA "LOGICUE" DE MILTON. REV PHIL FR 163,155-170 AP-JE 73.

HINMAN, PETER G. DEGREES OF CONTINUOUS FUNCTIONALS. J SYM LOG 38,393-395 S 73.

THE PARTIAL ORDER STRUCTURE OF DEGREES OF UNSOLVABILITY REPRESENTED BY CONTINUOUS TYPE-2 FUNCTIONALS IS A PROPER EXTENSION OF THE PARTIAL ORDER STRUCTURE OF TYPE-1 DEGREES.

HINTIKKA, JAAKKO. CARNAP'S SEMANTICS IN RETROSPECT. SYNTHESE 25,372-397 AP 73.

CARNAP'S WORK IN LOGICAL SEMANTICS IS A CULMINATION OF THE FREGEAN TRADITION BASED ON THE CONTRAST EXTENSION VS. INTENSION. IN CHARACTERIZING HIS INTENSIONS CARNAP CAME CLOSE TO THE SUBSEQUENT 'POSSIBLE-WORLDS SEMANTICS' OF MONTAGUE, KRIPKE, AND OTHERS. CARNAP WAS PREVENTED FROM DEVELOPING A FULL-FLEDGED POSSIBLE-WORLDS SEMANTICS BY HIS FAILURE TO RECOGNIZE A REALISTIC NOTION OF A POSSIBLE WORLD AS DISTINGUISHED FROM AN ARBITRARILY DEFINED LOGICAL MODEL. ONLY THE FORMER MAKES IT POSSIBLE TO ANALYSE SUCH PROPOSITIONAL ATTITUDES AS BELIEF SEMANTICALLY, THUS IMPROVING ESSENTIALLY ON CARNAP'S DISCUSSION. POSSIBLE-WORLDS SEMANTICS VINDICATES THE USE OF INTENSIONS IN DEALING WITH THE PROBLEMS OF IDENTITY, BUT IT SHOWS THAT TRADITIONAL INTENSIONS FAIL TO COPE WITH QUANTIFICATION INTO NONEXTENSIONAL CONTEXTS. POSSIBLE-WORLDS SEMANTICS ALSO OPENS NEW AVENUES FOR BEHAVIORISTIC INTERPRETATIONS OF INTENSIONAL CONCEPTS AND OF NOTIONS LIKE BELIEF. IN THIS RESPECT, TOO, POSSIBLE-WORLDS SEMANTICS CARRIES FURTHER CERTAIN CARNAPIAN IDEAS.

HINTIKKA, JAAKKO. KANTIAN INTUITIONS. INQUIRY 15,341-345 AUTUMN 72.

BY WAY OF A REPLY TO CHARLES PARSON'S PAPER IN THE NAGEL FESTSCHRIFT, KANT'S NOTION OF INTUITION (ANSCHAUUNG) IS EXAMINED. IT IS ARGUED THAT FOR KANT THE IMMEDIATE RELATION WHICH AN INTUITION HAS TO ITS OBJECT IS A MERE COROLLARY TO ITS SINGULARITY. IT DOES NOT PRESUPPOSE (AS PARSONS SUGGESTS) ANY PRESENCE OF THE OBJECT TO THE MIND. THIS IS SHOWN, E.G., BY THE PROLEGOMENA SECTION 8, WHERE THE OBJECTS OF INTUITIONS A PRIORI ARE DENIED BY KANT TO BE SO PRESENT. THEY YIELD KNOWLEDGE, NOT IN VIRTUE OF THEIR IMMEDIACY BUT IN VIRTUE OF THEIR IDEALITY.

HINTIKKA, JAAKKO. SOME PROBLEMS IN EPISTEMIC LOGIC: TWO COMMENTS. AJATUS 34,144-148 1972.

THIS NOTE IS A REPLY TO THE NOTES BY TOMBERLIN AND WU IN THE SAME VOLUME. IT IS SUGGESTED THAT TOMBERLIN'S DESIDERATA MIGHT BE ACHIEVED BY NOT ASSUMING THE EPISTEMIC LAW "K(P) AND K(Q) IMPLIES K(P AND Q)". THE SEMANTIC INTERPRETATION OF THE RESULTING SYSTEM IS OUTLINED.

HINTIKKA, JAAKKO. TRANSPARENT KNOWLEDGE ONCE AGAIN. PHIL STUD 24,125-127 MR 73.

IT IS POINTED OUT THAT ZELDA PARK'S NOTE IN THE SAME JOURNAL DOES NOT TOUCH THE AUTHOR'S CRITICISMS OF QUINE'S CONCEPT OF TRANSPARENT KNOWLEDGE.

HINTON, J M. VISUAL EXPERIENCES: A REPLY TO I C HINCKFUSS. MIND 82,278-279 AP 73.

THE NOTE BY HINCKFUSS TO WHICH THIS IS A REPLY WAS IN MIND, APRIL 1970, AND RELATES TO THE AUTHOR'S ARTICLE IN MIND, APRIL 1967. THE SUBJECT IS MORE FULLY TREATED IN HINTON, 'EXPERIENCES', O.U.P. 1973. HINTON REMAINS UNCONVINCED THAT THE SENTENCE 'I PSI' CAN BE GIVEN A MEANING IN A WAY THAT MEETS THE REQUIREMENTS HE LAID DOWN IN 1967.

HINTON, R T. GOD AND THE POSSIBILITY OF SCIENCE. SOPHIA 12,25-29 AP 73.

THE EXISTENCE OF AN ORDERED STRUCTURE IN THE UNIVERSE DOES NOT GIVE ANY GROUNDS FOR A CLAIM TO THE PROBABILITY THAT THE UNIVERSE IS THE PRODUCT OF AN ORDERING INTELLIGENCE. THIS IS ESTABLISHED BY PROVING THAT THERE ARE AN INFINITE NUMBER OF POSSIBLE ORDERED UNIVERSES AND ONLY ONE POSSIBLE DISORDERED UNIVERSE; THUS THE CHANCES OF THE REAL UNIVERSE BEING ORDERED, BY CHANCE, ARE INFINITELY HIGH.

HIZ, H. A COMPLETENESS PROOF FOR C-CALCULUS. NOTRE DAME J FORM LOG 14,253-256 AP 73.

A PROOF OF COMPLETENESS OF THE CLASSICAL IMPLICATIONAL LOGIC IS GIVEN. THE PROOF DOES NOT PRESUPPOSE COMPLETENESS OF A RICHER LOGIC. A NEW AXIOMATIZATION OF THE IMPLICATIONAL LOGIC IS USED.

HO, JOSEPH CHIU YUEN. LA DOCTRINE DE LA PARTICIPATION DANS LE COMMENTAIRE DE SAINT THOMAS D'AQUIN SUR LE LIBER DE CAUSIS. REV PHIL LOUVAIN 70,360-383 AG 72.

DES RECHERCHES RECENTES ONT MONTRE QUE LA NOTION DE PARTICIPATION OCCUPE UNE PLACE TRES IMPORTANTE DANS LA METAPHYSIQUE DE SAINT THOMAS. POUR ETUDIER LA FORMATION DE CETTE NOTION, L' "IN DE CAUSIS" EST UN OUVRAGE INDISPENSABLE POUR LES RAISONS SUIVANTES: 1) LES DIFFERENTES SOURCES DU NEOPLATONISME Y SONT PRESENTEES: LE "LIBER DE CAUSIS", L' "ELEMENTATIO THEOLOGICA" DE PROCLUS ET LA PENSEE DU PSEUDO-DONYS. 2) L' "IN DE CAUSIS", DATE DE 1270, EST UN OUVRAGE DE LA MATURITE DU SAINT DOCTEUR. L'ARTICLE PRESENT EST EN EFFET LE RESUME D'UNE DISSERTATION DOCTORALE OU LE "COMMENTAIRE SUR LE LIVRE DES CAUSES" EST ENTIEREMENT ANALYSE.

HOAGLUND, JOHN. THE THING IN ITSELF IN ENGLISH INTERPRETATIONS OF KANT. AMER PHIL QUART 10,1-14 JA 73.

THE MAIN INTERPRETATIONS OF THE THING IN ITSELF IN THE LAST CENTURY ARE THE RADICALLY SKEPTICAL ONE OF HAMILTON THAT IT CANNOT EVEN BE CONCEIVED, WHICH LED TO AGNOSTICISM, AND THE HEGELIAN ONE WHICH REJECTS IT AS THE UNKNOWN CAUSE OF SENSE-AFFECTIONS BUT ELABORATES IT AS THE ULTIMATE REALITY. IN THIS CENTURY THERE IS THE STRICT KANTIAN VIEW OF THE THING IN ITSELF AS THE UNKNOWABLE GROUND OF SENSE-AFFECTIONS AND THE CONCEIVABLE BUT NOT KNOWABLE ULTIMATE REALITY; THE REALIST VIEW WHICH MINIMIZES ITS IMPORTANCE FOR SENSE PERCEPTION; AND THE ANALYTIC APPROACH WHICH DENIES ANY USEFULNESS TO THE CONCEPT.

HOCHBERG, GARY M. A RE-EXAMINATION OF THE CONTRADICTIONS IN KANT'S EXAMPLES. PHIL STUD 24,264-266 JL 73.

THIS ARTICLE IS A REPLY TO A PAPER BY PROFESSOR RONALD GLASS ("THE CONTRADICTIONS IN KANT'S EXAMPLES", PHIL. STUDIES, NOS. 5-6, OCT.--DECL, 1971). I ARGUE THAT, CONTRARY TO THE VIEW PROPOSED BY GLASS, THE CONTRADICTION IN VIOLATIONS OF PERFECT DUTY IS THAT SUCH VIOLATIONS, IF UNIVERSALIZED, WOULD STRIP THE CONCEPTS INVOLVED (SUICIDE AND FALSE PROMISING) OF ANY NORMATIVE CHARACTER.

HOCUTT, MAX O. IS EPISTEMIC LOGIC POSSIBLE? NOTRE DAME J FORM LOG 13,433-453 O 72.

IF, BY 'EPISTEMIC LOGIC' WE MEAN STATEMENTS IN WHICH EPISTEMIC TERMS OCCUR ESSENTIALLY, THERE IS NO EXAMPLE OF EPISTEMIC LOGIC. ALL EXISTING "EPISTEMIC LOGICS" CONTAIN STATEMENTS THAT ARE FALSE IF THE EPISTEMIC TERMS ARE TAKEN ESSENTIALLY AND TRUE ONLY IF THEY ARE INTERPRETED TRANSPARENTLY. SO, THE EXISTING "EPISTEMIC LOGICS" ARE EITHER NOT EPISTEMIC OR THEY ARE NOT LOGICS. THE ATTEMPTS BY HINTIKKA, VON WRIGHT, AND OTHERS TO EVADE THIS DILEMMA ALL FAIL.

HODGES, DONALD C. MARX'S THEORY OF VALUE. PHIL PHENOMENOL RES 33,249-258 D 72.

HODGES, DONALD. SOCIALISM WITHOUT SOCIALISTS: THE PROSPECT FOR AMERICA. PRAXIS 447-456 1970.

HODGES, MICHAEL. WITTGENSTEIN ON UNIVERSALS. PHIL STUD 24,22-30 JA 73.

THE DOCTRINE OF FAMILY RESEMBLANCES CANNOT BE DEVELOPED INTO AN ALTERNATIVE TO EITHER NOMINALISM OR REALISM. IN THE END IT MUST REDUCE TO EITHER ONE OR THE OTHER. ANY FAMILY RESEMBLANCE ANALYSIS MUST EITHER STOP SHORT WITH SOME NON-FAMILY PROPERTIES (REALISM) OR MUST CARRY THROUGH TO ELIMINATE ALL PROPERTIES IN FAVOR OF INDIVIDUALS ONLY (NOMINALISM).

HOERSTER, N. IS ACT-UTILITARIAN TRUTH-TELLING SELF-DEFEATING? MIND 82,413-416 JL 73.

HOFFMAN, DAVID. BUKHARIN'S THEORY OF EQUILIBRIUM. TELOS 126-136 WINT 72.

HOFFMAN, ROBERT. ARISTOTLE ON MORAL VIRTUE. PHILOSOPHIA (ISRAEL) 1,191-195 JL 71.

HOFFMAN, WILLIAM M. THE NATURE OF RELIGIOUS ACTION. INT J PHIL RELIG 4,59-62 SPR 73.

IN THIS ARTICLE I OFFER A CHARACTERIZATION OF RELIGIOUS ACTIVITY, DISTINGUISHING SUCH ACTIVITY FROM RELIGIOUS EXPERIENCE. SOME MACHINERY FOR A GENERAL THEORY OF ACTION IS PROPOSED AND, WITH THE HELP OF THIS MACHINERY, SPECIFIC IMPLICATIONS ARE DRAWN FOR RELIGIOUS ACTIONS. IN ORDER TO IDENTIFY AN ACTION AS A RELIGIOUS ACTION, THE CONCEPTS OF FAITH AND WORSHIP ARE DEFINED AND DISCUSSED. THROUGH THIS ANALYSIS I CONCLUDE THAT SUFFERING MAY BE THE ESSENTIAL EXPRESSION OF RELIGIOUS ACTIVITY BECAUSE OF THE UNIQUE OBJECT OF A RELIGIOUS ACT.

HOFMANN, WERNER. DER INTELLEKTUELLE UND DIE POLITISCHE MACHT. PRAXIS 137-138 1970.

HOGAN, DONALD. WHITEHEAD'S GOD: THE ANALOGY OF ACTUAL ENTITY. NEW SCHOLAS 46,411-426 AUTUMN 72.

WHITEHEAD'S THEORY OF GOD IS ESSENTIAL TO HIS METAPHYSICS AND CONSISTENT WITH HIS CATEGOREAL SCHEME. GOD AND THE WORLD ARE DIVERSE INSTANTIATIONS OF IDENTICAL PRINCIPLES OF CONCRESCENCE, FORMALLY CONSIDERED. OBJECTIVELY CONSIDERED, THEY CONTRIBUTE DIVERSE DETERMINATIONS TO EACH OTHER'S PROCESS, WHILE PERFORMING IDENTICAL FUNCTIONS FOR EACH OTHER. THEY DISPLAY 'IDENTITY AMID DIVERSITY.' THEY ARE ANALOGOUS, NOT UNIVOCAL AS GENERALLY INTERPRETED.

HOGBEN, LANCELOT. MODERN CIVILIZATION AND SCIENTIFIC KNOWLEDGE. PHIL FORUM (DEKALB) 12,245-271 D 72.

EVEN IF WE RESTRICT OUR ENQUIRY TO THE NATURAL SCIENCES, THERE IS NO UNIQUE CRITERION OF VALIDITY COMMON TO ALL DISCIPLINES SO CALLED, AND THERE IS NO CLEAR-CUT DISTINCTION BETWEEN TAXONOMICAL DISCIPLINES SUBSUMED AS SUCH AND OTHER EQUALLY USEFUL ASSEMBLAGES OF INFORMATION NOT LABELLED AS SCIENCES. TAXONOMICAL SYSTEMS ARE NOT DISTINGUISHABLE AS VALID AND (OR) RELIABLE. THEY ARE MERELY MORE OR LESS RELEVANT TO A 'NOT' UNIQUE END IN VIEW. REASONS ARE GIVEN FOR CONTESTING THE VALIDITY OR (AND) RELIABILITY OF FREUDIAN PSYCHOANALYTIC THEORY AND EXTRA SENSORY PERCEPTION. THE EXTERNAL AND INTERNAL DANGERS TO CONTINUED SCIENTIFIC PROGRESS ARE DISCUSSED, AS ALSO WHAT USEFUL CONTRIBUTION PHILOSOPHERS MIGHT MAKE TO

CLASSIFICATION OF CONTROVERSIAL ISSUES.

HOLLAND, A J. AN ARGUMENT IN PLATO'S 'THEAETETUS': 184-6. PHIL QUART 23,97-116 AP 73.

THE ARGUMENT IN QUESTION CONSTITUTES PLATO'S FINAL REFUTATION IN THE "THEAETETUS" OF THE THESIS THAT KNOWLEDGE IS SENSE-PERCEPTION. AFTER A BRIEF DEFENCE OF PLATO'S HANDLING OF THIS THESIS IT IS SHOWN HOW THE ARGUMENT CAN, BY THE ADDITION OF ONE PREMISS, BE RENDERED VALID. A STRONG FORM OF THE 'PROPER OBJECTS' DOCTRINE OF PERCEPTION IS REVEALED AS A CRUCIAL PREMISS. AN IMPLICATION OF THE ARGUMENT IS SEEN TO BE THAT PERCEPTION IN ITSELF IS UNABLE TO FOUND AN ORDERED AND COHERENT PICTURE OF THE WORLD. A SIMILAR POINT, IT IS ARGUED, LIES BEHIND CERTAIN PASSAGES IN THE CENTRAL BOOKS OF THE "REPUBLIC". A TENTATIVE CONCLUSION IS THAT IN THE "THEAETETUS" PLATO RETAINS AND INDEED SHARPENS THE VIEWS ABOUT THE SENSIBLE WORLD WHICH HE EXPRESSES IN THE "REPUBLIC".

HOLLAND, R F. MORALITY AND MORAL REASONING. PHILOSOPHY 47,264-275 JL 72.

HOLLAND, R F. ON SOME ATTEMPTED CRITICISM. PHILOSOPHY 48,293-295 JL 73.

THIS ARTICLE EXPOSES THE METHODS OF A WOULD-BE CRITIC AND LIKENS HIM TO A MAN WHO TELLS TALES OF THE GARBAGE HE FOUND IN SOMEONE ELSE'S HOUSE, CONCEALING THE FACT THAT HE WAS THE ONE WHO SURREPTITIOUSLY PUT IT THERE.

HOLLIS, MARTIN. J S MILL'S POLITICAL PHILOSOPHY OF MIND. PHILOSOPHY 47,334-347 O 72.

HOLMES, J DEREK. NEWMAN ON FAITH AND HISTORY. PHIL STUD (IRELAND) 21,202-216 1973.

A DISCUSSION OF NEWMAN'S THEOLOGICAL USE OF HISTORY, THE APOLOGETIC AND DOGMATIC USES OF HISTORY AND HISTORY AS A KEY TO HIS CONVERSION, ILLUSTRATING THE VALIDITY OF HIS METHODOLOGY IN SPITE OF PRACTICAL WEAKNESSES AS AN HISTORIAN.

HOLMES, ROBERT L. UNIVERSITY NEUTRALITY AND ROTC. ETHICS 83,177-195 AP 73.

MY CONTENTION IS THAT IF UNIVERSITY NEUTRALITY IS DESIRABLE, AND I MAINTAIN THAT IT IS, THEN ROTC SHOULD BE ABOLISHED ON THE GROUNDS THAT IT VIOLATES SUCH NEUTRALITY.

HOLMES, STEPHEN. "NISI CREDIDERO NON INTELLIGAM": THE NEO-ANSELMIAN THEORY OF CATEGORIES IN S KOERNER AND THE LATER COLLINGWOOD. RIV STUD CROCE 10,28-42 JA-MR 73.

HONDERICH, TED. DEMOCRATIC VIOLENCE. PHIL PUB AFFAIRS 2,190-214 WINT 73.

THE ESSAY CONSISTS OF A SKETCH OF A CONCEPTION OF DEMOCRACY, A DEFINITION OF VIOLENCE, A CONSIDERATION OF THE DEGREE TO WHICH VIOLENCE RESULTS IN A POLITICAL SYSTEM'S BEING UNDEMOCRATIC, AN ACCOUNT OF THE RELATIONSHIP OF VIOLENCE TO THE ARGUMENTS FOR A DEMOCRACY, AND A SPECIFICATION OF "DEMOCRATIC VIOLENCE". IT IS ARGUED THAT THE EXISTENCE OF "DEMOCRATIC VIOLENCE" IS OF IMPORTANCE WITH RESPECT TO THE QUESTION OF THE MORAL JUSTIFICATION OF POLITICAL VIOLENCE.

HOOK, SIDNEY. MYTH AND FACT IN THE MARXIST THEORY OF REVOLUTION AND VIOLENCE. J HIST IDEAS 34,271-280 AP-JE 73.

AN EXPOSITION AND CRITICAL EVALUATION OF KARL MARX'S THEORY OF SOCIAL REVOLUTION IN WHICH EVIDENCE IS PRESENTED THAT THE FIRST GREAT REVISIONIST OF MARX'S DEMOCRATIC SOCIALIST POSITON WAS N LENIN, THE LEADING FOUNDER AND ORGANIZER OF THE RUSSIAN OCTOBER REVOLUTION, THE RUSSIAN COMMUNIST PARTY AND THE COMMUNIST INTERNATIONAL. BY SUBSTITUTING THE DICTATORSHIP OF THE PARTY FOR THE DICTATORSHIP OF THE PROLETARIAT, AND IN EFFECT, THROUGH THE PRACTICE OF ORGANIZATIONAL CENTRALISM, THE DICTATORSHIP OF THE POLITICAL BUREAU FOR THE DICTATORSHIP OF THE PARTY, THE FIRST TOTALITARIAN SOCIETY IN HUMAN HISTORY CAME INTO EXISTENCE.

HOOKER, C A. DEFINITE DESCRIPTIONS. PHIL STUD 23,365-375 D 72.

BERTRAND RUSSELL OFFERED A SPECIFIC METHOD FOR ANALYZING OUT OCCURRENCES OF DEFINITE DESCRIPTIONS. IT IS ARGUED THAT THIS IS ONLY ONE PROPOSAL AMONG MANY SIMILAR PROPOSALS AND THAT VARIOUS ALTERNATIVES MAY BE PREFERRABLE ON A RANGE OF PHILOSOPHICAL GROUNDS IN DIFFERING CIRCUMSTANCES. A NUMBER OF EXAMPLES ARE OFFERED TO ILLUSTRATE THESE PLANS.

HOOKER, C A. EMPIRICISM, PERCEPTION AND CONCEPTUAL CHANGE. CAN J PHIL 3,59-74 S 73.

PHILOSOPHERS OF PERCEPTION HAVE TENDED TO NEGLECT THE PSYCHOLOGY OF PERCEPTION AND CONCEPTION WHEN DISCUSSING THE EPISTEMOLOGICAL AND ONTOLOGICAL STATUS OF OBSERVATION AND THEORY WITHIN SCIENCE. I ATTEMPT TO PROVIDE AN ACCOUNT OF PERCEPTION AND ITS RELATION TO CONCEPTION WHICH AVOIDS THAT OMISSION AND WHICH RE-CAPTURES THE 'RESPECTABLE' CORE OF EMPIRICISM WHILE REJECTING ITS EXTREMES. ALL OF THIS IS DONE AGAINST AN EVALUATION OF PAUL FEYERABEND'S PHILOSOPHY OF SCIENCE.

HOOKER, MICHAEL K. IN DEFENSE OF THE PRINCIPLE FOR DEDUCIBILITY OF JUSTIFICATION. PHIL STUD 24,402-405 N 73.

HOPE, EDWARD R. NON-SYNTACTIC CONSTRAINTS ON LISU NOUN PHRASE ORDER. FOUND LANG 10,79-109 MY 73.

THE SUBJECT/OBJECT RELATION AND LINEAR ORDER ARE INHERENT IN CHOMSKY'S BASE COMPONENT WHICH IS THUS NOT A UNIVERSAL BASE. IN LISU SUBJECT/OBJECT ORDER IS REVERSIBLE, TOPIC/FOCUS ORDER IS CONSTANT, AND THE CONSTRAINTS ON NOUN PHRASE ORDER ARE EVIDENTLY NOT SYNTACTIC. FILLMORE'S BASE WHICH IS FREE OF LINEAR ORDER CAN REFLECT THIS FACT. IF PRESUPPOSITIONS ARE GENERATED WITH THE BASE AND THE COMPONENT ARGUMENTS ARE MARKED FOR CASE AND FOCUS THEN ORDER CAN BE ASSIGNED CORRECTLY BY TOPICALIZATION RULES.

HOPE, V. SPEAKING OF SENSATIONS. MIND 82,183-190 AP 73.

THE INTELLIGIBILITY OF REFERENCE TO PRIVATE STATES CAN BE EXPLAINED BY THREE FACTORS, THE TRANSFER TO PRIVATE STATES OF PREDICATES APPLIED ORIGINALLY TO PUBLIC OBJECTS, THE POSSIBILITY OF SPEAKERS TRUSTING ONE ANOTHER AS INFORMANTS, THE POSSIBILITY OF USING SIMILARITY OF SPEECH AS A CRITERION FOR SIMILARITY OF SUBJECT MATTER. THE PAPER IS IN FOUR SECTIONS, TELLING IN GENERAL, TELLING ABOUT PRIVATE STATES, AN ILLUSTRATION OF SENSORY DESCRIPTION WITHOUT A VOCABULARY OF SENSATION, A CONSIDERATION OF N MALCOLM'S CRITICISMS OF H F PRICE.

HOPKINS, JAMES. VISUAL GEOMETRY. PHIL REV 38,3-34 JA 73.

HORI, TSUKIKO. LA SIGNIFICATION DU JEU EN MUSIQUE (IN JAPANESE). BIGAKU 23,26-36 MR 73.

AUTREFOIS, LORSQU'ON ABORDAIT LES OEUVRES MUSICALES AU POINT DE VUE ESTHETIQUE, ON SE LIMITAIT A L'OBJET DANS LE SENS ETROIT, C'EST-A-DIRE A L'ETAGE DE LA COMPOSITION, ET ON NEGLIGEAIT LA SIGNIFICATION ESSENTIELLE QUE L'ACTION DU JEU AVAIT DONNEE SUR L'OEUVRE. MAIS LA FIN ULTIME D'UNE OEURE N'EST PAS EN CONSIDERATION DE CETTE PIECE ELLE-MEME, MAIS DE SA REALISATION SONORE. L'ACTION DE JOUER UNE PIECE MUSICALE, POUR L'INCARNER COMME REALISATION SONORE, N'EST PAS L'ACTION DE REALISER MATERIELLEMENT UNE OEUVRE PERFECTIVE, MAIS DE CREER DE NOUVEAU UNE OEUVRE ORIGINAIRE ET CONCRETE, EN SURPASSANT UNE OEUVRE VIRTUELLE COMME UNE PIECE VERS L'ESSENCE ELLE-MEME. LE BUT DE MON ARTICLE EST DONC DE RECHERCHER LA SIGNIFICATION DU JEU EN MUSIQUE, EN RAPPORT AVEC LA THEORIE DU TEMPS MUSICAL DE G BRELET.

HORKHEIMER, MAX. THE AUTHORITARIAN STATE. TELOS 3-20 SPR 73.

GENERALLY RECOGNIZED AS THE ACME OF CRITICAL THEORY'S RADICALISM, THIS ARTICLE REMAINED UNPUBLISHED IN ENGLISH FROM THE TIME WHICH IT WAS WRITTEN (EARLY 1940'S) TO THE PRESENT. THE PROBLEMATIC DEALT WITH HERE FORESHADOWS THE THEMES MORE FULLY DEVELOPED LATER IN THE "DIALECTIC OF ENLIGHTENMENT" AND OTHER WORKS.

HORODINGA, GEORGETA. PERMANENCE DE LA POESIE. RIV STUD CROCE 10,60-63 JA-MR 73.

HOROWITZ, LOUISE. THE MORALITY OF SUICIDE. J CRIT ANAL 3,161-165 JA 72.

THE POSITION IS TAKEN THAT THE ACT OF SUICIDE IS MORALLY NEUTRAL. AFTER DISTINGUISHING SUICIDE FROM SELF DESTRUCTION FOR MANIPULATIVE OR OTHER PURPOSES, IT IS ARGUED THAT SUICIDE MAY BE AN APPROPRIATE SOMATIC RESPONSE TO PAIN, AND INTERPRETED AS AN AESTHETIC RESPONSE TO A DISTASTEFUL LIFE SITUATION. A STRONGER THESIS IS ALSO SUGGESTED; NAMELY, THAT SUICIDE MAY IN SOME CASES BE THE ASSERTION OF ONE'S AUTONOMY AND HENCE MORALLY PRAISEWORTHY. THIS POINT IS ILLUSTRATED BY SHOWING THE AESTHETIC AND MORAL DIMENSIONS OF SOCRATES' CHOICE NOT TO ESCAPE EXECUTION, AND BY HIS REMARK, "THE POINT, MY DEAR CRITO, IS NOT TO LIVE, BUT TO LIVE WELL."

HORSTMANN, ROLF P AND CARL, WOLFGANG. KNOWING AND CLAIMING. RATIO 14,155-171 D 72.

THE AUTHORS BRIEFLY POINT OUT THAT THE PERFORMATIVE INTERPRETATION OF THE EXPRESSION 'I KNOW THAT P' GIVEN BY AUSTIN IS UNTENABLE. THE SAME HOLDS TRUE FOR THE INTERPRETATIONS DEVELOPED MAINLY BY J HARRISON, A D WOOZLEY, AND A R WHITE. IN THIS PAPER AN EFFORT IS MADE TO GIVE A NEW INTERPRETATION ON THE 'PERFORMATIVE' BASIS OF AUSTIN. IT IS ATTEMPTED TO SHOW THAT THE MAKING OF A CLAIM IS AN ACTION AND TO POINT OUT THAT TO UTTER 'I KNOW THAT P' IS A KIND OF SUCH AN ACTION. 'I KNOW THAT P' IS UNDERSTOOD TO BE THE MAKING OF A CLAIM, THE JUDGING AND JUSTIFICATION OF WHICH HAS TO BE POSSIBLE. IT FOLLOWS THAT THE JUDGING OF THE CLAIM IS THE JUDGING OF ITS LEGITIMACY, WHICH HAS TO REFER TO REASONS FOR THE TRUTH OF WHAT IS BEING KNOWN. THE JUSTIFICATION OF SUCH A CLAIM ALSO CAN ONLY BE GIVEN BY NAMING REASONS FOR THE TRUTH OF P.

HORVAT, BRANKO. ANALYSIS OF THE ECONOMIC SITUATION AND PROPOSAL FOR A PROGRAM OF ACTION. PRAXIS 533-561 1971.

HORWITZ, RIVKA. AN EARLY PLAN TOWARDS MARTIN BUBER'S "I AND THOU" (IN HEBREW). IYYUN 22,215-225 O 71.

HOSOI, YUSUKE. THE HERO IN DRAMA (IN JAPANESE). BIGAKU 23,51 D 72.

AS READERS OF A PLAY, AS AUDIENCE OF THIS PLAY ACTED ON THE STAGE, WE SEEK EARNESTLY FOR A HERO. HOW COULD WE UNDERSTAND THE PRIMARY MEANING OF SUCH AN EXISTENCE? M ELIADE EXPLAINED THE ESSENCE OF RELIGIONS BY THE CONCEPT 'SACRED'. WE SHOULD BE ABLE TO FIND A CONCEPT THAT REALIZES A PARALLEL FUNCTION AS REGARDS THE HEROES OF DRAMA. THE PRIMARY RAISON 'D'ETRE' OF THE HERO IN A DRAMA IS TO HELP US GRASP THE TRANSCENDENTAL ORDER OF THE UNIVERSE, WHICH LIES BEYOND THE EMPIRICAL WORLD OF THE DRAMA.

HOSSFELD, P. GEISTIGE ANKNUPFUNGSPUNKTE FUER DEN CHINESISCHEN KOMMUNISMUS IN DER CHINESISCHEN PHILOSOPHIEGESCHICHTE. TIJDSCHR FILOSOF 35,315-328 JE 73.

DIE WESTLICHE IMPORTWARE DES MARXISMUS-LENINISMUS STELLT FUER DAS TRADITIONELLE CHINESISCHE DENKEN EINE WENDE UM EINHUNDERTACHTZIG GRAD DAR. TROTZDEM LASSEN SICH IN DER GESCHICHTE DER CHINESISCHEN PHILOSOPHIE ANSAETZE FUER DAS KOMMUNISTISCHE DENKEN FINDEN. ALLERDINGS NUR ANSAETZE. DIE FRAGE BLEIBT, OB DIE MARXISTISCH-LENINISTISCHE IMPORTWARE TIEF GENUG WURZELN TREIBEN KANN ODER OB SIE NACH EINER GEWISSEN ZEIT VON DER TRADITIONELLEN CHINESISCHEN DENKHALTUNG UEBER BORD GEWORFEN WIRD. IN DEM EINEN WIE DEM ANDEREN FALL SIND DIE CHANCEN EINER ERNEUTEN CHRISTLICHEN MISSIONSARBEIT IN CHINA GERING. SOLLTE SICH DER MARXISMUS-LENINISMUS HALTEN, ABER AUF DIE DAUER SEINE AGGRESSIVITAET VERLIEREN, HAT DIE MISSION NOCH AM EHESTEN EINE CHANCE.

HOU, WAI-LU. LIU TSUNG-YUAN'S MATERIALIST THOUGHT AND SOCIAL THOUGHT. CHIN STUD PHIL 4,4-72 SUM 73.

HOUSEHOLDER, F W. ON ARGUMENTS FROM ASTERISKS. FOUND LANG 10,365-376 S 73.

THE PRACTICE OF LINGUISTS OF BASING ARGUMENTS FOR DEEP STRUCTURE OR FOR RULE FORMULATION UPON PAIRS OR SETS OF MADE-UP SENTENCES, CERTAIN ONES OF WHICH ARE MARKED (WITH ASTERISKS) AS UNGRAMMATICAL OR UNACCEPTABLE, OTHERS UNMARKED, AS GRAMMATICAL OR ACCEPTABLE, IS EXAMINED AS TO ITS VALIDITY. THE CONCLUSION IS REACHED (A) THAT ONE KIND OF MARKING IS INSUFFICIENT; (B) THAT MOST CLAIMS OF ACCEPTABILITY OR UNACCEPTABILITY NEED MORE SUPPORT THAN THE LINGUIST'S WORD; (C) THAT, IN GENERAL, THIS WHOLE CLASS OF ARGUMENTS SHOULD BE USED WITH MUCH MORE CAUTION.

HOWARD, PAUL. LIMITATIONS ON THE FRAENKEL-MOSTOWSKI METHOD OF INDEPENDENCE PROOFS. J SYM LOG 38,416-422 S 73.

THE FRAENKEL-MOSTOWSKI METHOD HAS BEEN WIDELY USED TO PROVE INDEPENDENCE RESULTS AMONG WEAK VERSIONS OF THE AXIOM OF CHOICE. IN THIS PAPER IT IS SHOWN THAT CERTAIN STATEMENTS CANNOT BE PROVED BY THIS METHOD. MORE SPECIFICALLY IT IS SHOWN THAT IN ALL FRAENKEL-MOSTOWSKI MODELS THE FOLLOWING HOLD: 1) THE AXIOM OF CHOICE FOR SETS OF FINITE SETS IMPLIES THE AXIOM OF CHOICE FOR SETS OF WELL-ORDERABLE SETS. 2) THE BOOLEAN PRIME IDEAL THEOREM IMPLIES A WEAKENED FORM OF SIKORSKI'S THEOREM.

HOWE, CHARLES A. A MINISTER-SCIENTIST LOOKS AT SCIENCE TEACHING IN RELATION TO THE SEPARATION OF RELIGION FROM SCIENCE. PHIL STUD 7,244-249 D 72.

MAN'S UNDERSTANDING OF HIS PLACE IN THE UNIVERSE HAS BEEN CUT IN TWO, INTO A SCIENTIFIC SPHERE AND A RELIGIOUS SPHERE. THE LATTER IS GRADUALLY ATROPHYING, RESULTING IN A TRAGIC LOSS OF MEANING.

SCIENCE TEACHERS, WHO HAVE BEEN PARTLY RESPONSIBLE FOR THE DICHOTOMY BY PROMOTING HYPEROBJECTIVITY, CAN HELP OVERCOME IT BY TEACHING WITH A SENSE OF WONDER AND REVERENCE AND BY GENERATING A COHERENT VIEW OF THE UNIVERSE IN WHICH MAN IS SEEN AS A PARTICIPANT IN A COSMIC DRAMA, THEREBY FINDING MEANING.

HOWE, LEROY T. THE AMBIGUITY OF "PERFECTION" IN THE ONTOLOGICAL ARGUMENT. PROC CATH PHIL ASS 46,58-70 1972.

FOLLOWING AN ATTEMPT TO DISTINGUISH CERTAIN MEANINGS FOR "PERFECTION" SUPPORTIVE OF THE ONTOLOGICAL ARGUMENT FROM CERTAIN OTHER MEANINGS WHICH WOULD PRECLUDE THE SUCCESS OF THAT ARGUMENT, THE PAPER WILL EXHIBIT SOME OF THE WAYS IN WHICH IT IS AND IS NOT POSSIBLE TO DEFEND USING THE TERM IN THOSE SENSES WHICH WOULD STRENGTHEN THE MAJOR PREMISE OF ONTOLOGICAL PROOFS GENERALLY. THE ANALYSIS WILL SUBSTANTIATE STILL FURTHER THE WIDESPREAD CONVICTION THAT, THOUGH ANSELM'S PROOF CAN BE FORMULATED IN A MANNER WHICH WOULD SHOW IT TO BE VALID AND SOUND, THE CONCLUSION OF SUCH PROOF FOLLOWS WITH CONDITIONAL NECESSITY ONLY.

HOWELL, ROBERT. INTUITION, SYNTHESIS, AND INDIVIDUATION IN THE "CRITIQUE OF PURE REASON". NOUS 7,207-232 S 73.

I PRESENT A UNITARY POSSIBLE WORLDS SEMANTICS INTERPRETATION OF KANT'S THEORETICAL PHILOSOPHY. THE ACTUAL WORLD CONTAINS THE THINGS IN THEMSELVES; THE RESULT OF PACKING TOGETHER INTO ONE STATE OF AFFAIRS ALL WORLDS COGNITIVELY ALTERNATIVE TO ACTUALITY IS (ROUGHLY) THE PHENOMENAL WORLD. I ADJUDICATE THE HINTIKKA-PARSONS-THOMPSON DISPUTE ABOUT INTUITION BY ARGUING THAT INTUITIONS ARE EXPRESSED BY DEMONSTRATIVES, AND I SHOW THAT KANTIAN SYNTHESIS IS APPROXIMATELY EQUIVALENT TO QUANTIFICATION INTO AN INTENSIONAL CONTEXT. I ARGUE FURTHER THAT KANT CANNOT ADEQUATELY DISTINGUISH THAT-CLAUSE FROM DIRECT-OBJECT PERCEPTUAL CONSTRUCTIONS BUT THAT THE LATTER ARE INTIMATELY RELATED TO THE GIVENESS OF THE MANIFOLD OF INTUITION. IN CONCLUSION I DISCUSS THE RELATION OF ACTUAL OBJECTS (THINGS IN THEMSELVES) TO PHENOMENAL OBJECTS AND INDICATE SOME PROBLEMS OPEN FOR INVESTIGATION.

HOWIE, JOHN. IS EFFORT OF WILL A BASIS FOR MORAL FREEDOM? RELIG STUD 8,345-349 D 72.

EFFORT OF WILL IS DISTINGUISHED FROM MUSCULAR EFFORT, INTELLECTUAL EFFORT, AND THE ACTIVITY OF WILLING. EFFORT OF WILL HAS THE SELF AS ITS AUTHOR, NOT ITS OWNER. IT IS A BASIS FOR MORAL FREEDOM IF THE EXPERIENCE OF MAKING THE EFFORT CARRIES WITH IT THE CONSCIOUSNESS THAT ONE COULD HAVE DECIDED TO REFRAIN.

HOWIE, JOHN. METAPHYSICAL ELEMENTS OF CREATIVITY IN THE PHILOSOPHY OF W E HOCKING: PART I. IDEAL STUD 2,249-264 S 72.

AFTER A SUCCINCT EXPLANATION OF HOCKING'S METHOD OF 'EMPIRICAL DIALECTIC' AS A FUSION OF EMPIRICISM, RATIONALISM, AND PRAGMATISM, THE METAPHYSICAL ELEMENTS OF CREATIVITY - 'IT' ('FACT'), 'I', AND 'THOU' ARE CONSIDERED. IN PART I 'FACT' AND SOME ASPECTS OF THE SELF ARE EXAMINED. AS A CATEGORY 'FACT' INCLUDES BOTH 'CONFIGURATION' AND 'ORDER.' IT PROVIDES THE FRAMEWORK WITHIN WHICH CREATION WHETHER BY A HUMAN OR DIVINE AGENT OCCURS. THE SELF AS THE ONLY ENTITY CAPABLE OF CREATING WITHIN A CAUSAL NETWORK IS SEEN TO BE ANALOGOUS TO A 'FIELD OF FIELDS'. AND THIS ANALOGY PROVIDES THE KEY FOR UNDERSTANDING HOCKING'S METAPHYSICAL VIEW OF CREATIVITY.

HOWIE, JOHN. METAPHYSICAL ELEMENTS OF CREATIVITY IN THE PHILOSOPHY OF W E HOCKING, PART II. IDEAL STUD 3,52-71 JA 73.

A CONTINUATION OF THE CONSIDERATION OF THE ESSENTIAL ASPECTS OF HOCKING'S VIEW OF CREATIVITY. PART II CONSIDERS HOW THE HUMAN SELF AS INSERTED IN A CAUSAL NETWORK CAN BE CREATIVE, AND SHOWS HOW THE HUMAN SELF, CONCEIVED AS A FIELD OF FIELDS, INTERACTS WITH GOD TO CREATE. SIGNIFICANT PROBLEMS IN HOCKING'S PERSPECTIVE ARE INDICATED.

HOWSON, C. MUST THE LOGICAL PROBABILITY OF LAWS BE ZERO? BRIT J PHIL SCI 24,153-163 JE 73.

HOY, RONALD C. THE UNVERIFIABILITY OF UNVERIFIABILITY. PHIL PHENOMENOL RES 33,393-398 MR 73.

A VERSION OF RUSSELL'S COMPLAINT THAT THE VERIFIABILITY OF SOME PROPOSITIONS IS UNVERIFIABLE IS DEFENDED AGAINST HEMPEL'S REJOINDER THAT THE IN PRINCIPLE VERIFIABILITY OF PROPOSITIONS IS A PURELY LOGICAL MATTER. DIFFERENT SOURCES OF OUR INABILITY TO DECIDE THE VERIFIABILITY OF SOME PROPOSITIONS ARE IDENTIFIED, AND IT IS ARGUED THAT WHAT APPEARS TO HEMPEL TO BE A LOGICAL MATTER IS REALLY AN EMPIRICAL MATTER. SO, DUE TO LACK OF EMPIRICAL KNOWLEDGE, WE MAY BE UNABLE TO VERIFY THAT A PROPOSITION IS UNVERIFIABLE.

HRUSCWSKI, IGOR. BEING AND STRUCTURE. SOVIET STUD PHIL 11,211-223 WINT 72-73.

THE MODE OF THE BEING OF MATTER IS EXPRESSED BY ITS MUTUAL LINKAGES, ITS ACTING AND ITS LAWS OF MOTION, ITS INNER DYNAMICS AND CONTRADICTIONS. THE NOTION OF STRUCTURE EXPRESSES THE UNITY OF LAWFUL RELATIONS, FUNCTIONS, THE CAUSAL AND DIALECTICAL RELATIONS OF THE OBJECT AND THE UNITY OF ITS INNER DIFFERENTIATION. THE EVOLUTION OF SCIENTIFIC KNOWLEDGE RESTS UPON PENETRATION INTO MORE AND MORE ESSENTIAL LEVELS OF THE MATERIAL WORLD.

HUBER, G. COMMENT LES PHILOSOPHIES DE L'ESISTENCE SE SONT-ELLES APPROPRIE LA PENSEE KIERKEGAARDIENE. CAN YRBK PHIL 8,37-64 1971.

HUBY, PAMELA M. COSMOLOGY AND INFINITY. PHILOSOPHY 48,186-187 AP 73.

REPLYING TO NOTES BY NEWTON-SMITH AND BOYCE IN "PHILOSOPHY", JANUARY 1972, ABOUT MY 'KANT OR CANTOR ETC.' ARTICLE ("PHILOSOPHY" 1971) I CLEAR UP SOME MISUNDERSTANDINGS AND ALSO ARGUE THAT THEY FAIL TO DISTINGUISH BETWEEN LOGICAL AND 'REAL' POSSIBILITIES, EXPAND MY ACCOUNT OF A POTENTIAL NUMBER, AND SUGGEST THAT VICIOUS INFINITE REGRESS ARGUMENTS NEED RECONSIDERATION IF 'HILBERT'S HOTEL' IS A REAL POSSIBILITY.

HUDGIN, RICHARD H. COORDINATE-FREE RELATIVITY. SYNTHESE 24,281-297 JL-AG 72.

HUDSON, H. WITTGENSTEIN AND ZEN BUDDHISM. PHIL EAST WEST 23,471-481 O 73.

SOME PEOPLE HAVE ASSERTED THAT THERE ARE STRIKING RESEMBLANCES BETWEEN THE PHILOSOPHICAL PROCEDURE OF WITTGENSTEIN IN "THE PHILOSOPHICAL INVESTIGATIONS" AND ASSOCIATED WORKS AND ZEN BUDDHISM, WHEREAS OTHERS HAVE ASSERTED THAT ANY RESEMBLANCES ARE ONLY SUPERFICIAL. THE AIM OF THE ARTICLE IS TO TRY TO SEE TO WHAT EXTENT EACH POSITION CAN BE SUPPORTED. ACCORDINGLY, AN ATTEMPT IS MADE TO STATE AND COMPARE VARIOUS FEATURES OF WITTGENSTEIN'S WORK AND ZEN TEACHING. THE CONCLUSION REACHED IS THAT THERE ARE BOTH IMPORTANT DIFFERENCES AND IMPORTANT RESEMBLANCES. ALTHOUGH THE RESEMBLANCES ARE GOOD ENOUGH TO ENABLE US TO SAY THAT THERE IS A RESEMBLANCE BETWEEN THE GOALS SOUGHT BY WITTGENSTEIN AND BY ZEN, WE SHOULD REMEMBER THAT MERELY TO ASCRIBE A RESEMBLANCE IS NOT TO ATTRIBUTE

IDENTITY. THE CONCLUSION RAISES THE PROBLEM OF HOW OR IN WHAT SENSE, IF ANY, THE DEGREE OF RESEMBLANCE CAN BE CLARIFIED.

HUDSON, W D. PROFESSOR BARTLEY'S THEORY OF RATIONALITY AND RELIGIOUS BELIEF. RELIG STUD 9,339-350 S 73.

HUDSON, W DONALD. "USING A PICTURE" AND RELIGIOUS BELIEF. SOPHIA 12,11-17 JL 73.

HUFF, THOMAS. SELF-INTEREST AND BENEVOLENCE IN HUME'S ACCOUNT OF MORAL OBLIGATION. ETHICS 83,58-70 O 72.

WAND ARGUES IN "HUME'S ACCOUNT OF OBLIGATION" THAT HUME'S VIEW OF OBLIGATION PRECLUDES 'OUR RECOGNIZING, AFTER DELIBERATE REFLECTION, THAT... A CERTAIN ACTION IS RIGHT, AND OUR FAILURE TO CARRY IT OUT MAKES US MORALLY RESPONSIBLE FOR IT.' HUFF ARGUES THAT WAND'S FAILURE TO DISTINGUISH THE MOTIVES WHICH ORIGINATE THE CONVENTIONS OF SOCIETY FROM THE MOTIVES WHICH SUSTAIN SUCH CONVENTIONS LEADS TO AN INADEQUATE ACCOUNT OF HUME'S VIEW OF MORAL OBLIGATION AND RESPONSIBLE ACTION.

HUFFMAN, ROBERT. THE PARADOX OF THE PREFACE AGAIN. MIND 82,441 JL 73.

HUGGER, WERNER AND MAIER, HELMUT. INVARIANT STRUCTURES OF PROGNOSIS CURVES IN FORRESTER'S "WORLD DYNAMICS" . THEOR DECIS 3,231-260 MR 73.

OBJECT IS THE PROBLEM OF INVARIANT STRUCTURES IN SOCIO-ECONOMIC MODELS NOT BEING CONSIDERED BEFORE. AIMED AT FINDING INVARIANT STRUCTURES IN FORRESTER'S "WORLD DYNAMICS" SIMULATIONS WERE CARRIED OUT CONCERNING THE TEMPORAL AND QUANTITATIVE FIXING OF LIMITS IN RELATION TO INITIAL VALUES AND THE EFFECT OF SPECIFIC TABLE FUNCTIONS. THE RESULTS FORCE TO TAKE CARE IN INTERPRETING STATEMENTS OF THIS MODEL, SINCE IT IS NOT CLEAR TO WHAT EXTENT MERE MODEL MECHANISMS AND NOT DATES ARE RESPONSIBLE FOR THEM.

HUGHES, C E AND SINGLETARY, W E. COMBINATORIAL SYSTEMS WITH AXIOM. NOTRE DAME J FORM LOG 14,354-359 JL 73.

THE PURPOSE OF THIS PAPER IS TO INVESTIGATE THE GENERAL DECISION PROBLEMS ASSOCIATED WITH A NUMBER OF COMBINATORIAL SYSTEMS WITH AXIOM. IN PARTICULAR, WE SHOW THE MANY-ONE EQUIVALENCE OF THE GENERAL HALTING PROBLEM FOR TURING MACHINES, THE GENERAL DECISION PROBLEM FOR THUE SYSTEMS WITH AXIOM, THE GENERAL DECISION PROBLEM FOR SEMI-THUE SYSTEMS WITH AXIOMS, AND THE GENERAL DECISION PROBLEM FOR POST NORMAL SYSTEMS WITH AXIOM. THIS, COMBINED WITH A RECENT RESULT OF OVERBEEK ("REPRESENTATION OF MANY-ONE DEGREES BY DECISION PROBLEMS ASSOCIATED WITH TURING MACHINES." ABSTRACT PRESENTED TO WINTER MEETING OF ASL, ATLANTIC CITY, JANUARY, 1971) SHOWS THAT EVERY R.E. MANY-ONE DEGREE (OF UNSOLVABILITY) IS REPRESENTED BY EACH OF THESE GENERAL PROBLEMS FOR SYSTEMS WITH AXIOM. FINALLY, THIS LATTER RESULT IS PROVEN TO BE BEST POSSIBLE IN THAT IT DOES NOT HOLD FOR EVERY R.E. ONE-ONE DEGREE.

HUGHES, C E. MANY-ONE DEGREES ASSOCIATED WITH PROBLEMS OF TAG. J SYM LOG 38,1-16 MR 73.

THE AIM OF THIS PAPER IS TO STUDY THE COMPLEXITY OF SOME PROBLEMS CONCERNING POST'S TAG SYSTEMS. WE ACCOMPLISH THIS BY PRESENTING AN EFFECTIVE METHOD WHICH, WHEN APPLIED TO AN ARBITRARY RECURSIVELY ENUMERABLE SET R, PRODUCES A TAG SYSTEM WHOSE WORD AND HALTING PROBLEMS ARE BOTH OF THE SAME MANY-ONE DEGREE AS THE DECISION PROBLEM FOR R. THIS SHOWS THAT EVERY R.E. MANY-ONE DEGREE IS REPRESENTED BY EACH OF THE PROBLEMS OF TAG UNDER CONSIDERATION.

HUGHES, GERARD J. PRESCRIPTIVISM IN THEORY AND PRACTICE. HEYTHROP J 14,136-146 AP 73.

A BRIEF SURVEY OF THE WORK OF R M HARE IN THE LIGHT OF HIS RECENTLY PUBLISHED PAPERS, FOCUSSING ON THE GENERAL LINES OF HIS THOUGHT RATHER THAN ON DETAIL. HARE IS NOW MORE EXPLICITLY UTILITARIAN THAN BEFORE IN HIS NORMATIVE ETHICS. IT IS ALSO ARGUED THAT THE FACT OF NORMATIVE DISAGREEMENT PLAYS A CENTRAL ROLE IN HIS META-ETHICS; AND A NATURALIST DEFINITION OF GOOD IS PROPOSED IN SUPPORT OF THE VIEW THAT THE GAP BETWEEN HARE AND HIS CRITICS IS MUCH NARROWER THAN HAS BEEN SUPPOSED.

HUGHES, W R. A NOTE ON MARSHALLIAN AND VON NEUMANN-MORGENSTERN UTILITY. THEOR DECIS 3,371-376 JE 73.

THE CURVATURE OF A DECISION MAKER'S UTILITY FUNCTION IS OFTEN USED TO MEASURE HIS RISK PREFERENCE. IN ORDER TO COMPREHENSIVELY DESCRIBE AN INDIVIDUAL'S DECISION MAKING BEHAVIOUR, HOWEVER, IT WOULD ALSO SEEM DESIRABLE TO MEASURE THE GAIN IN UTILITY FROM AN INCREASE IN WEALTH OR INCOME BEFORE ACCOUNTING FOR RISK. IF A SMALL INCREASE IN WEALTH LEADS TO A LARGE UTILITY GAIN, THEN IT COULD BE SAID THAT THE INDIVIDUAL'S ASPIRATION TO ACHIEVE THE WEALTH INCREASE WOULD BE HIGH. THIS ASPIRATION, HOWEVER, MAY BE MORE THAN OFFSET BY THE RISK INVOLVED IN OBTAINING THIS EXTRA WEALTH AND THE INDIVIDUAL'S ATTITUDE TOWARDS RISK. IN THE FOLLOWING PAPER IT IS SHOWN HOW THE MARGINAL UTILITY OF MARSHALL CAN BE USED IN A MEASURE OF ASPIRATION WITH THIS MEASURE THEN COMBINED WITH THE USUAL MEASURE OF RISK PREFERENCE TO EXPLAIN THE SHAPE OF ANY INDIVIDUALS UTILITY CURVE. USING THESES MEASURES, A GENERAL UTILITY CURVE FOR ALL INCOME OR WEALTH CLASSES IS POSTULATED.

HUGLY, PHILIP. INEFFABILITY IN FREGE'S LOGIC. PHIL STUD 24,227-243 JL 73.

HULL, D L. A BELATED REPLY TO GRUNER. MIND 82,437-438 JL 73.

AFTER INTERPRETING CAUSES AS NECESSARY CONDITIONS, GRUNER ARGUES THAT A TELEOLOGICAL EXPLANATION IN TERMS OF PURPOSES IS AN INFERENCE FROM A CAUSE TO AN EFFECT WHILE A FUNCTIONAL EXPLANATION IS AN INFERENCE FROM AN EFFECT TO A CAUSE. EVEN GRANTING HIS ILLICIT IDENTIFICATION OF CAUSES WITH NECESSARY CONDITIONS, GRUNER'S CLAIM ABOUT THE ASYMMETRY BETWEEN PURPOSES AND FUNCTIONS STEMS FROM HIS CONFUSING A PURPOSE WITH AN AGENT'S WANTING TO FULFILL A PURPOSE.

HULL, DAVID L. REDUCTION IN GENETICS - BIOLOGY OR PHILOSOPHY. PHIL SCI 3 ,491-499 D 72.

A BELIEF COMMON AMONG PHILOSOPHERS AND BIOLOGISTS ALIKE IS THAT MENDELIAN GENETICS HAS BEEN OR IS IN THE PROCESS OF BEING REDUCED TO MOLECULAR GENETICS, IN THE SENSE OF FORMAL THEORY REDUCTION CURRENT IN THE LITERATURE. THE PURPOSE OF THIS PAPER IS TO SHOW THAT THERE ARE NUMEROUS EMPIRICAL AND CONCEPTUAL DIFFICULTIES WHICH STAND IN THE WAY OF ESTABLISHING A SYSTEMATIC INFERENTIAL RELATION BETWEEN MENDELIAN AND MOLECULAR GENETICS. THESE DIFFICULTIES, HOWEVER, HAVE LITTLE TO DO WITH THE TRADITIONAL OBJECTIONS WHICH HAVE BEEN RAISED TO REDUCTION.

HULL, RICHARD T. ON TAKING CAUSAL CRITERIA TO BE ONTOLOGICALLY SIGNIFICANT. BEHAVIORISM 1,65-76 SUM 73.

I ARGUE THAT THERE IS A PERSISTENT CONFUSION OF CAUSAL AND ONTOLOGICAL QUESTIONS IN CURRENT DISCUSSIONS OF MIND-BODY RELATIONSHIPS; THIS CONFUSION CONSISTS IN TAKING EVIDENCE FOR OR AGAINST A CLOSE DEPENDENCE OF MIND ON BODY TO BE EVIDENCE FOR SOME PARTICULAR THESIS CONCERNING THE NATURE OF MIND (E.G. REDUCTIVE MATERIALISM OR DUALISM). I ILLUSTRATE THIS CONFUSION BY REFERENCE TO

WORK DONE BY JEROME SHAFFER, SHOWING THAT HIS CRITERIA FOR MATERIALISM ARE COMPATIBLE WITH A NUMBER OF THESES, INCLUDING FORMS OF DUALISM. I CONCLUDE THAT THERE IS NO REASON TO THINK THAT CAUSAL QUESTIONS BEAR ANY SIGNIFICANT RELATION TO ONTOLOGICAL DISPUTES.

HULL, RICHARD T. THE FORMS OF ARGUMENT OVER THE PRINCIPLE OF ACQUAINTANCE. METAPHILOSOPHY 4,1-22 JA 73.

I FIRST ARGUE THAT PRINCIPLE OF ACQUAINTANCE CAN NEITHER GAIN SUPPORT FROM MORE GENERAL SUPPOSITIONS, NOR ENJOY INDUCTIVE OR CORROBORATIVE SUPPORT: ANY SUPPORT IS "LATERAL"; A SYSTEM OF PRINCIPLES CONTAINING PRINCIPLE OF ACQUAINTANCE MUST BE DEFENDED AS NECESSARY AND SUFFICIENT FOR SOLVING ALL PHILOSOPHICAL PROBLEMS. I NEXT POSE AN EXTENDED, ILLUSTRATIVE, SUBSTANTIVE ARGUMENT OVER PRINCIPLE OF ACQUAINTANCE, OCCASIONED BY THE DILEMMA THAT EITHER SOME EMPIRICAL STATEMENTS ARE INCORRIGIBLE, OR, GIVEN SUBSTANTIAL EMPIRICAL EVIDENCE, NO EMPIRICAL HYPOTHESES ARE MORE LIKELY TRUE THAN THEIR DENIALS. OPTING FOR THE FIRST, I SHOW HOW PRINCIPLE OF ACQUAINTANCE FUNCTIONS TO INTERPRET AND DELIMIT THE INCORRIGIBILITY ASSUMPTION. I DEFEND THIS SOLUTION AGAINST VARIOUS OBJECTIONS.

HULLETT, JAMES N. A PRAGMATIC CONCEPTION OF THE A PRIORI RE-VIEWED. TRANS PEIRCE SOC 9,127-156 SUM 73.

BECAUSE UNSORTED EXPERIENCE COULD DETERMINE NOTHING, THE PRINCIPLES EXPRESSING THE CRITERIA BY WHICH WE CLASSIFY THE ITEMS OF OUR EXPERIENCE MUST BE A PRIORI. YET SUCH PRINCIPLES ARE AMENABLE TO REVISION, AND THUS CANNOT BE TAKEN AS PERMANENT FEATURES OF COGNITIVE ENDOWMENT. THUS, LEWIS AND OTHERS HAVE OFFERED A 'PRAGMATIC CONCEPTION OF THE A PRIORI', IN WHICH THE A POSTERIORI/A PRIORI DISTINCTION IS MADE TO COINCIDE WITH A DISTINCTION BETWEEN THAT WHICH IS REFUTABLE IN THE LIGHT OF EXPERIENCE AND THAT WHICH IS REVISABLE ON PRAGMATIC GROUNDS (I.E., IN THE INTEREST OF ACHIEVING A MORE ECONOMICAL ORDERING OF EXPERIENCE). ALTHOUGH THE LATTER DISTINCTION IS SHOWN TO BE UNTENABLE, THE ESSAY OFFERS A VIABLE RECONSTRUCTION OF THE A PRIORI/A POSTERIORI DISTINCTION, CONSIDERABLY LESS ROBUST THAN TRADITIONAL CONCEPTIONS, WHICH IS NEVERTHELESS ADEQUATE TO THE IMPORTANT INSIGHT THAT UNSORTED EXPERIENCE COULD DETERMINE NOTHING.

HUMBER, JAMES AND COHEN, BARRY. STERLING LAMPRECHT'S CRITIQUE OF CAUSALITY. TRANS PEIRCE SOC 9,41-54 WINT 73.

OUR PROCEDURE WILL BE AS FOLLOWS: IN SECTION I WE WILL PRESENT AS CONCISELY AS POSSIBLE LAMPRECHT'S NON-HUMEAN VIEW OF CAUSALITY, TAKING AS OUR POINT OF DEPARTURE HIS CONCEPTS OF PARTICULARS THAT ARE AGENTS AND PATIENTS; IN SECTION II WE WILL SUMMARIZE THE HUMEAN ARGUMENTS AGAINST THE CONCEPTS OF CAUSAL POWER AND NECESSITY AND SHOW THAT LAMPRECHT HAS EFFECTIVE REPLIES TO SEVERAL POINTS BUT FAILS TO REPLY AT ALL TO HUME'S IN-PRINCIPLE ARGUMENT; IN SECTION III WE WILL SHOW IN OUTLINE FASHION HOW LAMPRECHT'S INSIGHTS CAN BE DEVELOPED IN SUCH A WAY AS TO PROVIDE AN ANSWER TO THE IN-PRINCIPLE ARGUMENT; AND IN SECTION IV WE WILL AMPLIFY, IN THE LIGHT OF PREVIOUS DISCUSSION, LAMPRECHT'S CLAIM THAT CAUSAL POWER CAN BE DIRECTLY PERCEIVED.

HUMBER, JAMES AND MADDEN, EDWARD. NATURAL NECESSITY. NEW SCHOLAS 47,214-227 SPR 73.

BEGINNING WITH AN EXAMINATION OF LOCKE'S TREATMENT OF THE CONCEPTS OF POWER, CAUSALITY, AGENCY, AND NON-LOGICAL NECESSITY, PROFESSORS HUMBER AND MADDEN ARGUE THAT, GIVEN CERTAIN ADDITIONS AND MODIFICATIONS, LOCKE'S THEORY PROVIDES A VIABLE ALTERNATIVE TO HUME'S CAUSAL SKEPTICISM. THE PAPER IS NOT AN HISTORICAL ONE, BUT DEVELOPS THE AUTHORS' OWN NON-HUMEAN CAUSAL VIEWS WITH LOCKE TAKEN SERIOUSLY AS A GUIDE.

HUME, BONNIE. ORDINARY LANGUAGE TAKEN SERIOUSLY. MIDWEST J PHIL 7-14 SPR 73.

THE MAIN CONTENTION OF THIS PAPER IS THAT LINGUISTIC PHILOSOPHY HAS MUCH TO OFFER EDUCATION. THERE IS AN ATTEMPT TO SHOW THAT LINGUISTIC PHILOSOPHY IS RELEVANT TO THE STUDY OF HUMAN BEHAVIOR AND PERSONAL ADJUSTMENT. A BRIEF HISTORY AND CRITIQUE OF THE LANGUAGE MOVEMENT IS OFFERED. THE PAPER IS CONCLUDED WITH A FEW SENTENCES, RULES, AND DEFINITIONS FOR SOME PRACTICE IN ANALYSIS.

HUMPHREY, TED B. THE HISTORICAL AND CONCEPTUAL RELATIONS BETWEEN KANT'S METAPHYSICS OF SPACE AND PHILOSOPHY OF GEOMETRY. J HIST IDEAS 11,483-512 O 73.

CRITICS HAVE MISUNDERSTOOD THE HISTORICAL AND CONCEPTUAL RELATIONS OBTAINING AMONG THE AESTHETIC'S THREE MAIN DOCTRINES CONCERNING SPACE--(1) SPACE IS THE PURE A PRIORI FORM OF OUTER INTUITION. (2) GEOMETRICAL TRUTH IS A PRIORI AND SYNTHETIC. (3) THE METRIC OF HUMANLY INTUITED SPACE IS EUCLIDEAN, AND THEREFORE THE PROPOSITIONS OF EUCLID'S GEOMETRY ARE A PRIORI SYNTHETIC TRUTHS--AND THEREFORE HAVE TENDED TO REJECT THE FIRST TWO ON THE BASIS OF ARGUMENTS AGAINST WHICH KANT CAN DEFEND. THE FIRST THREE SECTIONS OF THE PAPER DEAL WITH THE HISTORICAL DEVELOPMENT OF THE AESTHETIC. THE FOURTH CONSISTS OF AN ANALYSIS OF ITS CONTENT, SHOWING HOW THE CHANGES KANT MADE BETWEEN THE FIRST AND SECOND EDITIONS OF THE "KRITIK" EMPHASIZE THE INTERPRETATION I PROPOUND. I ALSO POINT OUT HOW KANT'S PHILOSOPHY OF MATHEMATICS CAN BE REVISED WITHOUT COMING INTO CONFLICT WITH HIS METAPHYSICS OF SPACE AND TIME.

HUNG, HIN-CHUNG. MATHEMATICS AND REALITY. AUSTL J PHIL 51,144-152 AG 73.

THIS PAPER IS A REEXAMINATION OF D A T GASKING'S WELL-KNOWN THESIS THAT 'WE COULD USE ANY MATHEMATICAL RULES WE LIKED, AND STILL GET ON PERFECTLY WELL IN THE BUSINESS OF LIFE'. ("MATHEMATICS AND THE WORLD," AUSTRALASIAN JOURNAL OF PHILOSOPHY 18, 1940). THE AUTHOR THINKS THAT GASKING'S THESIS IS OVERSTATED. WITH AN ANALYSIS OF THE CONCEPT, 'APPLICATION OF MATHEMATICS TO PERFORM A TASK', THE AUTHOR ATTEMPTS TO ESTABLISH THE FOLLOWINGAMENDMENTS: (1) SOME TASKS ARE NOT PERFORMABLE BY SOME MATHEMATICAL SYSTEMS. (2) HOWEVER, THERE ARE TASKS WHICH CAN BE PERFORMED BY DIFFERENT MATHEMATICAL SYSTEMS. (3) BUT THE CHOICE OF ONE MATHEMATICAL SYSTEM RATHER THAN ANOTHER AMOUNTS TO THE ADOPTION OF AN EMPIRICAL HYPOTHESIS ON NATURE.

HUNGERLAND, ISABEL C. HOBBES'S THEORY OF SIGNIFICATION. J HIST PHIL 11,459-482 O 73.

HUNTER, GEOFFREY. "NOT BOTH P AND NOT Q, THEREFORE IF P THEN Q" IS NOT A VALID FORM OF ARGUMENT. MIND 82,280 AP 73.

IT HAS BEEN MAINTAINED (FOR EXAMPLE, BY LEO SIMONS, IN "MIND", VOLUME LXXIV, 1965, P. 80) THAT THE FORM "NOT BOTH P AND NOT Q, THEREFORE IF P THEN Q" IS VALID. BUT IT IS NOT, AS THE FOLLOWING EXAMPLE SHOWS: NOT BOTH GEOFFREY HUNTER IS A BACHELOR AND GEOFFREY HUNTER IS NOT MARRIED. THEREFORE IF GEOFFREY HUNTER IS A BACHELOR THEN GEOFFREY HUNTER IS MARRIED. THIS IS AN ARGUMENT IN THE SPECIFIED FORM WITH A TRUE PREMISS (I AM MARRIED) AND A FALSE CONCLUSION. IT FOLLOWS THAT "P MATERIALLY IMPLIES Q" AND "IF P THEN Q" ARE NOT EQUIVALENT.

HUNTER, J F M. ACTING FREELY AND BEING HELD RESPONSIBLE. DIALOGUE (CANADA) 12,233-245 JE 73.

THE IDEA THAT ONLY FOR ACTS FREELY DONE CAN WE BE HELD RESPONSIBLE IS EXAMINED IN THE LIGHT OF THE MACHINERY OF EXCUSES. WHILE ALL EXCUSES INVOLVE A SENSE IN WHICH A PERSON WAS NOT FREE, IT IS

NEITHER THE SAME SENSE IN EACH CASE, NOR IS IT ON ACCOUNT OF WANT OF FREEDOM THAT ACTIONS ARE EXCUSED. WANT OF FREEDOM IS NEITHER ONE EXCUSE ALONGSIDE OTHERS NOR WHAT IS SHOWN BY OTHER EXCUSES. A RATIONALE OF THE MACHINERY OF EXCUSES IS SKETCHED IN WHICH FREEDOM PLAYS NO ROLE.

HUNTLEY, WILLIAM B. DAVID HUME AND CHARLES DARWIN. J HIST IDEAS 33,457-470 JL-S 72.

DARWIN HAD READ HUME A NUMBER OF TIMES IN THE COURSE OF HIS LIFE AND WAS, IN FACT, READING FROM HUME DURING THE PERIOD IN 1838 THAT HE 'AT LAST GOT A THEORY BY WHICH TO WORK'. THE ARTICLE DEALS WITH NOTIONS OF HUME ON NECESSARY CONNECTION, MIRACLES, REASON IN ANIMALS AND THEORY OF KNOWLEDGE, WHICH IN VARIOUS WAYS WOULD INFLUENCE DARWIN. HUME'S WORK ON MIRACLES WHILE NOT CITED BY DARWIN MAY BE SEEN AS A WORLD VIEW WHICH HELPED THOSE AROUND DARWIN APPRECIATE THE THEORY HE OFFERED. THE WORK BY HUME ON THEORY OF KNOWLEDGE AND NECESSARY CONNECTION WERE IMPORTANT TO DARWIN.

HUSSAIN, ANWAR. PHILOSOPHY OF SCIENCE. PAKISTAN PHIL J 11,28-50 JL-D 72.

DURING THE PRESENT CENTURY, SCIENTIFIC THEORIES LIKE THOSE OF RELATIVITY AND NUCLEAR PHYSICS, THE CONCEPTS LIKE CURVATURE OF SPACE AND SPACE-TIME CONTINUUM, THE PRINCIPLE OF INDETERMINACY, QUANTUM MECHANICS AND PLANCK'S CONSTANT 'H', THE DISCOVERY THAT MATTER AND ENERGY ARE NOT QUITE SEPARATE ENTITIES, THE SPONTANEOUS DISINTEGRATION OF THE ATOM AND OTHER SUCH-LIKE DISCOVERIES HAVE ALL CONVERGED TO SHATTER OUR AGE-OLD BELIEFS IN THE MOST FUNDAMENTAL ASSUMPTIONS OF CLASSICAL PHYSICS REGARDING SPACE TIME AND CAUSATION. THE PICTURES HOWEVER WHICH SCIENCE GIVES US MAY NOT BE TAKEN IN TOO LITERAL A SENSE AS THEY IMPLY A PHILOSOPHY OF 'AS IFS'. THAT MATERIALISM HAS BECOME LESS RIGID DOES NOT JUSTIFY THE IDEALISM OF JEANS AND EDDINGTON. WORKING OUT PHILOSOPHICAL IMPLICATIONS OF SCIENTIFIC THEORIES SHOULD THUS BE LEFT ENTIRELY TO THE METAPHYSICIAN. HISTORICALLY SPEAKING, THE COMPARISON BETWEEN NUCLEAR PHYSICS AND THE ASHARITE ATOMS IN ARABIC THOUGHT OF THE 9TH-10TH CENTURIES MAY AROUSE INTEREST.

HUSSAIN, SHAHID. HUME ON RELIGION. PAKISTAN PHIL J 11,115-119 JL-D 72.

THE REVIEWS OF HUME ON THE BASIC PROBLEMS OF RELIGION ARE HIGHLY CONTROVERSIAL. BUT THE FACT IS THAT PHILOSOPHICALLY, HE WANTS TO ARRIVE AT A POINT, WHERE THE ISSUE BETWEEN THEISM AND ATHEISM BECOMES IMMATERIAL. PHILO, AN EXTREMELY MISUNDERSTOOD CHARACTER OF HIS DIALOUGES, REDUCES THE ARGUMENTS PUT FORWARD FOR THEISM TO SHEER ABSURDITY. HE NEVER MAKES AN EFFORT TO DISPROVE A PARTICULAR RELIGION RATHER POINTS OUT THAT THERE IS NO RATIONAL JUSTIFICATION FOR RELIGION AS SUCH. THOUGH, HE NEVER ARGUES AGAINST THE EXISTENCE OF GOD, OR HIS MORAL ATTRIBUTES, YET IN THE FINAL ANALYSIS, A SCEPTIC COMES OUT VICTORIOUS ON AN IMPORTANT ISSUE CONCERNING RELIGION.

HUSSERL, EDMUND. ON THE CONCEPT OF NUMBER: PSYCHOLOGICAL ANALYSIS. PHIL MATH 9,44-52 SUM 72.

HUSSEN, G M AND KEE, B. KRITIEKE BEPERKINGEN EN BEPERKTE KRITIEK: DE DISCUSSIE TUSSEN JURGEN HABERMAS EN HANS ALBERT. PHIL REFORM 37,174-193 1972.

DE DISCUSSIE TUSSEN HABERMAS EN ALBERT VORMT EEN HOOGTEPUNT IN DE POSITIVISMUSSTREIT VAN DE JAREN ZESTIG. GEPOOGD WORDT DE WAARDE VAN DE DISCUSSIE QUA DISCUSSIE TE BEOORDELEN. DAARTOE WORDEN DE ARGUMENTEN BETROKKEN OP DE VOORAF INGENOMEN WIJSGERIGE POSITIES.

SPECIALE AANDACHT KRIJGT HABERMAS' INTERPRETATIE VAN POPPER. HET MISLUKKEN VAN DE DISCUSSIE WORDT TERUGGEVOERD OP EEN FUNDAMENTEEL MENINGSVERSCHIL OMTRENT DE CONDITIES, ZOWEL DE OPENHEID VAN DE DISCUSSIE ALS DE TE BEREIKEN OVEREENSTEMMING BETREFFEND.

HYMAN, LAWRENCE W. AUTONOMY AND DISTANCE IN A LITERARY WORK: A NEW APPROACH TO CONTEXTUALISM. J AES ART CRIT 31,467-471 SUM 73.

THE CONTEXTUALISTS ARE RIGHT IN THEIR CLAIM THAT OUR RESPONSE TO INCIDENTS IN A POEM OR NOVEL IS QUITE DIFFERENT FROM OUR RESPONSE TO THESE SAME INCIDENTS IN ACTUAL EXPERIENCE. BUT THIS AESTHETIC RESPONSE OCCURS NOT BECAUSE LITERARY LANGUAGE IS 'AUTONOMOUS' BUT BECAUSE THE FORMAL ELEMENTS OF A LITERARY WORK CREATE A KIND OF 'DISTANCE', AS DEFINED BY BULLOUGH IN 1912.

HYSLOP, ALEC. CRITERIA AND OTHER MINDS. AUSTL J PHIL 51,105-114 AG 73.

IHDE, DON. VISION AND OBJECTIFICATION. PHIL TODAY 17,3-11 SPR 73.

THE TRADITIONAL ASSOCIATION OF VISION AS AN OBJECTIFYING SENSE IS EXPLORED AND FOUND TO BE INADEQUATE. USING THE TOOLS OF A PHENOMENOLOGICAL ANALYSIS, THE FUNDAMENTAL POSSIBILITIES OF VISION ARE FOUND TO BE BROADER AND MORE POLYMORPHOUS THAN IS USUALLY TAKEN TO BE THE CASE. A SECONDARY EXPLORATION IS THEN MADE CONCERNING A SPECULATIVE INTERPRETATION OF A SHIFT FROM OBSERVER CONSCIOUSNESS TO VISION AS (CINEMATOGRAPHIC) VIEWING IN CONTEMPORARY CULTURE.

IJSSELING, SAMUEL. KRONIEK VAN DE NIETZSCHE-LITERATUUR. TIJDSCHR FILOSOF 34,550-569 S 72.

IL'IN, A IA AND ALEKSEEV, P V. LENIN'S IDEA OF THE UNION OF MARXIST PHILOSOPHY AND NATURAL SCIENCE. SOVIET STUD PHIL 12,86-97 SUM 73.

ILLICH, IVAN. AN EXPANSION OF THE CONCEPT OF ALIENATION. J SOC PHIL 4,1-7 JA 73.

RECOURSE TO COMPULSORY SCHOOLING ALIENATES THE SENSE OF LEARNING WHILE LIVING INTO THE BELIEF THAT EDUCATION ABOUT REALITY MUST BE ACQUIRED AS THE RESULT OF THE CONSUMPTION OF TEACHINGS.

IMLAY, ROBERT A. INTUITION AND THE CARTESIAN CIRCLE. J HIST PHIL 11,19-27 JA 73.

INNIS, ROBERT E. POLANYI'S MODEL OF MENTAL ACTS. NEW SCHOLAS 47,147-178 SPR 73.

MICHAEL POLANYI'S EPISTEMOLOGY IS BASED ON THE PARADIGMATIC ROLE OF PERCEPTION AS WELL AS ON A SPECIFIC DEFINITION OF CONSCIOUSNESS IN TERMS OF A TACIT AWARENESS OF ONESELF AND ONE'S MENTAL ACTS. CLOSE EXAMINATION OF THE DATA OF CONSCIOUSNESS AS WELL AS POLANYI'S WRITINGS, HOWEVER, SHOWS THAT THE PERCEPTUAL MODEL 'DE FACTO' IS NOT DETERMINATIVE FOR POLANYI'S ACCOUNT OF MENTAL ACTS, BUT RATHER THAT COGNITIONAL PROCESS DEVELOPS ON THREE DIFFERENT LEVELS OF OPERATION CONSTITUTED BY THREE DIFFERENT KINDS OF ACTS: EXPERIMENTAL, INTELLECTUAL, AND JUDGMENTAL. THE BOND BETWEEN PERCEPTUAL PROCESSES AND INTELLECTUAL PROCESSES IS PRIMARILY STRUCTURAL FOR THE TWO PROCESSES DIFFER IN THE INTRINSIC ORIENTATION OF CONSCIOUSNESS. POLANYI SEEMS TO HAVE UNCOVERED AN INVARIANT AND SELF-JUSTIFYING STRUCTURE OF COGNITION AND THEMATIZED IT IN A MANNER HIGHLY REMINISCENT OF THE METHOD AND CONTENT OF THE INVESTIGATIONS OF BERNARD LONERGAN.

INNIS, ROBERT E. THE LOGIC OF CONSCIOUSNESS AND THE MIND-BODY PROBLEM IN POLANYI. INT PHIL 13,81-98 MR 73.

THE ARTICLE ATTEMPTS TO DETERMINE WHAT LIGHT POLANYI'S DISTINCTION OF FOCAL AND SUBSIDIARY AWARENESS AND THE ANALYSES OF THE INTENTIONAL STRUCTURE OF CONSCIOUSNESS AND THE ISOMORPHIC STRUCTURE OF THE REAL THROW UPON THE RELATION OF CONSCIOUS EXPERIENCE TO ITS PHYSIOLOGICAL UNDERPINNINGS. IN GENERAL I DEFEND POLANYI'S POSITION BUT NOTE A SERIOUS AMBIGUITY IN IT DUE TO A FAILURE TO DISTINGUISH PROPERLY HUMAN CONSCIOUSNESS FROM SENSITIVE CONSCIOUSNESS, THUS LEAVING THE ONTOLOGICAL, AS OPPOSED TO THE PHENOMENOLOGICAL, STATUS OF MIND AMBIGUOUS.

ISEMINGER, GARY. AESTHETIC JUDGEMENTS AND NON-AESTHETIC CONDITIONS. ANALYSIS 33,129-132 MR 73.

I ARGUE THAT SIBLEY (PHILOSOPHICAL REVIEW, 1959) MAINTAINS TWO THESES WHICH CAN BE SHOWN TO BE CONTRADICTORY UNLESS HE MODIFIES ANOTHER OF HIS CENTRAL CLAIMS. THE THESES ARE (1) "THERE ARE NO NON-AESTHETIC FEATURES WHICH SERVE IN ANY CIRCUMSTANCES AS LOGICALLY SUFFICIENT CONDITIONS FOR APPLYING AESTHETIC TERMS" AND (2) "'AESTHETIC TERMS' MAY BE GOVERNED NEGATIVELY BY CONDITIONS." THE CLAIM WHICH MUST BE MODIFIED IS THE CLAIM THAT "IT IS A CHARACTERISTIC AND ESSENTIAL FEATURE OF JUDGMENTS WHICH EMPLOY AN AESTHETIC TERM THAT THEY CANNOT BE MADE BY APPEALING...TO NON-AESTHETIC CONDITIONS".

ISEMINGER, GARY. ON READING PHILOSOPHERS AND DOING PHILOSOPHY. METAPHILOSOPHY 3,261-264 JL 72.

THE PAPER CONSIDERS THE POSSIBILITY OF FOLLOWING THE SOCRATIC MODEL IN DOING AWAY WITH READING ASSIGNMENTS AS A BASIS FOR PHILOSOPHICAL DISCUSSIONS IN CLASS AND DESCRIBES TECHNIQUES USED IN A BEGINNING COURSE CONDUCTED BY THE AUTHOR IN WHICH READING ASSIGNMENTS WERE NOT GIVEN.

ISEMINGER, GARY. ROMAN INGARDEN AND THE AESTHETIC OBJECT. PHIL PHENOMENOL RES 33,417-420 MR 73.

I CONSIDER AN ARGUMENT WHICH SEEMS TO BE IMPLICIT IN INGARDEN'S "AESTHETIC EXPERIENCE AND AESTHETIC OBJECT" (PHIL PHENOMENOL RES, 21) FOR THE VIEW THAT THERE ARE AESTHETIC OBJECTS AS DISTINCT FROM PHYSICAL OBJECTS. I ARGUE THAT THE PREMISES OF THE ARGUMENT, CHIEFLY THE DISTINCTION BETWEEN AESTHETIC EXPERIENCE AND "COGNITIVE PERCEPTION" AND THE VIEW THAT EXPERIENCE IS INTENTIONAL, CAN BE MAINTAINED WITHOUT COMMITMENT TO THIS CONCLUSION.

ISEMINGER, GARY. THE CONNECTION ARGUMENT. MIND 81,562-566 O 72.

THE PAPER PRESENTS AN ARGUMENT AGAINST FARIS'S CLAIM IN "TRUTH-FUNCTIONAL LOGIC" (NEW YORK, 1962) THAT THE ONLY KIND OF CONNECTION WHICH CAN PLAUSIBLY BE HELD TO BE A NECESSARY CONDITION OF THE TRUTH OF 'IF P THEN Q' IS ALSO A NECESSARY CONDITION OF THE TRUTH OF 'P HORSESHOE Q'.

ISEMINGER, GARY. THE WORK OF ART AS ARTIFACT. BRIT J AES 13,3-15 WINT 73.

IN THE LIGHT OF DISCUSSIONS OF A WELL-KNOWN COUNTER-EXAMPLE PROPOSED BY WEITZ TO ANY 'ARTIFACT PLUS' DEFINITION OF 'WORK OF ART' I EXPLAIN AND CONSIDER THE CONSEQUENCES OF THE FOLLOWING DEFINITION OF 'ARTIFACT': SOMETHING IS A HUMAN ARTIFACT TO THE EXTENT THAT SOME PERSON OR GROUP OF PERSONS HAS RESPONSIBILITY FOR ITS HAVING NON-INTENTIONAL PROPERTIES. I SUGGEST A WAY OF SPEAKING TO SOME OF THE ISSUES WHICH MAKE 'ARTIFACT PLUS' DEFINITIONS PLAUSIBLE WHILE AVOIDING SOME OF THE PROBLEMS TO WHICH THEY SEEM TO GIVE RISE.

ISHAM, HOWARD. THE MUSICAL THINKING OF CHARLES IVES. J AES ART CRIT 31,395-403 SPR 73.

ISHIDA, AKIRA. DIE FRAGE NACH DEM VORWURF DER GEGENWAERTIGEN KUNST: PART I (IN JAPANESE). BIGAKU 23,1-10 D 72.

DER KUENSTLER VERSUCHT IM WERK DEN VORWURF, DER ONTOLOGISCH VORHER BESTEHT, DARZUSTELLEN. IN DIESEM SINNE IST DER VORWURF ZWEISEITIG: AUF DER EINEN SEITE IST ER DEM WERK IMMANENT, WEIL ER SICH NUR DARIN OFFENBART, AUF DER ANDEREN TRANSZENDIERT ER DAS WERK, WEIL ER IM VORAUS DARUEBER HINAUS IN DER WIRKLICHEN WELT SEIN ENTSPRECHENDES HAT, WORAUF ER SICH BEZIEHT: DAS ENTSPRECHENDE DES VORWURFES EINES CHRISTUSBILDES IST CHRISTUS IM GLAUBEN DER GLAEUBIGER, EINER LANDSCHAFTSMALEREI DIE WIRKLICHE LANDSCHAFT IN DER AESTHETISCH ANGESCHAUTEN NATUR. WENN DAS GEGENWAERTIGE KUNSTWERK NUN, WIE MAN SAGT, NICHTS ALS SICH SELBST DARSTELLT, DANN MUESSEN WIR FRAGEN, OB ES DENN AUCH HIER DAS ENTSPRECHENDE DES VORWURFES IN DER WIRKLICHKEIT GIBT UND WENN ES SO ETWAS GIBT, WIE ES SICH AUF DAS WERK BEZIEHT.

ISHIDA, AKIRA. DIE FRAGE NACH DEM VORWURF DER GEGENWAERTIGEN KUNST: PART II (IN JAPANESE). BIGAKU 23,37-46 MR 73.

IM LETZTEN AUFSATZ BEZEICHNETEN WIR DIE SEINSBESTIMMUNG DES VORWURFES IN DER GEGENWAERTIGEN KUNST ALS TRANSZENDENZ OHNE TRANSZENDENTES ZIEL UND FRAGTEN, WAS DEM VORWURF IN DER WIRKLICHEN WELT ENTSPRECHE. IM ALLGEMEINEN HAT DIE WESENSBESTIMMUNG DER KUNST DIE GESCHICHTLICHE WANDLUNG GEMEINSAM MIT DER BEZIEHUNG DES DEM VORWURF ENTSPRECHENDEN ZUM KUNSTWERK. WENN DIESE TRANSZENDENT IST, WIE Z B IN DER RELIGIOESEN KUNST, WIRD DIE KUNST ALS TECHNIK DER NACHAHMUNG DEFINIERT, WENN TRANSZENDENT-IMMANENT, WIE Z B IN DER LANDSCHAFTSMALEREI, ALS DARSTELLEN UND GENIESSEN DES SCHOENEN, WENN IMMANENT, WIE Z B IN DER HEUTIGEN ABSTRAKTEN KUNST, ALS SICHTBAR-MACHEN, SCHAFFEN EINER NEUEN REALITAET. DIESE IMMANENTE BEZIEHUNG BESTIMMT DAS GEGENWAERTIGE WESEN DER GEGENWAERTIGEN KUNST UND MACHT ES MOEGLICH, DIESE IN DER UMFASSENDEN KUNSTGESCHICHTLICHEN PERSPEKTIVE ZU BEGREIFEN. (EDITED).

ISRAEL, G AND NEGRINI, P. LA RIVOLUZIONE FRANCESE E LA SCIENZA: PART I. SCIENTIA 108,41-67 1973.

THE FIRST PART OF THIS ARTICLE DEALS WITH FRENCH SCIENCE IN THE EIGHTEENTH CENTURY AND IN PARTICULAR WITH D'ALEMBERT AND HIS SCHOOL. THE ARTICLE BEGINS WITH AN ANALYSIS OF D'ALEMBERT'S PHYSICAL MATHEMATICAL SCIENCE WHICH INTRODUCES HIS SCIENTIFIC VISION INTO THE DEBATE GOING ON BETWEEN ILLUMINISM AND CARTESIANISM IN THE FRAMEWORK OF THE EXPERIENCE OF THE ENCYCLOPEDIA. FURTHER IT IS SHOWN HOW THIS VISION IS LINKED TO A CONCEPTION OF THE RELATIONSHIP BETWEEN SCIENCE AND TECHNOLOGY WHICH ALTHOUGH REFUTING THE CARTESIAN DEDUCTIVE METHOD CONCEIVES OF SCIENCE AS THE ILLUMINATED GUIDE TO TECHNOLOGY.

ITKONEN, ESA. ON GRICE'S STRAWSON'S, AND SEARLE'S CONCEPT OF MEANING. AJATUS 34,149-154 1972.

THE ACT OF UTTERING 'P' AND MEANING IT HAS BEEN THOUGHT TO ENTAIL, FIRST, THAT 'S' INTENDS (I-1) THAT 'H' KNOWS THAT 'P', AND SECOND, THAT 'S' INTENDS (I-2) THAT 'H' RECOGNIZES I-1, THE RELATION BETWEEN I-2 AND I-1 BEING CONSTRUED AS A MEANS-END RELATIONSHIP WHICH 'S' INTENDS (I-3) TO HOLD. BUT IT IS SHOWN HERE THAT I-3 CANNOT BE CONSISTENTLY MAINTAINED. THE ACT IS REANALYZED SO AS TO FIT THE MODEL OF PRACTICAL SYLLOGISM (AS DEVELOPED BY VON WRIGHT), WHICH IS THE GENERAL MODEL FOR EXPLAINING INTENTIONAL BEHAVIOR.

IWAKI, KEN-ICHI. DER BEGRIFF DER MODERNEN KUNST NACH HEGEL (IN JAPANESE). BIGAKU 24,12-23 S 73.

DIE SCHOENHEIT IST DAS SINNLICHE SCHEINEN DER IDEE; DIES IST BEKANNTLICH DIE DEFINITION DER SCHOENHEIT NACH HEGEL. DESHALB SAGT MAN, DASS SEINE GEDANKE VON DER GESCHICHTE DER KUNST, DIE DURCH DIESE DEFINITION ERKLAERT WIRD, DEN KLASSISCHEN GEHALTLICHEN CHARAKTER ERHAELT, UND WEGEN SEINER SYSTEMATISCHEN STARRHEIT IN BEZUG AUF DAS 'ENDE DER KUNST' HAEUFIG KRITISIERT WIRD. ER SPRICHT ZWAR VOM ENDE DER KUNST, ABER ER SPRICHT NICHT VOM ENDE DER KUNST UEBERHAUPT, SONDERN VON EINEM ENDE DER KUNST, WIE SIE NACH SEINER DEFINITION MOEGLICH SEIN KOENNTE. WIR DUERFEN DIESEN SATZ ALSO NICHT ALS EINEN ZWANG DURCH DAS SYSTEM VERSTEHEN. HEGEL VERSUCHT VIELMEHR DIE POSITIVE BEDEUTUNG DER MODERNEN KUNST, DIE EIGENTLICH UEBER SEINE DEFINITION HINAUFGEHT, AUF IHR EIGENES PRINZIP ZURUECKZUFUEHREN. ABER IN DER AUFFASSUNG HEGELS DER MODERNEN KUNST WERDEN SEINE VORLIEBE ZUM SYSTEM UND SEINE REICHE GESCHICHTLICHE ERFAHRUNG NICHT ZU EINER EINHEITLICHEN VERFLECHTUNG GEBRACHT. DIESBEZUEGLICH MOECHTE ICH BESONDERS AUF DIE GESCHICHTLICHE SEITE DER HEGELSCHEN AESTHETIK HINWEISEN.

IWANUS, BOGUSLAW. ON LESNIEWSKI'S ELEMENTARY ONTOLOGY. STUD LOG 31,73-125 1973.

A SYSTEM EO OF THE LESNIEWSKI ELEMENTARY ONTOLOGY IS PRESENTED IN THE PAPER. THIS SYSTEM CONTAINS AXIOMS OF EXISTENCE OF COMPLEMENTS AND OF EXISTENCE OF SUMS OF SETS. THE FOLLOWING METATHEOREMS ARE PROVED IN THE PAPER: A) ALL DEFINITIONS OF THE SYSTEM EO FULFILL THE CONDITIONS OF NONCREATIVENESS AND TRANSLATABILITY, B) THE SYSTEM EO IS DECIDABLE AND SEMANTICALLY COMPLETE, C) THE SYSTEM EO IS EQUIVALENT TO THE ELEMENTARY THEORY OF ATOMIC BOOLEAN ALGEBRAS.

JACKSON, F C. ON AN ARGUMENT AGAINST SENSORY ITEMS. MIND 82,269-272 AP 73.

JACKSON, FRANK. DO MATERIAL THINGS HAVE NON-PHYSICAL PROPERTIES? PERSONALIST 54,105-110 SPR 73.

THE PICTURE THAT MODERN PHYSICS PROVIDES OF MATERIAL THINGS IS VERY DIFFERENT FROM THAT OF "COMMON SENSE". THIS PAPER AIMS TO DISPLAY AS CLEARLY AS POSSIBLE AN ARGUMENT FOR THE CONCLUSION THAT WE OUGHT TO ACCEPT THE PICTURE OF MODERN PHYSICS. A COROLLARY OF THE ARGUMENT IS THAT IF MACROSCOPIC PHENOMENALISM IS FALSE, SO IS SUB-MICROSCOPIC PHENOMENALISM.

JACKSON, FRANK. IS THERE A GOOD ARGUMENT AGAINST THE INCORRIGIBILITY THESIS. AUSTL J PHIL 51,51-62 MY 73.

"THE INCORRIGIBILITY THESIS", THE THESIS THAT IT IS LOGICALLY IMPOSSIBLE TO BE MISTAKEN ABOUT SUCH THINGS AS WHETHER I AM NOW IN PAIN OR AM SEEING OR SEEMING TO SEE SOMETHING RED, IS VERY WIDELY SUPPOSED TO BE FALSE. I CONSIDER THE ARGUMENTS DESIGNED TO SHOW THIS, AND ARGUE THAT THEY ALL FAIL.

JACKSON, W C AND PARNES, M AND BARBACK, J. ANALOGOUS CHARACTERIZATIONS OF FINITE AND ISOLATED SETS. NOTRE DAME J FORM LOG 13,551-555 O 72.

JACKSON, WILLIAM D. A NOTE ON A THEOREM OF C YATES. NOTRE DAME J FORM LOG 14,100-102 JA 73.

IN THIS NOTE, WE INTRODUCE J. BARBACK'S NOTION OF "INDEXED SETS", AND THEN USE THEM TO PROVE A THEOREM OF YATES REGARDING STRONGLY HYPERHYPERIMMUNE SETS.

JACOB, ANDRE. ETAT PRESENT DE LA PHILOSOPHIE DU LANGAGE. REV PHIL FR 163,3-15 JA-MR 73.

JACOBY, RUSSELL. NEGATIVE PSYCHOANALYSIS AND MARXISM: TOWARDS AN OBJECTIVE THEORY OF SUBJECTIVITY. TELOS 1-22 WINT 72.

AN HISTORICAL AND CRITICAL STUDY THAT FOCUSES ON THE RELATIONSHIP BETWEEN PSYCHOANALYSIS AND 'WESTERN' MARXISM; DRAWING UPON THE CRITICAL THEORY OF THE FRANKFURT SCHOOL IT ARGUES THAT THE FAILING OF THE EARLY WESTERN MARXIST THEORISTS SUCH AS GEORG LUKACS AND KARL KORSCH WAS THE NEGLECT OF THE PSYCHOLOGICAL SUBJECTIVE MOMENT. IN OVERCOMING THIS FAILURE IT IS IMPORTANT TO AVOID THE DANGER OF PSYCHOLOGISM AND REDUCTIONISM; RATHER SUBJECTIVITY ITSELF MUST BE ANALYZED OBJECTIVELY. THE WORK OF WILHELM REICH, OTTO FENICHEL, AND THE FRANKFURT SCHOOL ARE IMPORTANT STEPS IN THIS DIRECTION; THEY HAVE SOUGHT TO RESIST SUCCUMBING TO A PSYCHOLOGISM OR A VULGAR 'AUTOMATIC' MARXISM.

JAEGER, ROBERT A. ACTION AND SUBTRACTION. PHIL REV 82,320-329 JL 73.

'WHAT IS LEFT OVER IF I SUBTRACT THE FACT THAT MY ARM GOES UP FROM THE FACT THAT I RAISE MY ARM?' WHAT DOES THIS QUESTION MEAN? I CONSIDER THREE INTERPRETATIONS AND ARGUE THAT ON EACH THE QUESTION HAS A FALSE PRESUPPOSITION. THE SOURCE OF THE PROBLEM IS THAT THOSE ANALOGIES WHICH PROMPT THE QUESTION BREAK DOWN TOO SOON TO MAKE THE QUESTION LEGITIMATE.

JAEHNIG, DIETER. NIETZSCHES KRITIK DER HISTORISCHEN WISSENSCHAFTEN. PRAXIS 223-236 1970.

JAGGAR, ALISON. THE JUST STATE AS A ROUND SQUARE. DIALOGUE (CANADA) 11,580-583 D 72.

THROUGH THIS DISCUSSION, I ATTEMPT TO REFUTE ROBERT PAUL WOLFF'S CLAIM, MADE IN HIS "IN DEFENSE OF ANARCHISM", THAT THE CONCEPT OF POLITICAL OBLIGATION IS SELF-CONTRADICTORY. I ARGUE THAT WOLFF'S CONSTRUAL OF THE CONCEPT OF MORAL AUTONOMY AS INCOMPATIBLE WITH POLITICAL OBLIGATION COMMITS HIM TO THE VIEW THAT MORAL AUTONOMY IS ALSO INCOMPATIBLE WITH THE WHOLE INSTITUTION OF PROMISE KEEPING AND COMMITTING ONESELF TO ANY FUTURE COURSE OF ACTION. THIS SEEMS CLEARLY FALSE TO THE COMPLEXITIES OF OUR MORAL LIFE, WHERE AUTONOMY IS MOST OFTEN DEMONSTRATED IN WEIGHING THE IMPORTANCE OF CONFLICTING OBLIGATIONS - INCLUDING OUR POSSIBLE 'PRIMA FACIE' OBLIGATIONS TO OBEY THE STATE.

JAKOBSON, ROMAN. DECADENCE DU CINEMA? REV ESTH 26,69-76 AP-D 73.

JAKOBSON, ROMAN. ENTRETIEN SUR LE CINEMA AVEC ADRIANO APRA ET LUIGI FACCINI. REV ESTH 26,61-68 AP-D 73.

JAKSIC, BOZIDAR. YUGOSLAV SOCIETY BETWEEN REVOLUTION AND STABILIZATION. PRAXIS 439-450 1971.

JAMES, EDWARD W. WORKING IN AND WORKING TO PRINCIPLES: PENN'S LIE AND HARE'S MYTH OF UNIVERSALIZABILITY. ETHICS 83,51-57 O 72.

THE WIDELY HELD PRINCIPLE OF UNIVERSALIZABILITY - IF ONE OUGHT TO DO X THEN, OTHER THINGS BEING EQUAL, ANOTHER OUGHT TO DO X - IS CRITICIZED BY ARGUING THAT WE HAVE A FREEDOM TO CHOOSE BETWEEN WORKING IN PRINCIPLES, ACTING AS IF THE IDEALS EXPRESSED BY OUR MORAL PRINCIPLES WERE PERFECTLY REALIZED, AND WORKING TO PRINCIPLES, ACTING TO PROMOTE SITUATIONS WHICH ALLOW PEOPLE TO WORK IN PRINCIPLES. THIS IS NOT THE ENDS/MEANS DISTINCTION, AND IT DENIES BOTH THAT PARTICULAR DIRECTIVES ARE DEDUCIBLE FROM GENERAL MORAL PRINCIPLES AND ALSO THAT, CONTRA KANT, WORKING IN PRINCIPLES ALONE IS MORAL.

JAMES, GENE G. SOCRATES ON CIVIL DISOBEDIENCE AND REBELLION. S J PHIL 11,119-127 SPR-SUM 73.

THIS ARTICLE IS AN ATTEMPT TO ANSWER THREE QUESTIONS: IS SOCRATES AS PORTRAYED IN THE "APOLOGY" AND "CRITO" CONSISTENT IN HIS OPINIONS REGARDING CIVIL DISOBEDIENCE AND REBELLION? DO THE ARGUMENTS IN THE "CRITO" WHICH HE ADVANCES FOR NOT ESCAPING FROM PRISON SUFFICIENTLY ANSWER CRITO? IF SO, DO ANY OF THEM PROVIDE REASONS FOR THINKING THAT NEITHER CIVIL DISOBEDIENCE NOR REBELLION IS EVER JUSTIFIED. I ARGUE THAT SOCRATES' OPINIONS ARE NOT CONSISTENT, BUT THAT HE NEVERTHELESS SUFFICIENTLY ANSWERS CRITO. I ALSO ARGUE THAT NONE OF HIS ARGUMENTS PROVIDE REASONS FOR THINKING THAT CIVIL DISOBEDIENCE OR REBELLION ARE NEVER JUSTIFIED.

JAMES, ROBISON B. IS WHITEHEAD'S "ACTUAL ENTITY" A CONTRADICTION IN TERMS? PROCESS STUD 2,112-125 SUM 72.

USING NUMEROUS PRIMARY TEXTS, THE PAPER ARGUES THAT WHITEHEAD'S "ACTUAL ENTITIES", IN WHICH ALL EXISTENCE IS VESTED, ARE FLUENT SPURTS OF BECOMING. ONLY WITH THEIR UNEXTENDED TERMINAL INSTANTS DO THEY BECOME DEFINITE, AND THUS "ENTITIES" IN HIS PROPER SENSE. BUT THEREWITH THEY LOSE THEIR "ACTUALNESS", IN HIS ONTOLOGICALLY BASIC (THOUGH SCARCELY RECOGNIZED) SENSE. THIS NEAR-CONTRADICTION IN TERMS SHOWS, AGAINST W CHRISTIAN AND J COBB BUT WITH I LECLERC, HOW VERY FLUENT WHITEHEADIAN REALITY IS.

JAMES, THEODORE E. ALICE THROUGH THE LOOKING GLASS OF LOGIC 100. NEW SCHOLAS 47,253-255 SPR 73.

ARTICLE POINTS UP CENTORE'S MISUNDERSTANDING OF MY CONCLUSIONS ABOUT THE MEANINGS ASSOCIATED WITH THE SO-CALLED PSEUDO E PROPOSITION. IT SHOWS WHY MY POSITION CANNOT BE IDENTIFIED VALIDLY AS AN INSTANCE OF A "NOTHING BUT" FALLACY. IT CALLS ATTENTION TO SOME IMPLICATIONS OF THE CONTEXTUAL CRITERION OF TRUTH EMPLOYED BY CENTORE TO WIGGLE OUT OF HIS ORIGINAL HUMPTY DUMPTY ATTITUDE BY AN UNSUCCESSFUL "LOBSTER QUADRILLE". IT CONCLUDES BY AN EVALUATION OF CENTORE'S ANALYSIS OF THE STATEMENT, "I AM NOT DISSATISFIED".

JAMIESON, KATHLEEN M. GENERIC CONSTRAINTS AND THE RHETORICAL SITUATION. PHIL RHET 6,162-169 SUM 73.

RHETORICAL GENRES ARE SHAPED IN RESPONSE TO THE RHETOR'S PERCEPTION OF THE EXPECTATIONS OF THE AUDIENCE AND THE DEMANDS OF THE SITUATION. PERCEPTION OF THE PROPER RESPONSE TO AN UNPRECEDENTED RHETORICAL SITUATION GROWS HOWEVER NOT MERELY FROM THE SITUATION BUT ALSO FROM AN INTERPLAY WITH ANTECEDENT RHETORICAL FORMS. A GENRE PERPETUATES A DISTINGUISHABLE INSTITUTIONAL RHETORIC BY CREATING EXPECTATIONS WHICH FUTURE INSTITUTIONAL SPOKESMAN FEEL OBLIGED TO FULFILL RATHER THAN FRUSTRATE. A LONG LIVED INSTITUTION TENDS TO CALCIFY ITS GENRES. WHEN THE RHETORICAL PARAMETERS ESTABLISHED BY THE GENERIC TRADITION ARE OVERSTEPPED, REACTION IS PROVOKED. AN UNDERSTANDING OF GENRE WILL BETTER ENABLE THE CRITIC TO EXPLICATE THE WORK, TO EXPLORE THE CONTINUITY AND DISCONTINUITY OF RHETORICAL FORMS AND TO CAST A WORK INTO PRODUCTIVE PERSPECTIVES.

JAMIESON, KATHLEEN M. NATURAL LAW AS WARRANT. PHIL RHET 6,235-246 FALL 73.

THIS PAPER SEEKS TO EXPOSE SOME EXPLANATIONS FOR THE RHETORICAL RECURRANCE OF THE TOPOS, NATURAL LAW, IN ITS VARIOUS GUISES. IT TRIES TO PEER BEHIND THE TOPOS TO DISCOVER MOTIVATIONS WHICH CAUSE RHETORS TO SEIZE UPON IT AS A BASIS OF ARGUMENT IN A MULTITUDE OF CIRCUMSTANCES AND TIMES ACROSS THE HISTORY OF WESTERN CULTURE. IT SUGGESTS THAT THE TOPOS IS UNIQUELY USEFUL WHERE AN ULTIMATE APPEAL IS REQUIRED AND THAT IT CAN BE USED, RENDERED BOTH CREDIBLE AND PERSUASIVE, BECAUSE IT SATISFIES A PSYCHOLOGICAL NEED OF MEN.

ACROSS ERAS AND LANGUAGES THIS TOPOS HAS FUNCTIONED AS A FIRST PREMISE, ASSUMED TO BE TRUE, BECAUSE IT SATISFIES SUCH HUMAN NEEDS AS: FILLING GAPS IN POSITIVE LAW, ALLOWING APPEAL FROM 'UNJUST' POSITIVE LAW, OFFERING AN INVITING FOUNDATION FOR INTERNATIONAL LAW, BUT PERHAPS MOST IMPORTANTLY, ALLOWING AN ASSERTION THAT THERE IS ORDER BEHIND WHAT APPEARS TO BE FLUX.

JANNAZZO, ANTONIO. CROCE E IL PREPARTITO DELLA CULTURA. RIV STUD CROCE 10,129-143 AP-JE 73.

JAUCH, J M. DETERMINISM IN CLASSICAL AND QUANTAL PHYSICS. DIALECTICA 27,13-26 1973.

JECH, T J. SOME COMBINATORIAL PROBLEMS CONCERNING UNCOUNTABLE CARDINALS. ANNALS MATH LOG 5,165-197 MY 73.

THE PAPER DEALS WITH SOME COMBINATORIAL PROBLEMS. THESE COMBINATORIAL PROBLEMS CONCERN UNCOUNTABLE CARDINALS.

JEDRZYNSKI, E. FILOZOFICZNE REFLEKSJE I SWIADOMOSC RELIGIJNA HORACEGO. STUD PHIL CHRIST 8,25-38 1972.

VITA STUDIISQUE HORATII ADUMBRATIS AUCTOR OPINIONES EIUS PHILOSOPHICAS BREVITER EXPONIT, QUAS LOCIS EX HORATIO IPSO DEPROMPTIS DECLARAT. "QUAMQUAM IN HORATIO STOICORUM DOCTRINA PRAEVALUIT, TAMEN HORATIUS SE EPICUREUM NOMINARE MALEBAT," UT EX MULTIS EIUS SCRIPTIS APPARET. "FACILE CREDI POTEST HORATIUM E STOICORUM PHILOSOPHORUM DOCTRINA SUMPSISSE EA, QUAE AD RES DIVINAS ATQUE QUAESTIONES RELIGIOSAS SPECTARE VIDENTUR," QUAMVIS NULLI DOCTRINAE STRICTE ADDICTUS FUERIT. DE HORATII CONSCIENTIA RELIGIOSA DEINDE AGITUR, QUAE PRAESERTIM 'RATIONIBUS PSYCHOLOGICIS' ET LOCIS EX CARMINIBUS DESUMPTIS ILLUSTRATUR. OMNIA VERO, QUAE IN DISSERTATIONE AFFIRMANTUR, MULTIS LOCIS HORATIANIS ALLATIS, COMPROBANTUR.

JEFFCOTT, BARBARA. THE CENTER OF AN ORTHOLOGIC. J SYM LOG 37,641-645 D 72.

THIS PAPER PROVES THAT THE CENTER OF AN ORTHOLOGIC IS A BOOLEAN ALGEBRA. THIS IS A GENERALIZATION OF THE RESULT OF V S VARADARAJAN (COMMUNICATIONS ON PURE AND APPLIED MATHEMATICS, VOLUME XV, 1962, PAGES 189-217) THAT THE CENTER OF AN ORTHOMODULAR LATTICE IS A BOOLEAN ALGEBRA. (EDITED).

JEFFREY, RICHARD C. CARNAP'S INDUCTIVE LOGIC. SYNTHESE 25,299-306 AP 73.

JENKINS, IREDELL. ON THE STUDY, THE CAFE, AND THE CLOISTER AS SITES FOR PHILOSOPHIZING. S J PHIL 11,129-139 SPR-SUM 73.

THIS ARTICLE SEEKS TO CHARACTERIZE THREE PHILOSOPHICAL MOVEMENTS THAT HAVE BEEN PROMINENT IN THE 20TH CENTURY: ACADEMIC PHILOSOPHY OF THE EARLY DECADES; EXISTENTIALISM; AND THE VARIOUS SCHOOLS OF RECENT YEARS THAT HAVE TRIED TO JUSTIFY 'ACTION' OR 'COMMITMENT' OR TO GUARANTEE 'CERTAINTY'. THIS IS DONE BY A CLOSE ANALYSIS OF THE SITES IN WHICH--THE CONDITIONS UNDER WHICH--THESE PHILOSOPHERS HAVE WORKED, AND BY SHOWING HOW THESE SITES AND CONDITIONS HAVE INFLUENCED THEIR DOCTRINES. THE TRANSITION FROM EACH OF THESE MOVEMENTS ON TO THE OTHER IS TRACED. FINALLY, THIS ANALYSIS IS USED TO CLARIFY THE NATURE OF THE PHILOSOPHIC ENTERPRISE AS A WHOLE.

JENSEN, A D. ZIFF ON GOD. SOPHIA 12,18-28 JL 73.

THE ARTICLE IS AN ESSAY AT SHOWING THE FUNDAMENTAL MISDIRECTION OF ZIFF'S ATTEMPT TO ESTABLISH THE NON-EXISTENCE OF GOD. HIS ARGUMENT SEEMS TO REST ON A SENSE OF 'OMNIPOTENCE' NEVER EMBRACED BY RELIGIOUS LANGUAGE. THUS, TO CONCLUDE GOD'S NON-EXISTENCE ON THE BASIS OF THE IMPOSSIBILITY OF OMNIPOTENCE (IN ZIFF'S SENSE) IS AN ERROR.

JENSEN, HENNING. EXEMPLIFICATION IN NELSON GOODMAN'S AESTHETIC THEORY. J AES ART CRIT 32,47-51 FALL 73.

THIS ARTICLE PRESENTS A CRITICAL EXAMINATION OF GOODMAN'S TREATMENT OF EXEMPLIFICATION IN HIS AESTHETIC THEORY. IT IS ARGUED THAT GOODMAN'S EMPLOYMENT OF EXEMPLIFICATION WITHIN HIS AESTHETIC THEORY IS ONE OF TWO WAYS IN WHICH DEFENDERS OF SEMIOTIC THEORIES HAVE TRIED TO DO JUSTICE TO THE CONVICTION, OFTEN VOICED BY THEIR OPPONENTS, THAT ANY VIEW IS IMPLAUSIBLE WHICH CLAIMS THAT THE WORK OF ART REFERS TO SOMETHING OTHER THAN ITSELF. IT IS CONCLUDED THAT GOODMAN'S CLAIM THAT THE WORK OF ART IS EXEMPLIFICATIONAL AND HIS MORE GENERAL CLAIM THAT EXEMPLIFICATIONALITY IS A SYMPTOM OF THE AESTHETIC ARE TO BE REJECTED FOR TWO MAIN REASONS: (1) HIS VIEW REQUIRES REFERENCE BY THE WORK OF ART TO PROPERTIES DISTINCT AND SEPARABLE FROM ITSELF; (2) HE DOES NOT PROVIDE AN ACCOUNT OF HOW WE DECIDE WHICH PROPERTIES OF AN OBJECT ARE RELEVANT TO IT AS A WORK OF ART.

JEROSLOW, R G. REDUNDANCIES IN THE HILBERT-BERNAYS DERIVABILITY CONDITIONS FOR GOEDEL'S SECOND INCOMPLETENESS THEOREM. J SYM LOG 38,359-367 S 73.

HILBERT AND BERNAYS (1939) STATED THREE "DERIVABILITY CONDITIONS" ON A FORMAL LOGIC, WHICH ARE SUFFICIENT FOR GODEL'S SECOND INCOMPLETENESS THEOREM TO HOLD. WE SHOW THAT ONLY THE THIRD DERIVABILITY CONDITION, AND A WEAK FORM OF THE SECOND, ALREADY PROVIDE SUFFICIENT CONDITIONS TO INSURE THE UNPROVABILITY OF THE FORMAL CONSISTENCY ASSERTION.

JEU, BERNARD. WHAT IS SPORT? DIOGENES 150-163 WINT 72.

TWO METAPHORS ALLOW US TO FORESEE A POSSIBLE DUALITY OF INTERPRETATION WHEREBY WE MAY ADOPT A MEDICAL POINT OF VIEW, REDUCING SPORT TO NATURE, OR A SOCIAL-PSYCHOLOGICAL ONE, ANALYZING THE SYMBOLISM OF RECOGNITION OF THE INDIVIDUAL BY THE GROUP. WHAT IS SPORT? IT IS A CHALLENGE TAKEN ON BEFORE THE ASSEMBLED CROWD. YET, SOCIETY IN FACT ALSO PLAYS WITH ITSELF, INTRODUCING BY SUBTERFUGE AS IT WERE THE RUSE OF A TWO-FOLD SOCIABILITY. ON THE ONE HAND, EACH SPORT IS A UNIVERSE HAVING ITS OWN POPULATION, ADMINISTRATION, PATTERNS AND LAWS. ON THE OTHER HAND, SPORT PLAYS A PART IN THE LIFE OF THE CITY. IT IS A TRAGEDY, YET MORE TRAGIC AND TRUE A TRAGEDY THAN ANY OF THE THEATRE. THE ACTORS THEMSELVES ARE, AT THE HEIGHT OF THE COMPETITION, IN DOUBT OVER WHAT THE FINAL OUTCOME WILL BE. SPORT IS A VERY POWERFUL FACTOR IN SOCIAL INTEGRATION. IT TENDS TO ASSERT ITS AUTONOMY. BUT, BEING AN IDEOLOGICAL STAKE, IT CANNOT RESIST ATTEMPT AT RESTORATION OF WHICH IT IS INEVITABLY THE OBJECT.

JOCKUSCH JR, C G. AN APPLICATION OF SIGMA-ZERO-FOUR DETERMINACY TO THE DEGREES OF UNSOLVABILITY. J SYM LOG 38,293-294 JE 73.

JOCKUSCH JR, CARL AND SOARE, ROBERT I. ENCODABILITY OF KLEENE'S 'O'. J SYM LOG 38,437-440 S 73.

JOCKUSCH, CARL G AND SOARE, ROBERT I. POST'S PROBLEM AND HIS HYPERSIMPLE SET. J SYM LOG 38,446-452 S 73.

JOHANN, HORST-THEODOR. HIPPIAS VON ELIS UND DER PHYSIS-NOMOS-GEDANKE. PHRONESIS 18,15-25 1973.

IN ANKNUEPFUNG AN EINE VERMUTUNG F DUEMMLERS VERSUCHT DER VERF. NACHZUWEISEN, DASS DER PHYSIS-NOMOS-GEDANKE, WIE IHN HIPPIAS IM PLATONISCHEN 'PROTAGORAS' (337 C-D) FORMULIERT, SCHON IN DER HERAKLITISCHEN LOGOS-LEHRE ANGELEGT IST. IN DER AEUSSERUNG DES SOPHISTEN, DER ALS URHEBER DER ANTITHESE KAUM IN BETRACHT KOMMT, SCHEINT DIE IDEE DER ALLGEMEINGUELTIGKEIT DER PHYSIS--BZW. NOMOSHERRSCHAFT MIT DER VORSTELLUNG VERKNUEPFT ZU SEIN, DASS DIE NATUR DIE EIGENTLICHE INSTANZ FUER DAS VERHALTEN DES WEISEN DARSTELLT. ENTGEGEN DER AUFFASSUNG H GOMPERZ' ERWEIST SICH DIE 'TIRADE' DES HIPPIAS ALS EIN DURCHAUS GEISTREICHER UND SCHLAGFERTIGER HIEB GEGEN DIE RIGIDE, WEIL NOMOSORIENTIERTE ARGUMENTATIONSWEISE DES SOKRATES EINERSEITS, DER SICH EINER SPITZFINDIGEN DIALEKTIK VERSCHRIEBEN HAT, DES PROTAGORAS ANDERERSEITS, DER AN SEINEM PRINZIP DER LANGEN UND WORTREICHEN REDE FESTHAELT.

JOHANSON, ARNOLD A. A PROOF OF HUME'S SEPARATION THESIS BASED ON A FORMAL SYSTEM FOR DESCRIPTIVE AND NORMATIVE STATEMENTS. THEOR DECIS 3,339-349 JE 73.

A FORMAL SYSTEM L FOR DESCRIPTIVE AND NORMATIVE STATEMENTS IS GIVEN BASED ON FIRST-ORDER PREDICATE CALCULUS AUGMENTED BY DEONTIC OPERATORS. HUME'S SEPARATION THESIS IS THEN GIVEN THE FOLLOWING FORMULATION AND PROVED IN L: THERE IS NO THEOREM IN L OF THE FORM "IF P, THEN M" WHERE P IS A CONSISTENT DESCRIPTIVE STATEMENT AND M IS A NORMATIVE STATEMENT. WE ATTEMPT TO SHOW THAT THE FORMAL SYSTEM L IS ACTUALLY TRUE FOR THE INTENDED MODEL BY GIVING AN INTERPRETATION OF THE FORMAL SYSTEM. IT TURNS OUT THAT THERE ARE THREE MUTUALLY EXCLUSIVE CLASSES OF STATEMENTS; NAMELY, DESCRIPTIVE STATEMENTS, STATEMENTS EQUIVALENT TO PURELY NORMATIVE STATEMENTS, AND HYBRID STATEMENTS. IT IS SHOWN THAT THEORIES THAT HAVE NOT OFFERED A PROPER TREATMENT OF HYBRID STATEMENTS HAVE LED TO A GREAT DEAL OF CONFUSION IN THE PAST. A BRIEF DISCUSSION OF THE PHILOSOPHICAL IMPORTANCE OF THE RESULTS IS GIVEN. (EDITED).

JOHANSON, ARNOLD A. PAPER DOUBT, FEIGNED HESITANCY, AND INQUIRY. TRANS PEIRCE SOC 8,214-230 FALL 72.

JOHNSON JR, MAJOR L. THE PARADOX OF THE STACK. SW J PHIL 4,67-72 SPR 73.

JOHNSON, CLARK B. WHY THE ATHEIST IS NOT A FOOL. INT J PHIL RELIG 4,53-58 SPR 73.

ANSELM IN "PROSLOGIUM", CHAPTER 2 WOULD HAVE US BELIEVE ON LOGICAL GROUNDS ALONE THAT THE ATHEIST, OR THE MAN WHO SAYS "THERE IS NO GOD," IS A FOOL; INDEED A LOGICAL FOOL, FOR ANSELM HAS ARGUED THAT THE VERY STATEMENT, "THERE IS NO GOD", IS IMPLICITLY A SELF-CONTRADICTORY STATEMENT. THE THESES SUPPORTED BY THE AUTHOR ARE 1) THE STATEMENT "THERE IS NO GOD" IS NOT SELF-CONTRADICTORY, AND 2) THE ATHEIST IS NOT A FOOL, AT LEAST NOT ON LOGICAL GROUNDS FOR UTTERING THE STATEMENT. THESE THESES ARE SUPPORTED BY ARGUING THAT ANSELM'S CLAIM, "THAT WHATEVER IS UNDERSTOOD EXISTS IN THE UNDERSTANDING" IS NOT LOGICALLY SUFFICIENT TO THE LOGICALLY TOGETHER THE WORD "GOD", ITS USE, AND THE CONCEPT OF GOD. THIS LOGICAL TIE IS WHAT ANSELM NEEDS TO MAKE THE ARGUMENT OF "PROSLOGIUM", CHAPTER 2 WORK.

JOHNSON, CONRAD D. DAVIDSON ON PRIMITIVE ACTIONS THAT CAUSE DEATHS. ANALYSIS 33,36-41 D 72.

THE PURPOSE OF THIS ARTICLE IS TO EXAMINE AN ARGUMENT PUT FORTH BY DONALD DAVIDSON IN HIS PAPER "AGENCY". DAVIDSON'S ARGUMENT IS DESIGNED TO SHOW THAT WHEN A PERSON DOES A BY DOING B, THE EXPRESSION 'DOES A BY DOING B' DOES NOT POINT TO TWO DISTINCT ACTIONS, BUT RATHER GIVES TWO DESCRIPTIONS OF THE SAME ACTION. THE PRESENT PAPER GIVES A FORMALIZATION OF THIS ARGUMENT OF DAVIDSON'S EMPLOYING HIS OWN ANALYSIS OF ACTION SENTENCES AS PROVIDED IN HIS PAPER "THE LOGICAL FORM OF ACTION SENTENCES". IT IS ARGUED THAT THERE ARE DEFECTS IN DAVIDSON'S ARGUMENT AND THAT SOME OF THESE ARE LINKED TO HIS ACCOUNT (GIVEN IN THE PAPER "CAUSAL RELATIONS") OF THE RELATION BETWEEN CAUSES AND THEIR DESCRIPTIONS.

JOHNSON, DAVID L. THE TASK OF RELEVANCE: AUROBINDO'S SYNTHESIS OF RELIGION AND POLITICS. PHIL EAST WEST 23,507-515 O 73.

AUROBINDO ATTEMPTS A SYNTHESIS OF EAST AND WEST IN HIS EARLY NATIONALIST WRITINGS WHICH HE THINKS CAN MAKE SENSE FOR INDIANS OF THE DEMOCRATIC IDEALS OF NATIONAL LIBERTY AT THE SAME TIME AS TRADITIONAL NOTIONS OF FREEDOM ARE MAINTAINED AND AFFIRMED. THE SYNTHESIS OCCURS IN A THEORY OF NATIONALISM WHICH ELEVATES REVOLUTIONARY POLITICS TO THE LEVEL OF 'SADHANA', SPIRITUAL DISCIPLINE. THE THEORY DEMANDS REINTERPRETATION OF TRADITIONALLY ASOCIAL AND APOLITICAL CONCERNS SUCH AS 'MOKSHA, DHARMA, YOGA,' ETC., INTO DISTINCTLY SOCIAL AND POLITICAL CONCEPTS. SUCH INTEGRATIVE WORK IS DONE AT TWO LEVELS: (1) REVALUATION OF TRADITIONAL IDEALS, AND (2) CONCEPTUAL JUSTIFICATION OF SUCH A REVALUATION THROUGH CONSTRUCTION OF A COSMOLOGY. THE SYNTHESIS, HOWEVER, CAN BE SEEN TO FAIL TO COHERENTLY INTEGRATE TRADITIONAL AIMS AND GOALS WITH MODERN DEMOCRATIC AIMS AND GOALS. (EDITED).

JOHNSON, OLIVER A. SOME PROBLEMS IN THE STANDARD ANALYSIS OF KNOWLEDGE. S J PHIL 10,409-421 WINT 72.

THE SUBJECT IS THE "STANDARD ANALYSIS" OF KNOWLEDGE, OR THE CONCEPTION OF KNOWLEDGE AS JUSTIFIED TRUE BELIEF. IT IS ARGUED THAT THE CENTRAL PROBLEM TO WHICH THIS CONCEPTION GIVES RISE IS THE APPARENT IMPOSSIBILITY OF ESTABLISHING THAT ANY BELIEFS CAN SATISFY THE CONDITIONS IT LAYS DOWN AS BEING NECESSARY TO KNOWLEDGE. IF THIS BE TRUE, WE SEEM TO BE FORCED INTO SCEPTICISM. MOST OF THE PAPER IS DEVOTED TO A DETAILED ANALYSIS OF THE REASONS WHY THE CONDITIONS LAID DOWN BY THE STANDARD ANALYSIS APPEAR SO DIFFICULT OF SATISFACTION. AT THE END SOME SUGGESTIONS ARE MADE ABOUT A POSSIBLE WAY OF OVERCOMING THESE DIFFICULTIES AND, HENCE, IN PRODUCING BELIEFS WHICH CAN QUALIFY AS KNOWLEDGE.

JOHNSTONE JR, HENRY W. "PHILOSOPHY AND ARGUMENTUM AD HOMINEM" REVISITED. REV INT PHIL 24,107-116 1970.

THE THESIS THAT ALL VALID ARGUMENTS IN PHILOSOPHY ARE AD HOMINEM IS DEFENDED AGAINST RECENT OBJECTIONS. IN POINTING OUT AN INCONSISTENCY, THE ARGUER AD HOMINEM MAY SEEM TO BE MAKING AN AD REM APPEAL TO LOGIC. BUT THE APPEAL IS REALLY ITSELF AD HOMINEM. AND ALLEGEDLY NEUTRAL CRITERIA OF CORRECTNESS WHICH THE ARGUER PRESUPPOSES ARE NOT IN FACT NEUTRAL. BUT A PROBLEM REMAINS: HOW CAN THE ARGUER AD HOMINEM CLAIM EVEN TO UNDERSTAND THE POSITION HE ATTACKS? A SOLUTION IN TERMS OF THE NATURE OF THE SELF IS SUGGESTED.

JOHNSTONE JR, HENRY W. TOWARD A PHILOSOPHY OF SLEEP. PHIL PHENOMENOL RES 34,73-81 S 73.

MY CHIEF CLAIM IS THAT NO ONE COULD UNDERSTAND THE MEANING OF EITHER 'CONSCIOUSNESS' OR 'UNCONSCIOUSNESS' UNLESS HIS CONSCIOUSNESS HAD BEEN INTERRUPTED ON AT LEAST ONE OCCASION. I CONSIDER VARIOUS

ATTEMPTS THAT MIGHT BE MADE TO TEACH THE MEANINGS OF THESE TERMS TO A PERSON WHO HAD NEVER LOST CONSCIOUSNESS, AND I SHOW HOW THESE ATTEMPTS FAIL. THE IDEAS OF CONSCIOUSNESS AND UNCONSCIOUSNESS CAN OCCUR ONLY TO A PERSON IN WHOSE EXPERIENCE THERE HAS BEEN A GAP.

JOLAS, BETSY. VOIX ET MUSIQUE. BULL SOC FR PHIL 66,41-64 AP-JE 72.

SEULE DE TOUS LES INSTRUMENTS DE MUSIQUE, LA VOIX PEUT EMETTRE SIMULTANEMENT DES SONS MUSICAUX ET DES MOTS INTELLIGIBLES. ELLE EVOLUE AINSI AU MEME MOMENT DANS LE DOMAINE MUSICAL ET LE DOMAINE SEMANTIQUE. PEUT-ON ALORS CONSIDERER LE MESSAGE TRANSMIS COMME PUREMENT MUSICAL ET MUSICALEMENT "PUR"? LE MUSICIEN EN MAITRISE T-IL LA SIGNIFICATION ET LE POUVOIR?

JONES, BARRINGTON. INDIVIDUALS IN ARISTOTLE'S CATEGORIES. PHRONESIS 17,107-123 1972.

IT IS ARGUED THAT THE NOTION OF AN INDIVIDUAL, WHETHER SUBSTANTIAL OR NON-SUBSTANTIAL, IN ARISTOTLE'S "CATEGORIES" CAN BE SATISFACTORILY EXPLICATED BY TAKING SERIOUSLY THEIR CHARACTERIZATION AS THINGS THAT ARE 'ONE IN NUMBER'. THIS IS INTERPRETED AS 'WHAT CAN BE A UNIT IN AN ENUMERATION'. 'A PARTICULAR WHITE' WILL THEN BE 'SOME PARTICULAR SUBSTANCE'S WHITE'. ON THE BASIS OF THIS ACCOUNT THE NOTIONS OF HOMONYMY, SYNONYMY AND PARONYMY ARE EXPLICATED IN SUCH A WAY THAT THE THREE ARE ON A PAR ONE WITH EACH OF THE OTHERS AND THAT THERE IS A CLEAR CONNECTION BETWEEN THE INTRODUCTION OF THESE NOTIONS AND THE REMAINDER OF THE "CATEGORIES".

JONES, BARRINGTON. PARMENIDES' "THE WAY OF TRUTH". J HIST PHIL 11,287-298 JL 73.

JONES, DAVID H. EMERGENT PROPERTIES, PERSONS, AND THE MIND-BODY PROBLEM. S J PHIL 10,423-433 WINT 72.

A QUALIFIED CONCEPT OF EMERGENT MENTAL PROPERTIES IS USED TO PROVIDE A PARTIAL EXPLICATION OF THE CONCEPT OF A PERSON. THIS CONCEPT OF A PERSON IS IN TURN USED TO REFORMULATE SOME OF THE PRINCIPAL ISSUES IN THE MIND-BODY PROBLEM, AND TO CRITICIZE NOT ONLY ENTITY-DUALISM, BUT ALSO EPIPHENOMENALISM AND THE MIND-BRAIN IDENTITY THEORY.

JONES, H M. CENSORSHIP, STATE SECRETS AND PARTICIPATORY DEMOCRACY. ANALYSIS 33,143-144 MR 73.

THE ARTICLE CRITICISES ANOTHER ARTICLE ON THE SAME TOPIC BY MCMULLEN IN "ANALYSIS", JUNE 1972. HE CLAIMS THAT THERE IS A PARADOX IN THE NOTION OF A WHOLLY PARTICIPATORY DEMOCRACY, WHERE ALL MEMBERS OF THE POPULATION ARE FULLY INFORMED ABOUT WHAT IS GOING ON. I POINT OUT THAT THERE IS NOTHING PARADOXICAL ABOUT THIS BUT CONCEDE THE FACT THAT SUCH A DEMOCRACY MAY BE VULNERABLE TO ATTACK FROM OTHER, LESS DEMOCRATIC, SOCIETIES. BUT THAT IS NOT A PHILOSOPHICAL PROBLEM.

JONES, HOWARD. HERACLITUS, FRAGMENT 31. PHRONESIS 17,193-197 1972.

JONES, JACK. WHO THINKS LEFT - WHO THINKS RIGHT - WHO THINKS RADICALLY? HUMAN CONTEXT 4,514-521 AUTUMN 72.

RADICALISM IS SOMETHING "OF, PERTAINING TO, OR PROCEEDING FROM THE ROOT." BUT SHOULD THIS ROOT BE OTHERWISE THAN IS SUPPOSED, ONE ONLY "THINKS RADICALLY," NOT THINKS (ITAL.) RADICALLY. FURTHER, TO ACT RADICALLY, OR TO CHANGE AN IMAGINARY ROOT GREATLY, NEED NOT ENTAIL THINKING (ITAL.) RADICALLY. IT IS HELD THAT NO MARXIST, FREUDIAN OR MATERIALIST THINKS (ITAL.) RADICALLY. THE TRUE ROOT OF ALL HUMAN PHENOMENA IS THE DEPTH-PSYCHOLOGICAL AND SACRIFICIAL PRODUCTION OF CULTURAL REALITY AT THE EXPENSE OF NATURAL REALITY. TO THINK (ITAL.) ON THIS IS TO THINK (ITAL.) RADICALLY.

JONES, K. VERISIMILITUDE VERSUS PROBABLE VERISIMILITUDE. BRIT J PHIL SCI 24,174-176 JE 73.

SOME OF THE PROBLEMS ASSOCIATED WITH POPPER'S CONCEPT OF VERISIMILITUDE ARE BRIEFLY DISCUSSED. IT IS ARGUED THAT CRITICISM OF THE NOTION BY R G SWINBURNE--AND IN PARTICULAR HIS INTRODUCTION OF A CONCEPT LABELLED 'PROBABLE VERISIMILITUDE' IN THIS CONTEXT--IS NOT JUSTIFIED.

JONES, MARTIN M. SOCIALITY IN HAROLD N LEE'S THOUGHT. S J PHIL 10,325-331 FALL 72.

THIS FESTSCHRIFT CONSIDERS THE THOUGHT OF H N LEE IN TERMS OF G H MEAD'S CONCEPT OF SOCIALITY. A SELECTIVE CONSIDERATION OF LEE'S WRITINGS SHOWS SOCIALITY TO BE AN IMPORTANT ASSUMPTION FOR LEE IN DEVELOPING MEAD'S SOCIAL BEHAVIORISTIC VIEW OF MIND INTO A LUCID PRAGMATIC PROCESS THEORY OF THE EMERGENCE OF CONCEPTS. A SUMMARY OF LEE'S EPISTEMOLOGY APPRAISES HIS VIEW OF PHILOSOPHY AS CATEGORIAL UNDERSTANDING. SOCIALITY AS ELUCIDATED BY LEE IS THE COMPREHENSIVE ADAPTIVE PROCESS OF KNOWING.

JONES, MICHAEL T. RULE (R)--REJECTED. PHIL STUD 24,392-396 N 73.

IN 'INDUCTION: A CONSISTENT GAMBLE' KEITH LEHRER ARGUES THAT LEVI'S ACCEPTANCE RULE, RULE (A), IS NOT ADEQUATE FOR ATTAINING LEVI'S OBJECTIVES OF TRUTH AND CONTENT. THIS IS SO, ARGUES LEHRER, SINCE APPLICATION OF THE RULE SOMETIMES LEADS TO COUNTER-INTUITIVE RESULTS. LEHRER PROVIDES HIS OWN ACCEPTANCE RULE, RULE (R), AS MEANS OF AVOIDING THE COUNTER-INTUITIVE RESULTS ENGENDERED BY RULE (A). IN THIS NOTE I ARGUE BY MEANS OF COUNTER-EXAMPLE THAT RULE (R) PRODUCES THE VERY SAME COUNTER-INTUITIVE RESULTS THAT RULE (A) PRODUCES; HENCE, ANYONE WHO IS PREPARED TO REJECT RULE (A) ON THE BASIS OF LEHRER'S CRITICISM MUST ALSO REJECT RULE (R).

JONES, PETER. HUME'S TWO CONCEPTS OF GOD. PHILOSOPHY 47,322-332 O 72.

THERE ARE TWO CONCEPTS OF GOD IN "DIALOGUES CONCERNING NATURAL RELIGION": (A) THE NOTION OF GOD AS AN EXPLANATORY CAUSE IS REJECTED, ON THE GROUNDS THAT (1) GOD IS AN HYPOTHETICAL CONCEPT, LIKE SUBSTANCE, UNITING VARIOUS PROPERTIES ITS USER WISHES TO COLLECT FOR CERTAIN PURPOSES; AND (2) THERE ARE TOO MANY DRAWBACKS IN ATTEMPTS TO INFER THE EXISTENCE OF GOD FROM AN ALLEGED ORDER IN THE WORLD. HUME DOUBTS WHETHER A CAUSE CAN BE KNOWN ONLY BY ITS EFFECTS, AND IF THERE IS NO POSSIBILITY OF HAVING DIRECT EVIDENCE FOR THE HYPOTHESIS, IT IS INADMISSIBLE TO DESCRIBE PRESENT DATA AS EVIDENCE AT ALL. (B) IF 'GOD', LIKE 'BEAUTY', IS ASSOCIATED WITH A PRIVATE SENTIMENT, IT COULD SERVE AS A FOUNDATION FOR PRIVATE FAITH.

JORDAN, JAMES N. SOCRATES' WISDOM AND KANT'S VIRTUE. SW J PHIL 4,7-23 SUM 73.

KANT'S ACCOUNT OF GOOD WILL, NOT ONLY AS GIVEN IN THE GROUNDWORK, IS SHOWN TO BE REMARKABLY SIMILAR TO SOCRATES' ARGUMENTS CONCERNING WISDOM IN THE EUTHYDEMUS AND MENO, TO BE CAPABLE OF CLEAR AND DEFENSIBLE STATEMENT AS AGAINST NUMEROUS OBJECTIONS AND IN LIGHT OF CAREFUL ANALYSIS OF TYPES OF VALUE, TO HAVE ANTICIPATED MOORE'S PRINCIPLE OF ORGANIC WHOLES, TO HAVE BEEN INACCURATELY REPRESENTED BY PATON, AND TO HAVE WRONGLY EVALUATED BY ROSS AND BROAD AMONG OTHERS.

JOSKE, W D. DELIBERATING MACHINES. PHIL PAPERS 1,57-66 O 72.

JOST, KARL J AND RYAN, THOMAS. SOCIAL FOUNDATIONS ON-SITE EDUCATION AND THE THEORY OF KNOWLEDGE IN COLLEGES OF EDUCATION. J THOUGHT 8,73-77 JA 73.

JOY, GLENN C. CAN SCIENCE GIVE US TRUTH? J THOUGHT 8,117-122 AP 73.

CONFIRMATIONS AND DISCONFIRMATIONS ARE EXAMINED TO SHOW THAT SCIENTIFIC HYPOTHESES CAN NEITHER BE PROVEN NOR DISPROVEN WITH LOGICAL CERTAINTY. CRUCIAL EXPERIMENTS ARE SHOWN TO BE PRAGMATICALLY CRUCIAL BUT NOT LOGICALLY CRUCIAL.

JOY, GLENN C. ON LIBERTY: A NOTE ON MILL'S USE OF LOGIC. MILL NEWS LETTER 8,7-11 SPR 73.

MILL'S ARGUMENT IN CHAPTER II OF "ON LIBERTY" IS EXAMINED. ANALYSIS SHOWS MILL HAS STRUCTURED THIS CHAPTER AROUND NOT ONLY A VALID ARGUMENT-FORM BUT ONE THAT IS PARTICULARILY WELL-SUITED FOR PERSUASIVE ARGUMENTATION.

JUBIEN, MICHAEL. THE INTENSIONALITY OF ONTOLOGICAL COMMITMENT. NOUS 6,378-387 N 72.

JUFFRAS, ANGELO. IS THEOLOGY A PSYCHOLOGICAL CRUTCH? INT J PHIL RELIG 3,251-256 WINT 72.

SOME OF THE INADEQUACIES OF THEOLOGY ARE CORRIGIBLE; E.G., BY RESORT TO A FINITE GOD. NEVERTHELESS, THEOLOGY WOULD STILL REMAIN INDICTED AS MERELY A 'PSYCHOLOGICAL CRUTCH'. PEOPLE WHO REGARD THEOLOGY AS A CRUTCH TACITLY MAKE A MORAL CONDEMNATION. SINCE THE CONDEMNATION IS TACIT, IT IS NOT SUPPORTED BY EXPLICIT ARGUMENT. PHILOSOPHERS SHOULD PROVIDE EXPLICIT ARGUMENT AND RESORT TO EVIDENCE.

JULIA, VICTORIA E. EL METODO SOCRATICO. CUAD FILOSOF 12,63-67 JA-JE 72.

JUNIOR, FAUSTO ALVIM. WITTGENSTEIN: SOBRE A EXPLICACAO ESTETICA E A EXPLICACAO CIENTIFICA CAUSAL. CRITICA 5,21-52 JA 71.

SAO EXAMINADAS IDEIAS DE WITTGENSTEIN SOBRE EXPLICACAO CIENTI FICA E EXPLICACAO ESTETICA, E INDICADAS DUAS IMPORTANTES DIFERENCAS GRAMATICAIS ENTRE TAIS GENEROS DE EXPLICACAO: 1)NO PRIMEIRO GENERO, A ANALISE DAS SITUACOES ATINGE NIVEIS INADMISSIVEIS NO SEGUNDO; 2)HA MAIOR CONCORDANCIA NOS CONTEXTOS DO PRIMEIRO DO QUE DO SEGUNDO GENERO. ATRAVES DE DOIS EXEMPLOS, E ENTRETANTO MOSTRADO QUE TALVEZ ESSAS DIFERENCAS SEJAM ILUSORIAS (OS EXEMPLOS SENDO EMPRESTADOS DA MECANICA QUANTICA E DA ESTETICA ORIENTAL).

JUNOD, PHILIPPE. ACTUALITE DE FIEDLER. REV ESTH 26,19-28 JA-MR 73.

KABZINSKI, JACEK K. DERYWACYJNE FORMALIZACJE MODALNYCJ LOGIK ZDANIOWYCH. PRACE LOG 7-20 1972.

THIS PAPER CONSISTS OF THREE PARTS. IN THE FIRST ONE TWO THEOREMS ARE STATES. THE FIRST ONE STATES THAT, UNDER CERTAIN ASSUMPTIONS, THE FORMALIZATIONS OF PROPOSITIONAL MODAL LOGICS WITH THE RULE OF DETACHMENT AS THE ONLY PRIMITIVE RULE OF INFERENCE, I.E., THE DERIVATIONAL FORMALIZATIONS ARE EQUIVALENT TO THE FORMALIZATIONS OF THOSE LOGICS WITH THE RULE OF DETACHMENT FOR STRICT IMPLICATION AS THE ONLY PRIMITIVE RULE OF INFERENCE. THE SECOND THEOREM WHOSE IDEA COMES FROM CRAIG'S WORK (3) DUE TO KRIPKE (CF. (8)) SOLVES THE TITLE TASK IN A GENERAL WAY. IN THE SECOND PART SOME RESULTS ABOUT DERIVATIONAL FORMALIZATIONS OF LEWIS SYSTEMS S3, S4 AND S5 ARE PRESENTED. IN THE THIRD PART WE PRESENT TWO METHODS OF THE PROOF OF NON-AXIOMATIZIBILITY OF LEWIS SYSTEM S2 AND OF FEYS - VON WRIGHT SYSTEM T. THE FIRST OF THOSE METHODS COMES FROM LEMMON'S WORK (9) FROM 1965 BUT THE SECOND ONE FROM KRIPKE'S WORK (8) FROM 1965 TOO. (EDITED).

KADIR, KAZI A. ON SENSE AND NONSENSE. PAKISTAN PHIL J 11,99-114 JL-D 72.

KAHN, CHARLES H. THE MEANING OF 'JUSTICE' AND THE THEORY OF FORMS. J PHIL 69,567-579 5 O 72.

THE 'REPUBLIC' DOES NOT OFFER A DEFINITION OF JUSTICE AS SUCH, BUT FROM THE DEFINITIONS OFFERED FOR A JUST CITY AND A JUST MAN IT IS POSSIBLE TO RECONSTRUCT THE GENERAL DEFINITION. SINCE THE SENSE OR SIGNIFICATION OF A TERM IS THE CORRESPONDING FORM, THIS SENSE CANNOT CHANGE FROM CONTEXT TO CONTEXT. STRICT UNIVOCITY IS A NECESSARY ASSUMPTION OF PLATO'S GENERAL THEORY: IT CANNOT BE REGARDED AS A KIND OF EMPIRICAL MISTAKE ABOUT LANGUAGE, AS SOME WRITERS HAVE SUGGESTED. THE RECONSTRUCTED DEFINITION OF JUSTICE SUGGESTS A NUMBER OF GENERAL REMARKS ABOUT THE THEORY OF FORMS, INCLUDING AN INTERPRETATION OF SELF-PREDICATION AS A COHERENT DOCTRINE.

KAINZ, HOWARD P. A NON-MARXIAN APPLICATION OF THE HEGELIAN MASTER-SLAVE DIALECTIC TO SOME MODERN POLITICO-SOCIAL DEVELOPMENTS. IDEAL STUD 3,285-302 S 73.

VARIATIONS OF THE HEGELIAN MASTER-SLAVE DIALECTIC ARE TO BE FOUND IN MARX, NIETZSCHE AND SARTRE, AMONG OTHERS. WOULD IT BE POSSIBLE TO APPLY THE HEGELIAN THEORY TO PRACTICAL PROBLEMS--SUCH AS COLONIALISM, FEMALE EMANCIPATION AND BLACK LIBERATION--AS A PROGRAMMATIC OR TACTICAL GUIDE? IF SO, IT SEEMS THE EMPHASIS IN A HEGELIAN APPROACH WOULD HAVE TO BE DIRECTLY ON A CHANGE OF CONSCIOUSNESS, OTHER CHANGES PERHAPS BEING IMPLIED INDIRECTLY. AND A TRUE 'SOLUTION' COULD ONLY BE FOUND IN THE CONTEXT OF A PROGRESSIVE SOCIAL DEVELOPMENT TOWARDS GREATER MUTUAL RECOGNITION, AS IS OUTLINED IN VARIOUS CHAPTERS WHICH SUCCEED THE MASTER-SLAVE DIALECTIC IN HEGEL'S "PHENOMENOLOGY".

KAISER, NOLAN. PLATO ON KNOWLEDGE. APEIRON 6,36-43 S 72.

UNLIKE OTHER PHILOSOPHERS, E.G., DESCARTES AND WITTGENSTEIN; PLATO BELIEVED THAT HIS THEORETIC ACCOUNT OF THE NATURE AND OBJECTS OF KNOWLEDGE IS THE ONLY TRUE KNOWLEDGE. GIVEN PLATO'S DISTINCTION BETWEEN KNOWLEDGE AND TRUE OPINION, HIS DEFINITION OF KNOWLEDGE AS TRUE OPINION FOR WHICH A RATIONAL ACCOUNT CAN BE GIVEN, RUNS AFOUL OF HIS OWN DISTINCTION AND LANDS IN THE PARADOX THAT KNOWLEDGE IS IMPOSSIBLE OR KNOWLEDGE, ULTIMATELY AND NECESSARILY RESTS ON TRUE OPINION.

KAISER, NOLAN. RUSSELL'S PARADOX AND THE RESIDUAL ACHILLES. APEIRON 6,39-48 MR 72.

MATHEMATICIANS HAVE ATTEMPTED TO SOLVE ZENO'S SECOND PARADOX OF MOTION; COMMONLY CALLED THE "ACHILLES." BY SUBSTITUTING THE CONCEPT OF CONTINUUM FOR ZENO'S CONCEPT OF DISCREETS, RUSSELL, IN HIS "PRINCIPLES OF MATHEMATICS", THOUGH RELYING UPON THE INSIGHTS OF MATHEMATICIANS, HAS INCOMPLETELY UNDERSTOOD AND APPLIED THIS MATHEMATICAL SOLUTION BY SUBSTITUTION. MOREOVER, AS PRESENTED BY ZENO, WHICH RESISTS SOLUTION OR DISSOLUTION. IT IS THE DESCRIPTION OF A TASK COMPOSED OF AN INFINITE SET OF INDIVIDUAL PERFORMANCES, WHOSE OVERALL DIMENSIONS ARE FINITE, E.G., AS TO SPACE OR TIME.

KALIN, MARTIN G. A CASE OF ABORTIVE HEGELIANISM. PHIL TODAY 16,180-192 FALL 72.

THE PAPER HAS TWO AIMS. FIRST, IT TRIES TO SHOW THAT QUINE'S OBJECTIONS AGAINST SOME CARNAPIAN DISTINCTIONS (E.G., THE ANALYTIC-SYNTHETIC DISTINCTION AND THE DIVISION OF KNOWLEDGE INTO PURELY FORMAL AND MATERIAL COMPONENTS) CLOSELY RESEMBLES HEGEL'S CRITICISM OF THE KANTIAN PROTOTYPES. SECOND, THE PAPER ARGUES THAT QUINE'S CRITIQUE DOES NOT GO FAR ENOUGH IN THE SENSE THAT HE ALLOWS

MODIFIED VERSIONS OF THE DISTINCTIONS WHICH HE ATTACKS AS UNTENABLE; QUINE'S OBJECTIONS AGAINST THESE DISTINCTIONS THEREFORE FIT HIS OWN VERSIONS AS WELL.

KALIN, MARTIN. SEMANTIC ANALYSIS AND EMOTIVE ETHICS. J VALUE INQ 7,29-39 SPR 73.

THE HISTORY OF TWENTIETH CENTURY ANGLO-AMERICAN PHILOSOPHY RECORDS THAT EMOTIVISM HAS ENJOYED ITS MOST HOSPITABLE RECEPTION AMONG PRECISELY THOSE THINKERS WHO HAVE BEEN COMMITTED TO THE IMPORTANCE OF SEMANTIC ANALYSIS. EMOTIVISTS CLEARLY REGARD SEMANTIC ANALYSIS AS AT LEAST CONDUCIVE TO, IF NOT DETERMINANT OF, THEIR POSITION; HENCE THEY SUGGEST THAT A DISTINCT ETHICAL THEORY LIKE EMOTIVISM HAS ITS FOUNDATION IN A DISTINCT THEORY OF MEANING. THE MAIN PURPOSE OF THIS PAPER IS TO DISCREDIT THE NOTION THAT SEMANTIC ANALYSIS FAVORS EMOTIVISM, OR ANY OTHER NONOBJECTIVE ETHICS, OVER OBJECTIVISM. RATHER THAN DEFENDING AN OBJECTIVE ETHICS, HOWEVER, THE PAPER CONFINES ITSELF TO THE MORE MODEST TASK OF ARGUING THAT SEMANTIC ANALYSIS REMAINS STRICTLY NEUTRAL WITH REGARD TO EITHER EMOTIVISM OR OBJECTIVISM.

KALINOWSKI, GEORGES. L'EXPERIENCE DE LA FOI ET L'EXISTENCE DE DIEU. REV PHIL LOUVAIN 70,620-634 N 72.

LE P. ROQUEPLO AFFIRME QUE LA SCIENCE MODERNE A RENDU CADUQUES LES 'PREUVES' DE L'EXISTENCE DE DIEU DE SAINT THOMAS ET QUE, DE MANIERE GENERALE, LA RATIONALITE DE LA FOI NE PEUT PAS ETRE FONDEE SUR UNE PRETENDUE UNIVERSALITE DU DISCOURS PHILOSOPHIQUE. NOUS ESSAYONS DE MONTRER QUE LES CINQ VOIES CONTINUENT TOUJOURS A CONDUIRE A UNE CONSTATATION DE L'EXISTENCE DE DIEU OBJECTIVEMENT FONDEE ET INTERSUBJECTIVEMENT VALABLE, LE PRINCIPE DE LA CAUSALITE, DERIVE DU PRINCIPE DE LA RAISON SUFFISANTE, RESISTANT A TOUTE TENTATIVE DE MISE EN DOUTE, LA FINALITE ETANT DANS LA NATURE POUR QUI SAIT L'Y VOIR ET LE DISCOURS PHILOSOPHIQUE N'ETANT POINT 'REGIONAL' SI L'ON NE CONFOND PAS PROUVER AVEC CONVAINCRE.

KALINOWSKI, GEORGES. LA LOGIQUE DE LESNIEWSKI ET LA THEOLOGIE DE SAINT ANSELME. ARCH PHIL 36,407-416 JL-S 73.

L'ETUDE COMMENTE "MEDIEVAL LOGIC AND METAPHYSICS" DE D P HENRY, LONDON, 1972 ET "LE DIEU D'ANSELME ET LES APPARENCES DE LA RAISON" DE J VUILLEMIN, PARIS, 1971 QUE RAPPROCHE L'ANALYSE DE LA PENSEE MEDIEVALE, NOTAMMENT DE LA PREUVE ANSELMIENNE, ANALYSE MENEE A L'AIDE DE LA LOGIQUE SYMBOLIQUE LAQUELLE SE TROUVE ETRE, DANS LE CAS DE HENRY, CELLE DE LESNIEWSKI.

KALINOWSKI, GEORGES. LE RATIONNEL ET L'ARGUMENTATION. REV PHIL LOUVAIN 70,404-418 AG 72.

L'OUVRAGE ANALYSE A UN DOUBLE SUJET. IL EXPOSE L'ART DE PERSUADER ET DE CONVAINCRE. A NOTRE AVIS LA PHILOSOPHIE DE MEME QUE, DANS UNE LARGE MESURE, LA MORALE, VOIRE LE DROIT, SONT TOUT DE MEME DES DOMAINES DE LA CONNAISSANCE DU VRAI, DU BON ET DU JUSTE ET NON PAS DES TERRAINS D'ENTENTE SUR LE PLUS VRAISEMBLABLE QUE LE MEILLEUR QUE ET LE PLUS JUSTE QUE. NOUS SOULIGNONS EGALEMENT QUE LE LIVRE INVENTORIE PLUTOT LES, 'ENDROITS' OU L'ON TROUVE DES PREMISSES ET LES CONSEILS DE LEUR CHOIX ET DE LEUR UTILISATION QUE LES FORMES DE RAISONNEMENT EMPLOYEES PAR LES RHETEURS. SI L'ON EXPLICITE CELLES-CI, ON S'APERCOIT QUE LA RHETORIQUE NOUS RENVOIE ELLE AUSSI A DES FORMES DE RAISONNEMENT D'USAGE UNIVERSEL.

KALLEN, HORACE M. SOME REFLECTIONS ON RHETORIC AND NEWNESS. PHIL FORUM (DEKALB) 12,301-313 D 72.

KALLEN, HORACE M. VARIETIES OF HUMANISM AND THE "NEW" SECULARISM. RELIG HUM 7,66-74 SPR 73.

KAMENETSKY, CHRISTA. POLITICAL DISTORTION OF PHILOSOPHICAL CONCEPTS: A CASE HISTORY-NAZISM AND THE ROMANTIC MOVEMENT. METAPHILOSOPHY 3,198-218 JL 72.

THE ARTICLE EXPLORES THE REASONS BEHIND THE NAZIS' SOPHISTICATED RE-INTERPRETATIONS OF THREE ROMANTIC CONCEPTS: "VOLK", "GEMEINSCHAFT", AND "WELTANSCHAUUNG". BY VIEWING THE DISTORTIONS OF ROMANTIC PHILOSOPHY AND NORSE MYTHOLOGY AGAINST THEIR ORIGINAL SOURCES, IT SHOWS THAT THE GERMAN CULTURAL DILEMMA OF THE THIRTIES WAS A FRUITFUL SOIL FOR IDEAS ASSUMINGLY ROOTED IN MYTH AND HISTORY. IN THE FOCUS OF ATTENTION IS THE NAZIS' "PSEUDO-MYTH" OF THE INDIVIDUAL WHO DERIVES HIS SOLE REASON FOR EXISTENCE FROM HIS ABSOLUTE SUBORDINATION TO THE WILL AND FATE OF HIS "NORDIC GERMANIC FOLK COMMUNITY"--A TERM USED SYNONYMOUSLY WITH THAT OF THE "GERMAN VOLK".

KANATA, SUSUMU. UBER DIE LINEARPERSPEKTIVE (IN JAPANESE). BIGAKU 24,45-53 S 73.

DIE MALERISCHE LINEARPERSPEKTIVE IST EIN DENKMAL FUER DAS NEUZEITLICHE GEISTESLEBEN, FAST BAHNBRECHEND. MIT IHR SUCHTEN DIE RENAISSANCEKUENSTLER DEN TIEFENRAUM AUF DER EXTENSIONALEN BILDEBENE ZU KONSTRUIEREN. DAS SCHEINT ABER PARADOX ZU SEIN. DENN DIE ZWEIDIMENSIONALE EXTENSION, D.H. DER PHYSIKALISCHE ABSTAND, GEHOERT VOR ALLEM ZUM NEBENEINANDER DER DINGE, DASS SIE SICH VONEINANDER NICHT VERDECKEN, SONDERN NUR PARALLEL LIEGEN, WAEHREND DIE TIEFEERSTREKKUNG ERST IN DER BEZIEHUNG ZU MEINEM JEWEILIGEN "HIER" KONSTITUIERT WIRD. JENE EXTENSION BESTEHT IN DIE KONTINUITAET, UNENDLICHKEIT, GLEICHFOERMIGKEIT UND MESSBARKEIT (CASSIRER), ABER NICHT DIESE TIEFEERSTRECKUNG, WORIN DAS FERNLIEGENDE DING, D.H. DAS VERDECKTE, DURCH MEINE INTERESSIERTHEIT EINE NEUARTIGE POSITION GEWINNT, DASS ES VOR DAS GERADE VERDECKENDE HERVORTRITT. HIER ERGIEBT SICH EINE EXISTENZIELLE SITUATION. IN DIESEM SINNE HEISST DIE ENT-FERNUNG TATSAECHLICH "DIE VERSCHWINDUNG DER FERNE" (HEIDEGGER). DIE EXTENSION UND DIE TIEFEERSTRECKUNG GEHOEREN ALSO JEWEILS ZU EINER ANDEREN KATEGORIE. (EDITED).

KANATA, SUSUMU. UEBER DIE LINEARPERSPEKTIVE (IN JAPANESE). BIGAKU 23,11-24 D 72.

DIE LINEARPERSPEKTIVE, ERST IN DER RENAISSANCEPERIODE ZUR DARSTELLUNG DER RAUMVERTIEFUNG ENTWORFEN, BIRGT IN SICH EINEN METAPHYSISCHEN, DIE GESAMTEN NEUZEITLICHEN WISSENSCHAFTEN BEGRUENDENDEN BODEN: DIE EXAKTHEIT. MEINE AUSLEGUNG DER STRUKTUR DER KUENSTLERL. PERS. BRINGT VOR: 1) DEREN HISTORISCHEN ABSCHAETZUNGEN KUNSTWISSENSCHAFTLICH NACHZUPRUEFEN, 2) DEREN VERGLEICHENDE ERKLAERUNG MIT DER VISUELLEN UND MATHEMATISCHEN PER., 3) DEREN BESTEHENSHORIZONT GEISTESGESCHICHTLICH ZU ENTHUELLEN.

KANE, R H. PRESUPPOSITION AND ENTAILMENT. MIND 81,401-404 JL 72.

A CRITIQUE OF G H ROBERTS' DISCUSSION OF STRAWSON'S NOTION OF 'PRESUPPOSITION.' ACCORDING TO STRAWSON, A STATEMENT OF S PRESUPPOSES ANOTHER STATEMENT S', IF S' IS A NECESSARY CONDITION FOR THE TRUTH OR FALSITY OF S. ON THE OTHER HAND, A STATEMENT S ENTAILS ANOTHER STATEMENT S' IF S' IS A NECESSARY CONDITION FOR THE TRUTH OF S. THERE IS A SENSE OF ENTAILMENT WHICH CONTRADICTS THE RELATION OF PRESUPPOSITION, BUT PRESUPPOSITION CANNOT BE DEFINED IN TERMS OF THIS SENSE OF ENTAILMENT. BOTH PRESUPPOSITION AND ENTAILMENT MUST BE DEFINED IN TERMS OF A MORE GENERAL SENSE OF ENTAILMENT OF WHICH

BOTH ARE SPECIAL CASES.

KANE, STANLEY G. ANSELM'S DEFINITION OF FREEDOM. RELIG STUD 9,297-306 S 73.

KANGER, STIG. LAW AND LOGIC. THEORIA 38,105-129 1972.

THE PURPOSE OF THIS PAPER IS TO GIVE A BRIEF SKETCH (NOT A SYSTEMATIC ACCOUNT) OF SOME SCATTERED LOGICAL OR PHILOSOPHICAL IDEAS WHICH DO NOT LIE WITHIN THE MAIN STREAM OF LOGIC, BUT WHICH NEVERTHELESS APPEAR TO BE IMPORTANT IN THE ATTEMPT TO CREATE LOGICALLY WELL-WRITTEN SYSTEMS OF LAW.

KANGER, STIG. MEASUREMENT: AN ESSAY IN PHILOSOPHY OF SCIENCE. THEORIA 38,1-44 1972.

KANGRGA, MILAN. ETHIK UND FREIHEIT. PRAXIS 471-557 1970.

KANGRGA, MILAN. PHAENOMENOLOGIE DES IDEOLOGISCH-POLITISCHEN AUFTRETENS DER JUGOSLAWISCHEN MITTELKLASSE. PRAXIS 451-474 1971.

KANGRGA, MILAN. ZUM UTOPISCHEN CHARAKTER DES GESCHICHTLICHEN: ODER WIE STEHT ES MIT DER UTOPIE? PRAXIS 237-250 1970.

KANSARA, N M. VIJNANABHIKSU'S CONTRIBUTIONS TO THE SAMKHYA THOUGHT. VEDANTA KESARI 59,415-419 D 72.

THIS ARTICLE IS IN CONTINUATION OF THE PREVIOUS ONE DEALING WITH THE STATUS AND THE SCOPE OF THE SAMKHYA PHILOSOPHICAL ENQUIRY. REFERENCE VEDANTA KESARI 59, 384-387 N 72. VIJNANABHIKSU HERE DISCUSSES THE STATUS AND SCOPE OF THE SAMKHYA PHILOSOPHY IN COMPARISON TO THAT OF THE VAISESIKA SYSTEM WHICH IS THUS ASSIGNED THE PLACE OF 'PART-TRUTH' (A-KRTSNAVID). THIS CLAIM OF VIJNANABHIKSU IS HERE EXAMINED IN THE LIGHT OF THE ORIGINAL WORKS OF BOTH THE NYAYA AND VAISESIKA SYSTEMS. NEXT, THE SAME PROBLEM IS DISCUSSED WITH REFERENCE TO THE STATUS AND SCOPE OF THE YOGA AND THE BRHMA-MIMAMSA SYSTEMS BRINGING OUT THE BASIC FACT THAT THESE SYSTEMS WERE MEANT TO ANSWER THE RATIONALISTIC NEEDS OF DIFFERENT LEVELS OF TRUTH-SEEKERS AND THAT VIJNANABHIKSU IS NOT ATTEMPTING AT A RECONCILIATION OF THE SYSTEMS BUT IS TRYING TO MERELY PUT THEM IN THEIR PROPER PERSPECTIVE. THE ARTICLE CONCLUDES WITH THE EXPLANATION OF THE TERM 'SAMKHYA' ACCORDING TO VIJNANABHIKSU.

KANSARA, N M. VIJNANABHIKSU'S CONTRIBUTIONS TO THE SAMKHYA THOUGHT. VEDANTA KESARI 59,384-388 N 72.

THE SERIES OF ARTICLES IS MEANT TO BRING OUT THE PRECISE CONTRIBUTION OF VIJNANABHIKSU IN CONTRAST TO THE TREATMENT OF THE SAMKHYA SYSTEM AT THE HANDS OF ISVARAKRSNA, VACASPATI MISRA, MATHARA, GAUDAPADA, YUKTIDIPIKAKARA, ANIRUDDHA, AND ETC. THE SYSTEM IS HERE SOUGHT TO BE ELABORATED, NOT FROM THE VIEWPOINT OF MERE HISTORICAL DEVELOPMENT IN INDIAN PHILOSOPHICAL SPECULATION, BUT RATHER AS A RATIONAL CORROBORATIVE INQUIRY INTO THE ETERNAL SUPERPHYSICAL FACTS OF THE UNIVERSE AS DISCOVERED BY KAPILA AND HIS LINE OF DISCIPLES, AND RESURRECTED AND RATIONALLY REESTABLISHED BY VIJNANABHIKSU ON THE BASIS OF ITS RESEMBLANCE WITH THE INTER-RELATED YOGA SYSTEM AND ON THAT OF HIS OWN EXPERIENCE AS A PRACTICING YOGI. IN POINT OF TREATMENT THE TOPICS FOLLOW THE ORDER OF THE SANSKRIT TEXT OF THE SAMKHYA-PRAVACANA-BHASYA, RATHER THAN THAT OF THE CONTEMPORARY CLASSIFICATION OF PHILOSOPHICAL SPECULATION INTO EPISTEMOLOGY, ONTOLOGY, TELEOLOGY, ESCHATOLOGY, AND THE LIKE. SO FAR, ONLY THE INTRODUCTORY AND STATUS-SCOPE PARTS OF THE ENQUIRY ARE COVERED IN THREE INSTALLMENTS.

KANSARA, N M. VIJNANABHIKSU'S CONTRIBUTIONS TO THE SAMKHYA THOUGHT. VEDANTA KESARI 59,148-151 JL 72.

THIS IS THE FIRST AND INTRODUCTORY ARTICLE IN THE SERIES MEANT TO BRING OUT THE PRECISE CONTRIBUTION OF VIJNANABHIKSU IN CONTRAST TO THE TREATMENT OF THE SAMKHYA SYSTEM AT THE HANDS OF ISHVARAKRSNA, VACASPATI MISRA, MATHARA, GAUDAPADA AND OTHERS. THE SYSTEM IS HERE SOUGHT TO BE ELABORATED, NOT FROM THE VIEWPOINT OF MERE HISTORICAL DEVELOPMENT IN INDIAN PHILOSOPHICAL SPECULATION, BUT RATHER AS A RATIONAL CORROBARATIVE INQUIRY INTO THE ETERNAL SUPERPHYSICAL SUPRASENSIBLE FACTS OF THE UNIVERSE AS DISCOVERED BY KAPILA AND HIS LINE OF DISCIPLES, AND RESURRECTED AND RATIONALLY REESTABLISHED BY VIJNANABHIKSU ON THE BASIS OF ITS RESEMBLANCE WITH THE INTERRELATED YOGA SYSTEM, AND ON THE BASIS OF HIS OWN EXPERIENCE AS A PRACTICING YOGI. THE ARTICLE IS DEVOTED TO A RUNNING SURVEY OF THE PIONEERING WORK DONE IN THE FIELD WITH SPECIAL REFERENCE TO THE STUDY OF THE WORKS OF VIJNANABHIKSU AND TO EMPHASIZE THE NECESSITY OF A STUDY IN GREATER DETAIL.

KAPLAN, EDWARD K. GASTON BACHELARD'S PHILOSOPHY OF IMAGINATION: AN INTRODUCTION. PHIL PHENOMENOL RES 33,1-24 S 72.

A PSYCHOLOGY, PHENOMENOLOGY AND ONTOLOGY OF CREATIVITY DEVELOPED BY THIS FRENCH EPISTEMOLOGIST AND HISTORIAN OF SCIENCE (1884-1962) ARE SYSTEMATICALLY DESCRIBED. STARTING FROM ANALYSIS OF IMAGE NETWORKS IN LITERATURE, BACHELARD PRESENTS IMAGINATION AS AUTONOMOUS, A POWER OF HUMAN TRANSCENDENCE, A FORCE PRECEDING PERCEPTION AND MEMORY. HE ULTIMATELY SURPASSES PSYCHOLOGICAL REDUCTIONISM. IMAGINATION OF FORM IS INFERIOR TO IMAGINATION OF MATTER (DEPTH); YET THEY BOTH ARE SECONDARY TO DYNAMIC IMAGINATION. BACHELARD'S FUNDAMENTAL METHOD IS A PHENOMENOLOGICAL STUDY OF IMAGES AS ORIGINS OF CONSCIOUSNESS; A PHENOMENOLOGY OF REVERIE AND WRITING UNDERLIES HIS ONTOLOGY. REVERIE IS THE MODEL UPON WHICH IMAGINATIVE CONSCIOUSNESS IS JUDGED. MAN SHOULD EXTEND THE FREEDOM AND BEAUTY OF HIS INNER COSMOS TO ENHANCE RELATION WITH THE WORLD.

KAPLAN, F. LE SALUT PAR L'OBEISSANCE ET LA NECESSITE DE LA REVELATION CHEZ SPINOZA. REV METAPH MORALE 78,1-17 JA-MR 73.

KAPLAN, FRANCIS. LA RECUSATION PROBABILISTE DU COGITO. REV PHIL FR 162,401-419 O-D 72.

CONTRARY TO THE CLASSICAL THESES, THE REFLECTIVE KNOWLEDGE IS NOT ABSOLUTELY INDUBITABLE: 1) THERE IS NOT IDENTITY BETWEEN THE REFLECTIVE KNOWLEDGE AND ITS OBJECT; 2) IF IT IS IMPOSSIBLE TO CONCEIVE THE POSSIBILITY OF CONCEIVING THE NON-EXISTENCE OF THE THINKING SUBJECT (THE 'COGITO'), THIS INCONCEIVABILITY DOES NOT SIGNIFY NECESSARILY THE EXISTENCE OF THE THINKING SUBJECT AND IS COUNTER-BALANCED BY THE REASONS OF ADMITTING ITS NON-EXISTENCE. NEVERTHELESS WE CAN NOT CONCLUDE THAT THE COGITO DOES NOT EXIST OR THAT IT IS IMPOSSIBLE TO KNOW IF IT EXISTS OR NOT, BUT THAT HIS EXISTENCE IS ONLY PROBABLE, VERY PROBABLE, QUASI CERTAIN, BUT ONLY VERY PROBABLE, ONLY QUASI CERTAIN, NON INDUBITABLE. THIS ANALYSIS GROUNDS A PROBABILIST CONCEPTION OF THE TRUTH, DEVELOPED IN A BOOK OF WHICH THIS ARTICLE IS AN EXTRACT.

KASACHKOFF, TZIPORAH. THE CRITERIA OF PUNISHMENT: SOME NEGLECTED CONSIDERATIONS. CAN J PHIL 2,363-377 MR 73.

THE ARTICLE IS AN ATTEMPT TO ANALYZE THE MEANING OF THE TERM 'PUNISHMENT' WITH ESPECIAL FOCUS ON THE VIEW THAT 'PUNISHMENT' IS LOGICALLY CONNECTED TO THE NOTIONS OF OFFENSE, OFFENDER, INTENTIONAL IMPOSITION OF UNPLEASANTNESS, AND ADMINISTRATION BY A REAL OR SUPPOSED PERSONAL AGENCY OF AUTHORITY. ANALYSIS OF EACH OF THESE RESULTS IN THE REJECTION OF ALL AS LOGICALLY NECESSARY CRITERIA FOR CORRECT USE OF 'PUNISHMENT'. APPEAL TO WHAT IS GENERALLY REGARDED

AS NON-STANDARD OR SECONDARY USES OF 'PUNISHMENT' RESULTS IN THE CONCLUSION THAT THE CONCEPT OF PUNISHMENT IS NOT TO BE DEFINED BY ITS MARKS IN ANY ONE PARTICULAR CONTEXT; THAT THE TRADITIONAL ANALYSIS OF THE TERM CONFUSES THE CONCEPT OF PUNISHMENT WITH ITS USE IN LEGAL OR QUASI-LEGAL CONTEXTS ON THE ONE HAND AND THE CONCEPT OF PUNISHMENT WITH A SYSTEM OF PUNISHMENT ON THE OTHER.

KASHER, ASA. VERISIMILITUDE IS A SURFACE CONCEPT. SW J PHIL 3,21-27 FALL 72.

A MEASURE OF THE VERISIMILITUDE OF A THEORY - THE EXTENT TO WHICH IT CORRESPONDS TO THE FACTS - HAS BEEN PROPOSED BY POPPER AND RECENTLY CHALLENGED BY ROBINSON (ANALYSIS 31.6, 1971). IT IS SHOWN, FIRST, THAT ROBINSON'S ARGUMENTS ARE NOT CONCLUSIVE. THEN IT IS SHOWN THAT INSTEAD OF EVALUATING THE INFINITE SET OF SENTENCES WHICH CONSTITUTES THE THEORY, ONE CAN CONSIDER A FINITE SUBSET OF IT, OBTAINED BY IMPOSING RESTRICTIONS ON THE LOGICAL COMPLEXITY OF SENTENCES AND PROOFS WITHIN THE THEORY. THE FORMAL IDEAS ARE MAINLY THOSE THAT ARE INVOLVED IN HINTIKKA'S DISTINCTION BETWEEN SURFACE- AND DEPTH- INFORMATION AND IN MEASURING LOGICAL COMPLEXITY OF SENTENCES WITHIN PROOFS AND THE PROOFS THEMSELVES. WAYS FOR DETERMINING THE DETAILS OF THE RESTRICTIONS ARE SKETCHED, USING A RESULT OF BREMERMANN.

KASTEN, VANCE. VIOLENCE AND THE FREE EXPRESSION OF IDEAS. J SOC PHIL 4,3-5 AP 73.

A BEGINNING IS MADE AT INTERPRETING AND EVALUATING THE COMMON BUT IMPRECISE CHARGE THAT VIOLENCE INTERFERES WITH THE FREE EXPRESSION OF IDEAS. THE STRONGEST INTERPRETATION--THAT VIOLENCE NECESSARILY SO INTERFERES--IS SHOWN TO BE FALSE EXCEPT WHEN CONFINED TO VERY SPECIAL TYPES OF VIOLENCE. WEAKER BUT STILL IMPORTANT VERSIONS--THAT ATTEMPTING TO PERSUADE OR ACTUALLY PERSUADING BY VIOLENCE INTERFERES WITH FREE EXPRESSION--ARE SHOWN TO HAVE THE STATUS OF EMPIRICAL GENERALIZATIONS WHOSE TRUTH VARIES WITH THE SPECIFIC NATURE OF THE VIOLENCE AND WITH OTHER SITUATIONAL FACTORS. THE CHARGE IN QUESTION CANNOT, THEREFORE, BE SUSTAINED AS AN ABSOLUTE DOGMA, A STATUS IT HAS OFTEN BEEN GIVEN.

KASTOVSKY, DIETER. CAUSATIVES. FOUND LANG 10,255-315 JL 73.

WORD-FORMATION BETWEEN SYNTAX AND SEMANTICS PROVIDES A SUITABLE STARTING-POINT FOR THE ANALYSIS OF SIMPLE LEXICAL ITEMS, SINCE THESE IMPLICITLY CONTAIN SEMANTIC-SYNTACTIC RELATIONS HAVING A FORMAL REFLEX IN SYNTACTIC AND WORD-FORMATION COMBINATIONS. THIS IS EXEMPLIFIED WITH ENGLISH CAUSATIVES IN TERMS OF A MODIFIED CASE GRAMMAR MODEL INCORPORATING PRELEXICAL TRANSFORMATIONS. THE CAUSATIVE RELATION IS INTERPRETED AS RELATING TWO CLAUSES, CAUSE AND RESULT, OF WHICH THE CAUSING CLAUSE MAY BE EITHER ACTIONAL OR STATIVE. IT IS ARGUED THAT THE UNDERLYING SEMANTIC RELATIONS ARE THE SAME FOR VERBS LIKE 'DE (BECOME NEG)-MILITAR-IZE (CAUSE DO)' AND 'KILL' (CAUSE DO BECOME NOT ALIVE) OR 'UNSADDLE', 'DEFROST', 'UNTIE' (CAUSE DO BECOME NEG (IN THE SADDLE/TIED/ETC.)), AND THAT VERBS LIKE 'SHOW'/'HIDE', 'GIVE'/'TAKE' IMPLY POSITIVE AND NEGATIVE CAUSATION (CAUSE DO VS. CAUSE DO NEG = 'PREVENT'), WHILE THE SEQUENCE OF THE SURFACE OBJECTS (DIRECT + INDIRECT OBJECT VS. INDIRECT + DIRECT OBJECT) IS DUE TO PRELEXICAL PASSIVIZATION AND NOT TO A DATIVE MOVEMENT TRANSFORMATION. IN THIS MANNER, EXPLICIT (SYNTACTIC), WORD-FORMATION AND LEXICAL CAUSATIVES (LIKE 'KILL', 'SHOW', ETC.) ARE DERIVABLE FROM IDENTICAL DEEP STRUCTURES. (EDITED).

KATZ, JERROLD J. INTERPRETIVE SEMANTICS MEETS THE ZOMBIES: A DISCUSSION OF THE CONTROVERSY ABOUT DEEP STRUCTURE. FOUND LANG 9,549-596 MR 73.

THIS PAPER IS A REJOINDER TO MCCAWLEY'S CRITICISMS OF EARLIER WORKS OF MINE ON THE CONTROVERSY BETWEEN GENERATIVE SEMANTICS AND INTERPRETIVE SEMANTICS, (MCCAWLEY, J D, "INTERPRETATIVE SEMANTICS MEETS FRANKENSTEIN, FOUNDATIONS OF LANGUAGE, 1971). THE TOPICS DISCUSSED ARE OF FAR MORE GENERAL INTEREST TO LINGUISTS AND PHILOSOPHERS BECAUSE THE DISPUTE BETWEEN MCCAWLEY AND ME CONCERNS THE BASIC ISSUES IN THE CONTROVERSY OVER THE EXISTENCE OF DEEP STRUCTURE IN LANGUAGE, THE QUESTION OF THE RELATION OF LOGIC TO LINGUISTICS, AND A NUMBER OF IMPORTANT PARTICULAR QUESTIONS SUCH AS THE NATURE OF PRESUPPOSITION.

KATZNER, LOUIS I. PRESUMPTIONS OF REASON AND PRESUMPTIONS OF JUSTICE. J PHIL 70,8-100 22 F 73.

BY EXAMINING BOTH HOW THE PRESUMPTION OF INNOCENCE FUNCTIONS IN A LEGAL SYSTEM, AND WHAT I CALL PRESUMPTIONS OF REASON, IT IS ARGUED THAT WE MUST REJECT THE FREQUENTLY MADE CLAIM THAT PRESUMPTIVIST PRINCIPLES OF (FORMAL) JUSTICE ARE RATIONAL. TAKING BENN & PETERS' PRESUMPTIVIST PRINCIPLE AS A PARADIGM, IT IS ARGUED THAT THIS PRINCIPLE IS NOT RATIONAL IN EITHER OF THE TWO MOST MEANINGFUL SENSES OF THE TERM - IT IS NEITHER NECESSARILY TRUE NOR CONSTITUTIVE OF THE PRACTICE OF REASON GIVING.

KAUFMANN, ARTHUR. SENTIDO ACTUAL DE LA FILOSOFIA DEL DERECHO. AN CATED SUAREZ 12,7-36 1972.

KAWAMOTO, ATSUO. A COMPARATIVE STUDY ON CONTEMPORARY ART AND DESIGN (IN JAPANESE). BIGAKU 23,46 D 72.

IN OUR AGE, THE RELATIONSHIP BETWEEN THE WORK OF ART AND THE OUTSIDE EMPTY SPACE HAS BECOME MORE AND MORE CLOSE. SUCH A SITUATION MIGHT BE EASILY UNDERSTOOD IF WE CONSIDER THAT PLASTIC ART HAS ADVANCED INTO REAL SPACE AND THEREFORE IT HAS A COMMON FIELD WITH DESIGN. BUT IF WE CONSIDER THE PROPER FIELD OF DESIGN THE PRACTICAL LIVING SPACE (WHERE VARIOUS KINDS OF MEANS AND IMPLEMENTS FOR LIFE ARE, CROSSING EACH OTHER, SYSTEMATIZED), THEN WE CAN NOT CONSIDER PLASTIC ART AS HAVING A COMMON FIELD WITH DESIGN, BECAUSE PLASTIC ART HAS ADVANCED NOT INTO A PRACTICAL LIVING SPACE, BUT INTO AN EMPTY OR NEUTRAL ONE. HOWEVER, SINCE AROUND THE MIDDLE OF THE FIFTIES, SOME ARTISTS HAVE CONSCIOUSLY ADVANCED INTO PRACTICAL LIVING SPACE. ART ADVANCED FROM ASSEMBLAGE TO ENVIRONMENT, AND THEN TO THE HAPPENING. THIS EXTENSION IS NOT ONLY QUANTITATIVE, BUT IT HAS A SPECIAL MEANING AS A CONSCIOUS NEGATION OF CONVENTIONAL ARTISTIC SPACE. MOREOVER, THE CONNECTION BETWEEN ART AND LIFE HAS BEEN POSITIVELY EMPHASIZED. THIS BRINGS ABOUT AN ART THAT BELONGS TO DOUBLE, ALLOWING ART TO COME NEAR TO DESIGN.

KEARNEY, R J. MEANING AND IMPLICATION: OTHER THOUGHTS. ANALYSIS 33,47-50 D 72.

IN CASES ALLEGED BY WHITE (ANALYSIS, OCT '71) TO BE EXAMPLES OF COMMON USE OF A FALLACIOUS PRINCIPLE, THE PRINCIPLE IS NOT EMPLOYED. IN OTHER CASES ALLEGED TO BE INSTANCES OF ANALOGOUS REASONING LEADING TO UNTENABLE CONCLUSIONS, EITHER THERE IS NOT PARITY OF REASONING OR THE CONCLUSIONS ARE NOT UNTENABLE.

KEARNS, JOHN T. THE COMPLETENESS OF COMBINATORY LOGIC WITH DESCRIMINATORS. NOTRE DAME J FORM LOG 14,323-330 JL 73.

THIS PAPER SHOWS THAT THE SYSTEM OF COMBINATORY LOGIC WITH DISCRIMINATORS I PRESENTED IN "THE JOURNAL OF SYMBOLIC LOGIC", 34 (1969), NO. 4, IS COMBINATORILY COMPLETE. IN ADDITION, A COMBINATOR

L (LAMBDA) IS CONSTRUCTED SUCH THAT WHEN Y IS A SIMPLE SYMBOL THAT IS NOT A COMBINATOR, AND Z IS A COMBINATION, LYZ REDUCES TO (Y).Z WHICH IS A Y-ABSTRACT OF Z. (EDITED).

KEARNS, THOMAS R. OPEN TEXTURE AND JUDICIAL LAW-MAKING. SOCIAL THEOR PRACT 2,177-187 FALL 72.

KEAT, RUSSELL. A CRITICAL EXAMINATION OF B F SKINNER'S OBJECTIONS TO MENTALISM. BEHAVIORISM 1,53-70 FALL 72.

SKINNER'S 'RADICAL BEHAVIOURISM' IS OPPOSED TO EXPLAINING HUMAN BEHAVIOUR BY REFERENCE TO MENTAL ITEMS, BUT ACCEPTS THE LEGITIMACY OF 'PRIVATE EVENTS'. HIS VARIOUS ARGUMENTS AGAINST MENTALISM ARE ANALYTICALLY SEPARATED, AND THEN CRITICIZED: IT IS ALSO SUGGESTED THAT MANY 'PRIVATE EVENTS' WOULD ALSO BE 'DISQUALIFIED' IF HIS ARGUMENTS AGAINST MENTALISM WERE CORRECT.

KEATON, ALVIN E. THE FORCE OF NIETZSCHE'S CRITICISM OF CHRISTIANITY. J THOUGHT 8,78-81 JA 73.

KEDROV, B M. LES DEGRES DE LA PENSEE PRODUCTIVE (I P G). REV INT PHIL 25,467-476 1971.

KEE, B AND HOUSSEN, G M. KRITIEKE BEPERKINGEN EN BEPERKTE KRITIEK: DE DISCUSSIE TUSSEN JURGEN HABERMAS EN HANS ALBERT. PHIL REFORM 37,174-193 1972.

DE DISCUSSIE TUSSEN HABERMAS EN ALBERT VORMT EEN HOOGTEPUNT IN DE POSITIVISMUSSTREIT VAN DE JAREN ZESTIG. GEPOOGD WORDT DE WAARDE VAN DE DISCUSSIE QUA DISCUSSIE TE BEOORDELEN. DAARTOE WORDEN DE ARGUMENTEN BETROKKEN OP DE VOORAF INGENOMEN WIJSGERIGE POSITIES. SPECIALE AANDACHT KRIJGT HABERMAS' INTERPRETATIE VAN POPPER. HET MISLUKKEN VAN DE DISCUSSIE WORDT TERUGGEVOERD OP EEN FUNDAMENTEEL MENINGSVERSCHIL OMTRENT DE CONDITIES, ZOWEL DE OPENHEID VAN DE DISCUSSIE ALS DE TE BEREIKEN OVEREENSTEMMING BETREFFEND.

KEHEW, DONALD R. A METAPHYSICAL APPROACH TO THE EXISTENCE OF GOD. FRAN STUD 32,88-122 1972.

KEIM, ROBERT G AND CHISHOLM, RODERICK M. A SYSTEM OF EPISTEMIC LOGIC. RATIO 14,99-115 D 72.

THE AUTHORS TAKE AS UNDEFINED THE EXPRESSION, "P IS EPISTEMICALLY PREFERABLE TO Q FOR S AT T", WHICH THEY INTERPRET AS REFERRING TO A RELATION THAT MAY HOLD AMONG A MAN'S BELIEVINGS ("HE BELIEVES H"), HIS DISBELIEVINGS ("HE BELIEVES NOT-H"), AND HIS WITHHOLDINGS ("HE BELIEVES NEITHER H NOR NOT-H"). SEVEN AXIOMS OF EPISTEMIC PREFERABILITY ARE SET FORTH FROM WHICH THE AUTHORS DEDUCE SOME 60 THEOREMS. SOME OF THESE THEOREMS ARE DESCRIBED AS "PYRRHONISTIC." SEVERAL FUNDAMENTAL EPISTEMIC CONCEPTS ARE DEFINED IN TERMS OF EPISTEMIC PREFERABILITY. AMONG THEM ARE THOSE SUGGESTED BY THE TERMS "SOME PRESUMPTION IN ITS FAVOR", "ACCEPTABLE", "BEYOND REASONABLE DOUBT", "EVIDENT", "CERTAIN", AND "COUNTERBALANCED".

KEISLER, H JEROME AND WALKOE JR, WILBUR. THE UNIVERSITY OF QUANTIFIER PREFIXES. J SYM LOG 38,79-85 MR 73.

KEKES, JOHN. FALLIBILISM AND RATIONALITY. AMER PHIL QUART 9,301-309 O 72.

THIS PAPER RAISES DOUBTS ABOUT CERTAIN PHILOSOPHICAL ARGUMENTS IN FAVOUR OF THE ASSUMPTION THAT SCIENCE IS THE PARADIGM OF RATIONALITY. IT IS ARGUED THAT SCIENCE, UNDERSTOOD IN A CERTAIN WAY, RESTS UPON PRESUPPOSITIONS WHICH NEED TO BE RATIONALLY DEFENDED, AND CANNOT, EXCEPT QUESTION-BEGGINGLY, BE SCIENTIFICALLY DEFENDED. THERE IS, THEREFORE, A PRIOR ENTERPRISE, THE DEFENCE OF

PRESUPPOSITIONS, UPON WHOSE SUCCESS RESTS THE RATIONALITY OF SCIENCE. IF THIS ENTERPRISE IS SUCCESSFUL, IT, AND NOT SCIENCE IS THE PARADIGM OF RATIONALITY, WHILE IF IT IS UNSUCCESSFUL, NOT ONLY DOES SCIENCE FAIL AS A PARADIGM OF RATIONALITY, BUT ALSO, IT FAILS TO BE RATIONAL.

KEKES, JOHN. THE EXISTENCE OF PROPOSITIONS. PHIL PHENOMENOL RES 34,109-111 S 73.

FORMALISTIC ARGUMENTS AGAINST THE EXISTENCE OF PROPOSITIONS FACE THE FOLLOWING DILEMMA: IF THE VERIFIABILITY PRINCIPLE IS ACCEPTABLE SUCH ARGUMENTS ARE UNNECESSARY, WHILE IF THE VERIFIABILITY PRINCIPLE IS UNACCEPTABLE SUCH ARGUMENTS ARE DOOMED.

KEKES, JOHN. THE RATIONALITY OF METAPHYSICS. METAPHILOSOPHY 4,124-139 AP 73.

THE PAPER IS A DEFENSE OF THE RATIONALITY OF METAPHYSICS IN GENERAL; IT IS NOT CONCERNED WITH DEFENDING THE RATIONALITY OF ANY PARTICULAR METAPHYSICAL THEORY. IT BEGINS BY AN UNCONTROVERSIAL ACCOUNT OF METAPHYSICS THAT BORROWS FREELY FROM KANT AND COLLINGWOOD. THEN FIVE CRITERIA ARE OFFERED AND EXPLICATED. THE CLAIM IS THAT THE CRITERIA JOINTLY GUARANTEE THE RATIONALITY OF A METAPHYSICAL THEORY THAT MEETS THEM. THE CRITERIA ARE LOGICAL CONSISTENCY, CONCEPTUAL COHERENCE, PROBLEM SOLVING CAPACITY, EXPLANATORY POWER, AND CRITICIZABILITY. THE PAPER ENDS BY SOME CONSIDERATIONS OF RATIONALITY AND TRUTH.

KEKES, JOHN. THE SCANDAL OF PHILOSOPHY. INT PHIL QUART 12,512-525 D 72.

THE PURPOSE OF THIS ARTICLE IS TO REMOVE THE SCANDAL OF PHILOSOPHY BY PRESENTING AN IMPROVED TRANSCENDENTAL ARGUMENT TO SHOW THAT THERE ARE GOOD REASONS FOR BELIEVING THAT THE EXTERNAL WORLD EXISTS. THE ARGUMENT DEMONSTRATES THAT THE EXISTENCE OF LANGUAGE IS INCOMPATIBLE WITH THE NONEXISTENCE OF THE EXTERNAL WORLD. SO THAT THE VERY STATEMENT OF THE SCEPTICAL CHALLENGE IMPLIES THAT THE CHALLENGE IS SUCCESSFULLY MET; HENCE SCEPTICISM IS SELF-REFUTING.

KELESSIDOU-GALANOS, ANNA. A LA RECHERCHE DE LA VALEUR SUPREME: PLATON ET L'UN ABSOLU. PHILOSOPHIA (ATHENS) 152-199 1972.

L'ETUDE EST UNE ANALYSE SYSTEMATIQUE DE LA NOTION DE L'UN-BIEN CHEZ PLATON. ELLE EST DIVISEE EN QUATRE PARTIES: DANS LA PREMIERE L'AUTEUR PROCEDE A LA RECHERCHE DES PREUVES DE L'EXISTENCE DE L'UN; DANS LA SECONDE L'AUTEUR ANALYSE LA NATURE DE CET UN ABSOLU; ELLE INSISTE SUR L'IMPORTANCE DE LA NOTION D'ESPOIR-DU THEME DE LA HIERARCHIE ET SUR LES RAISONS D'UNE INTERPRETATION THEOLOGIQUE; LA TROISIEME PARTIE EST UNE EXPOSITION DE LA METHODE PLATONICIENNE CONCERNANT L'ENQUETE DE L'ABSOLU; L'AUTEUR Y ETUDIE SUCCESSIVEMENT LES STADES METHODIQUES DE L'EXPERIENCE, DU LOGOS, DU DISCOURS, DE LA MORT PHILOSOPHIQUE, DE LA DIALECTIQUE, DE L'AMOUR ET SOUTIENT QUE L'ACCES A L'UN EST LE SENTIMENT VECU DE L'EXISTENCE DE L'ABSOLU, LA RELATION INTIME DE L'AME AVEC L'UN. LA QUATRIEME PARTIE EST UNE ETUDE DE DIFFERENTES FORMES DE LA FONCTION DE CET ABSOLU. TOUTE L'ETUDE VISE A MONTRER LA PREPONDERANCE DE L'ESPRIT DE RECHERCHE CHEZ PLATON, CE QUI CONSTITUE L'ETERNELLE VALEUR DU PLATONISME.

KELL, RICHARD. THE GREAT REPRESSION. BRIT J AES 13,41-46 WINT 73.

CHALLENGING ASSUMPTIONS IMPLICIT OR EXPLICIT IN RICHARD MIDDLETON'S "CAGE AND THE META-FREUDIANS" (BRIT J AES 12, 228-243 SUM 72), THIS ARTICLE PROPOSES THAT (A) CONTROL IS OFTEN EXPRESSIVE RATHER THAN REPRESSIVE, E.G., IN SKILLS; (B) PLAY OFTEN INVOLVES A DELIGHT IN ORDER; (C) NATURE AND LIFE (VITAL PROCESS) PRESUPPOSE ORDER; (D) THE INVENTION OF NEW ORDERS, PREFERABLY 'ORGANIC', IS BETTER THAN THE REJECTION OF ALL ORDER; (E) 'ORDER' AND 'DISORDER' IN META-FREUDIAN

DISCOURSE MAY BE LIKE COLERIDGE'S 'PRECETERMINED FORM' AND 'ORGANIC FORM'.

KELLENBERGER, JAMES. THE LANGUAGE-GAME VIEW OF RELIGION AND RELIGIOUS CERTAINTY. CAN J PHIL 2,255-275 D 72.

THIS ARTICLE IS AN EXAMINATION OF THE VIEW THAT RELIGION IS A LANGUAGE-GAME OR FORM OF LIFE ENGAGED IN BY MEN. IN THE FIRST PART FIVE CONTENTIONS OF THE VIEW ARE EXAMINED. THEY ARE: 1) RELIGION IS A LANGUAGE-GAME, 2) RELIGION HAS ITS OWN LANGUAGE, 3) GOD DOES NOT EXIST, BUT IS ETERNAL, 4) ONE MUST BE INSIDE RELIGION TO UNDERSTAND WHAT IS BELIEVED AND 5) RELIGIOUS BELIEFS CAN HAVE NO EVIDENCE FOR THEM. IN THE SECOND PART WITTGENSTEIN'S 'ON CERTAINTY' AND A VARIANT OF THE LANGUAGE-GAME VIEW THAT MIGHT BE EXTRACTED FROM THAT WORK ARE EXAMINED.

KELLER, CHESTER Z. POLITICS, THE GOOD LIFE, AND THE UNIVERSITY. PROC PHIL EDUC 28,317-325 1972.

KELLEY JR, WILLIAM G. RHETORIC AS SEDUCTION. PHIL RHET 6,69-80 SPR 73.

IN HIS "SYMPOSIUM" AND "PHAEDRUS" PLATO DRAWS AN ANALOGY BETWEEN COMMUNICATION AND LOVE SHARING OR LOVE MAKING AND SEVERELY INDICTS THE SOPHISTS FOR THEIR DISREGARD FOR TRUTH, LIKENING THEIR RHETORICAL DOCTRINE TO SEDUCTION. IN BOTH DIALOGUES PLATO TREATS THE FUNDAMENTAL NATURE OF COMMUNICATION, USING AS HIS METAPHORICAL TOOL THE ANCIENT PARADIGM, LOVE. IN THE END PLATO BLAMES RHETORIC BECAUSE IT IS RANDOM; IT WOULD AS SOON TELL THE TRUTH AS NOT. THERE IS NO ABIDING AFFECTION FOR TRUTH IN SOPHISTRY. THE RATIO DEVELOPING OUT OF BOTH DIALOGUES IS THIS: LOVE IS TO SEDUCTION AS TRUTH IS TO RHETORIC. RHETORIC IS THE SEMBLANCE OF WISDOM AS SEDUCTION IS THE SEMBLANCE OF LOVE.

KELLEY, DEREK A. THE EARTH AS HOME. RELIG HUM 6,178-179 AUTUMN 72.

THE WAY PEOPLE BUILD A HOME FOR THEMSELVES IN THE WORLD IS THE MOST LASTING AND IMPORTANT OF THE WAYS THEY REVEAL THEIR HUMANITY TO THEMSELVES AND TO OTHERS - AND THE MOST LASTING OF THEIR ARTIFACTS. IN THE DIFFERENCES IN THE WAYS WE ARE AT HOME OR NOT AT HOME IN THE WORLD WE MAY READ THE RECORD OF THE GREAT IDEAS THAT HAVE PRESIDED OVER EACH CULTURE. MARTIN BUBBER SUGGESTS OURS IS AN EPOCH OF HOMELESSNESS. HEIDEGGER'S SOLUTION: WE MUST REDISCOVER THE EARTH AS OUR HOME, AND THUS CHERISH AND WORK IN HARMONY WITH RATHER THAN DISFIGURE IT.

KELLNER, DOUGLAS. INTRODUCTION TO "ON THE PHILOSOPHICAL FOUNDATION OF THE CONCEPT OF LABOR . TELOS 2-8 SUM 73.

THE ESSAY FOCUSES ON HERBERT MARCUSE'S ATTEMPT IN AN ARTICLE IN 1933 TO DEVELOP A CONCEPT OF LABOR THAT WOULD ELUCIDATE THE CENTRALITY OF LABOR IN THE CONSTITUTION OF THE HUMAN SELF AND THE SOCIAL WORLD. MARCUSE'S CRITICISM OF A MODEL OF LABOR AS THE SATISFACTION OF NEEDS (THAT TAKES SUPERVISED 'WAGE-LABOR' AS ITS PARADIGM) IS DISCUSSED, AND THEN MARCUSE'S OWN CONCEPT OF LABOR IS CRITICIZED FOR FAILING TO TAKE ACCOUNT OF MARX'S DISTINCTION BETWEEN OBJECTIFICATION AND ALIENATION IN THE LABOR PROCESS AND FOR A TENDENCY TO OVEREMPHASIZE THE SUBJECTIVE MOMENT OF LABOR (THE DEVELOPMENT OF THE HUMAN SELF), THUS DE-EMPHASIZING THE EQUALLY IMPORTANT OBJECTIVE MOMENT OF LABOR (IN THE CREATION OF A SOCIAL-HISTORICAL WORLD). THE ESSAY ALSO ATTEMPTS TO SHOW HOW THEORETICAL DEFICIENCIES IN THE CONCEPT OF LABOR PROVIDES OBSTACLES TO FORMULATING AN EFFECTIVE SOCIAL PRAXIS THAT WOULD CONTRIBUTE TO THE LIBERATION OF LABOR.

KELLY, DEREK A. CONDITIONS FOR LEGAL OBLIGATION. SW J PHIL 4,43-55 SUM 73.

AN ATTEMPT TO DEVELOP A THEORY OF LEGAL OBLIGATION WHICH ACCOMMODATES THE RIGHT TO JUSTIFIED CIVIL DISOBEDIENCE. ONLY IN SO FAR AS LEGAL RULES EMBODY UNIVERSAL VALUES ARE THEY OBLIGATORY. SO LONG AS HUMAN BEINGS ARE NOT FREE (I.E., SO LONG AS THERE IS NO SUCH UNIVERSALITY). SO LONG WILL CIVIL DISOBEDIENCE BE BOTH NECESSARY AND DESIRABLE.

KELLY, GEORGE A. HEGEL'S AMERICA. PHIL PUB AFFAIRS 2,3-36 FALL 72.

KELLY, JACK. REASON AND EMOTION. S J PHIL 10,379-382 FALL 72.

KELLY, JACK. VIRTUE AND PLEASURE. MIND 82,401-408 JL 73.

KEMBER, OWEN. ANAXAGORAS' THEORY OF SET DIFFERENTIATION AND HEREDITY. PHRONESIS 18,1-14 1973.

KEMENY, JIM. "ECONOMIC INTERESTS" VERSUS "ECONOMIC PRESSURES": TWO CASE STUDIES OF SOCIAL CHANGE. SOCIAL THEOR PRACT 2,217-226 FALL 72.

EXPLANATIONS WHICH EMPHASISE ABSTRACT MARKET FORCES AS THE PRINCIPAL CAUSE OF SOCIAL CHANGE ARE INADEQUATE SINCE THEY FAIL TO TAKE INTO ACCOUNT THE ACTIONS OF THE MEMBERS OF THE VARIOUS SOCIAL GROUPS INVOLVED WHO ATTEMPT TO DIVERT CHANGE IN DIRECTIONS FAVORABLE TO THEMSELVES, IF NECESSARY AT THE EXPENSE OF THOSE LESS ABLE TO GET THEIR WAY. TWO CASE STUDIES AS ILLUSTRATION ARE DISCUSSED: THE SCOTTISH HIGHLAND CLEARANCES, AND THE ATTEMPTED GERMANISATION OF PRUSSIAN POLAND.

KENNEDY, H C. WHAT RUSSELL LEARNED FROM PEANO. NOTRE DAME J FORM LOG 14,367-371 JL 73.

A LIST OF SOME THINGS RUSSELL LEARNED FROM PEANO IS ACCOMPANIED BY BRIEF REMARKS ON THE HISTORY OF THEIR INTRODUCTION BY PEANO INTO THE LITERATURE OF SYMBOLIC LOGIC. RUSSELL'S DEFINITION OF NUMBER AS A CLASS OF EQUINUMEROUS CLASSES IS USED TO ILLUSTRATE DIFFERENCES IN THEIR VIEWS. IT IS SHOWN THAT PEANO NEVER ACCEPTED THIS AS DEFINING THE NUMBERS OF ARITHMETIC. FREGE IS MENTIONED IN PASSING.

KENNINGTON, RICHARD AND CATON, HIRAM. DESCARTES' EVIL GENIUS. J HIST IDEAS 34,639-644 O-D 73.

KENT, C F. THE RELATION OF A TO PROV 'A' IN THE LINDENBAUM SENTENCE ALGEBRA. J SYM LOG 38,295-298 JE 73.

KERSTEN, FREDERICK. THE LIFE-WORLD REVISITED. RES PHENOMENOL 1,33-62 1971.

FROM THE TIME OF HIS EARLIEST WRITINGS, HUSSERL DEVELOPED THE NOTION OF WHAT HE LATER CAME TO CALL THE 'LIFEWORLD' BY DISTINGUISHING BETWEEN SCIENTIFIC AND NONSCIENTIFIC THINKING AND EXPERIENCING. IN THE "CRISIS OF EUROPEAN SCIENCES" THIS LEADS TO THE VIEW THAT A SCIENCE OF THE LIFEWORLD IS A SCIENCES OF SCIENCES IN THEIR NAIVE POSITIVITY. IT IS SHOWN THAT FOR THIS TO BE THE CASE, AMONG OTHER THINGS, THE DISTINCTION BETWEEN SCIENTIFIC AND NONSCIENTIFIC THINKING AND EXPERIENCING MUST BE A MATTER OF DEGREE RATHER THAN OF KIND, SO THAT NONSCIENTIFIC IDEALIZATION (E.G. 'EMPIRICAL' MENSURATION) IS 'IPSO FACTO' GEOMETRIZATION OF NATURE WHICH, IN TURN, IS 'IPSO FACTO' MATHEMATIZATION OF NATURE. KEY PHENOMENOLOGICAL ANALYSES SHOW BOTH THE VIEW AND ITS CONSEQUENCES TO BE ABSURD. THE SAME ANALYSES SUGGEST AN ALTERNATIVE ACCOUNT OF THE LIFEWORLD UNDER THE RUBRIC OF THE PHENOMENOLOGY OF REASON RECAST IN TERMS OF THE TRANSCENDENTAL 'AESTHETICS' AND 'ANALYTICS' SKETCHED BY HUSSERL AT THE END OF "FORMAL AND TRANSCENDENTAL LOGIC".

KESSEM, HAMMOND. THE IDEA OF JUSTICE IN ISLAMIC PHILOSOPHY. DIOGENES 81-108 FALL 72.

THEOLOGIENS, PHILOSOPHES, ET MYSTIQUES MUSULMANS TRAITENT LA NOTION DE JUSTICE EN RAPPORT AVEC LES NOTIONS: BEAU ET LAID BIEN ET MAL, LIBERTE ET RESPONSABILITE, ET VOLONTE DIVINE. LES MU'TAZITILEO, ET MATURIDITES ONT UNE CONCEPTION MODERNE. LES ASH'ARITES SONT CONSERVATEURS. AVERROES FAIT UNE SYNTHESE ORIGINALE. IBN ARABI ET LEIBNIZ TRAITENT LE PROBLEME A UN NIVEAU TRES ELEVE. ICI, IL Y A UNE RENCONTRE DIGNE D'EXPLICATION. VOIR NOTRE OUVRAGE "IBN ARABI ET LEIBNIZ. LE CAIRE 1972 EN ARABE.

KETONEN, J. STRONG COMPACTNESS AND OTHER CARDINAL SINS. ANNALS MATH LOG 5,47-53 D 72.

KEUTH, HERBERT. COMMENTS ON DE VETTER'S PAPER 'DEONTIC LOGIC WITHOUT DEONTIC OPERATOR'. THEOR DECIS 3,298-310 MR 73.

VETTER TRIES TO SUBSTITUTE DEONTIC LOGIC WITH DEONTIC OPERATORS BY PREDICATE CALCULUS WITH A DEONTIC PREDICATE AND HOPES THAT ITS RULES WILL 'SETTLE EVERYTHING'. HIS ATTEMPT IS INSUFFICIENT. IT DOES NOT EVEN ADMIT AN INFERENCE CORRESPONDING TO THE 'SYLLOGISM OF THE APPLICATION OF LAW'. ON THE ADMISSION OF A STATEMENT THAT SOME NORM IS NOT COMPLIED WITH IT BECOMES INCONSISTENT. THE PARADOXES HE WANTS TO AVOID CANNOT BE FORMULATED OR RESULT FROM WRONG TRANSLATIONS.

KEUTH, HERBERT. DIALECTICS VERSUS CRITICAL RATIONALISM. RATIO 15,28-43 JE 73.

DIALECTICIANS AND CRITICAL RATIONALISTS FAVOR DIFFERENT PROCEDURES FOR EVALUATING NORMS AND ACTIONS. PAUL LORENZEN, KNOWN AS AN INTUITIONIST MATHEMATICIAN, PROPOSES TO JUSTIFY NORMS AND ACTIONS BY MEANS OF A 'DIALECTICAL SPIRAL' IN WHICH 'DIALECTICAL TRIADS' FOLLOW EACH OTHER. HIS PROGRAM IS SUMMARIZED (1) AND CRITICIZED (2). HIS PRESENTATION OF THE POSITION WHICH 'SCIENTISM' TAKES TOWARDS ETHICS IS ANALYZED AND CRITICIZED (3). LORENZEN DENOUNCES ALL DECISIONS ON ETHICAL PROBLEMS AS 'MERELY SUBJECTIVE'. THEREFORE IT IS EXAMINED WHETHER ANY SCIENCE CAN PROVIDE KNOWLEDGE WHICH IS COMPLETELY FREE FROM DECISIONS (4). IN (5) A BLUEPRINT OF A PROGRAM OF A RATIONAL CRITICISM OF DECISIONS IN GENERAL AND ESPECIALLY DECISIONS ON HYPOTHETICALLY INTRODUCED NORMS IS GIVEN. IT CANNOT BE CRITICIZED FOR THE SAME REASONS AS LORENZEN'S PROGRAM AND IT DOES NOT PRESUPPOSE MEANS OF ACQUIRING KNOWLEDGE OR INSIGHT THAT, AT LEAST AT PRESENT, ARE NOT AVAILABLE.

KEYES, C D. AN EVALUATION OF LEVINAS' CRITIQUE OF HEIDEGGER. RES PHENOMENOL 2,121-142 1972.

KEYES, CHARLES D. ART AND TEMPORALITY. RES PHENOMENOL 1,63-73 1971.

THIS SPECULATIVE STUDY OF THE RELATION BETWEEN TIME AND ART IS BASED UPON PHENOMENOLOGICAL PRINCIPLES: RE-PRESENTATIONAL ART (THAT WHICH HAS A RELATION TO THE ACTUAL WORLD, BUT NOT AS A COPY) REQUIRES A MEMORY MODIFICATION, AND THEREBY INVOLVES THE PAST. NON-RE-PRESENTATIONAL ART (E.G., MUSIC AND CERTAIN TYPES OF SURREALISM) DISCLOSES A FUTURE ORIENTATION, I.E., A PURELY POTENTIAL RELATION, TO THE WORLD OF ACTUALITY. THE PRESENT OF AESTHETIC TIME IS NEGATION (MARCUSE) OF THE NATURAL WORLD, SINCE NEGATION IS HELD TO BE COMMON TO THE RE-PRESENTATIONAL, AS WELL AS TO THE NON-RE-PRESENTATIONAL, TYPE.

KEYT, DAVID. THE PHILOSOPHY OF C I LEWIS. PHIL REV 82,491-516 O-D 73.

THIS ARTICLE IS AN EXPOSITION AND CRITICAL EXAMINATION OF THE MAIN THESES OF C I LEWIS' ONTOLOGY, THEORY OF MEANING, EPISTEMOLOGY, VALUE THEORY, AND ETHICS OCCASIONED BY AND BASED UPON THE LEWIS VOLUME IN THE LIBRARY OF LIVING PHILOSOPHERS.

KHALIQ, ABDUL. SAYYID AHMAD KHAN ON PROPHETIC REVELATION. PAKISTAN PHIL J 11,61-71 JL-D 72.

KHATCHADOURIAN, HAIG. DO ORDINARY SPATIAL AND TEMPORAL EXPRESSIONS DESIGNATE RELATIONS? PHIL PHENOMENOL RES 34,82-94 S 73.

PHILOSOPHERS HAVE TRADITIONALLY REGARDED SPATIAL AND TEMPORAL EXPRESSIONS AS NAMES OF CERTAIN RELATIONS. THE ARTICLE'S MAIN AIM IS TO HOW, BY ANALYSING THE ORDINARY USES OF THESE EXPRESSIONS, THAT THIS SUPPOSITION IS FALSE. SINCE THEY ARE NOT NAMES OF CHARACTERISTICS EITHER, IT FOLLOWS THAT THE TRADITIONAL ONTOLOGICAL CLASSIFICATION OF THINGS INTO OBJECTS OR 'CONTINUANTS', CHARACTERISTICS OF THINGS AND RELATIONS BETWEEN THINGS IS NONEXHAUSTIVE OR INCOMPLETE. THE REST OF THE PAPER ARGUES THAT THE PHILOSOPHER'S MISCONCEPTION OF WHAT SPATIAL AND TEMPORAL EXPRESSIONS DESIGNATE, OR HIS MODIFICATION OF THE ORDINARY USES OF 'RELATION', IS THE SOURCE OF VARIOUS PHILOSOPHICAL DIFFICULTIES OR CONFUSIONS. A CASE IN POINT IS ONE OF MCTAGGART'S ARGUMENTS FOR THE UNREALITY OF TIME, WHICH IS BRIEFLY DISCUSSED.

KHOSLA, SAEHA. METAPHYSICAL BASIS OF INDIAN ETHICS. INDIAN PHIL CULT 17,14-20 MR 72.

KHUTORETSKII, A B. ON THE CARDINALITY OF THE UPPER SEMILATTICE OF COMPUTABLE ENUMERATIONS. ALG LOG 10,348-352 S-O 71.

KIELKOPF, CHARLES F. KRIPKE'S AXIOMATIZATION OF S2. NOTRE DAME J FORM LOG 13,379-380 JL 72.

AN INACCURACY IN KRIPKE'S AXIOMATIZATION OF S2 IS POINTED OUT. KRIPKE USES A RULE FOR GENERATING AXIOMS FROM OTHER AXIOMS. THE RULE IS: IF B IS AN AXIOM AND A IS ANY FORMULA 'CLAIB' IS AN AXIOM. IT IS SHOWN THAT UNLESS THIS RULE IS RESTRICTED SO THAT IT DOES NOT APPLY TO AXIOMS OF THE FORM 'LCAA', ONE CAN PROVE 'L...LCAA', WHERE L (NECESSITY) APPEARS ANY NUMBER OF TIMES. THE AXIOMATIZATION DISCUSSED IS IN: 'SEMANTICAL ANALYSIS OF MODAL LOGIC II, NON-NORMAL MODAL PROPOSITIONAL CALCULI' WHICH IS ON PP. 206-220 OF "THE THEORY OF MODELS", ED. BY J W ADDISON, L HENKIN, AND A TARSKI, NORTH HOLLAND 1965. (EDITED).

KIELKOPF, CHARLES F. RECENT TRENDS IN LOGIC. NEW SCHOLAS 47,381-405 SUM 73.

THIS IS A SURVEY OF WAYS OF PRESENTING MODEL THEORY SEMANTICS FOR 1ST ORDER FORMULAE IN SOME RECENT TEXTS. THE MAIN BOOKS CONSIDERED ARE: "DEDUCTIVE LOGIC", H LEBLANC/W A WISDOM, ALLYN BACON 1972, "DERIVATION AND COUNTEREXAMPLE", DICKENSON 1972, "UNDERSTANDING SYMBOLIC LOGIC", G MASSEY, NEW YORK 1970, "SYMBOLIC LOGIC" R THOMASON, MACMILLAN, 1970, AND "PHILOSOPHY OF LOGIC", W V O QUINE, PRENTICE-HALL, 1970. FREE LOGIC IS COMPARED AND CONTRASTED WITH STANDARD LOGIC. THE SUBSTITUTION INTERPRETATION OF QUANTIFIERS IS COMPARED AND CONTRASTED WITH THE REFERENTIAL INTERPRETATION. IT IS ARGUED THAT FREE LOGIC SHOULD BE THE LOGIC PRESENTED IN TEXT BOOKS. BUT IT IS ARGUED THAT WE SHOULD NOT MOVE TO USING THE SUBSTITUTION INTERPRETATION OF QUANTIFERS.

KIJOWSKI, RYSZARD. TEORIA I METODOLOGIA FILOZOFII PRZYRODY W UJECIU NICOLAI HARTMANNA. STUD PHIL CHRIST 7,69-95 1971.

N HARTMANN UEBERHOLTE IN SEINER "PHILOSOPHIE DER NATUR" DIE BISHERIGE AUFFASSUNG, WELCHE DIE NATURPHILOSOPHIE ZU EINER WISSENSCHAFTSKRITIK DER NATURWISSENSCHAFTEN EINENGTE. SEINE NATURPHILOSOPHIE BEZEICHNETE ER SELBST ALS SPEZIELLE KATEGORIENLEHRE, DIE SICH MIT DEN KATEGORIEN DER ERSTEN ZWEI SEINSSCHICHTN, DER ANORGANISCHEN UND DER ORGANISCHEN BEFASST. (EDITED).

KILGORE, WILLIAM J. IS METAPHYSICS OUTMODED? SW J PHIL 3,109-116 FALL 72.

SOME SYNTHETIC 'A PRIORI' STATEMENTS ARE MEANINGFUL IN METAPHYSICAL DISCOURSE. THEY CAN SERVE AS RECOMMENDATIONS OR HYPOTHESIS AS A BASIS FOR ORGANIZING KNOWLEDGE CLAIMS AND BELIEFS, FOR GUIDING EXPERIENCE AND FOR PROVIDING A CONTEXT FOR MAKING DECISIONS AND VALUE JUDGMENTS. THEY CAN BE APPRAISED OR JUSTIFIED BY STANDARDS RELEVANT TO EVALUATING RECOMMENDATIONS OR HYPOTHESIS. A PLURALITY OF RELATIVELY ACCEPTABLE METAPHYSICAL PERSPECTIVES CAN BE DEVELOPED BY USE OF SUCH STATEMENTS.

KILIAN, C J G. FUNDAMENTALPAEDAGOGIK. MAN WORLD 5,169-178 MY 72.

DER AUFSATZ GIBT AUSKUNFT UEBER FUNDAMENTALPAEDAGOGIK ALS TEILDISZIPLIN DER ALLGEMEINEN PAEDAGOGIK. DIESE DISZIPLIN FUNDIERT ERZIEHUNGSWIRKLICHKEIT IN UNIVERSALER LEBENSWIRKLICHKEIT MITTELS PAEDAGOGISCHER KATEGORIEN UND KRITERIEN, D.H. SIE VERSUCHT DIE OFFENBARUNG ONTISCHPAEDAGOGISCHER STRUKTUREN ALS BEDINGUNGEN DER MOEGLICHKEIT FUER DAS UNVERSTELLTE IN-ERSCHEINUNG-TRETEN DES PAEDAGOGISCHEN. PHAENOMENOLOGISCH-PAEDAGOGISCHES DENKEN ALS ONTOLOGISCH-ANTHROPOLOGISCH-PAEDAGOGISCHES DENKEN ERMOEGLICHT DEM FUNDAMENTALPAEDAGOGIKER DIESE AUFGABE.

KIM, HA TAI. TRANSCENDENCE WITHOUT AND WITHIN: THE CONCEPT OF T'IEN IN CONFUCIANISM. INT J PHIL RELIG 3,146-160 FALL 72.

KIM, JAEGWON. CAUSATION, NOMIC SUBSUMPTION, AND THE CONCEPT OF EVENT. J PHIL 70,217-236 26 AP 73.

KIM, JAEGWON. CAUSES AND COUNTERFACTUALS. J PHIL 70,570-572 11 O 73.

KIM, YONG CHOON. THE CH'ONDOGYO CONCEPT OF THE NATURE OF MAN. INT PHIL QUART 13,209-228 JE 73.

AN IMPORTANT ASPECT OF KOREAN THOUGHT IS DISCUSSED IN THE ARTICLE. CH'ONDOGYO DEFINES THE NATURE OF MAN AS DIVINE (IN NAE CH'ON) ON THE BASIS THAT MAN IS INDIVIDUATION FROM GOD, THE TOTALITY. CH'ONDOGYO AFFIRMS UNITY OF SOUL AND BODY. IT AFFIRMS THE ORIGINAL NATURE OF MAN AS GOOD AND RELATIVIZES THE CHARACTER OF EVIL. ON THE WHOLE CH'ONDOGYO TAKES MONISTIC APPROACH REGARDING DIVINE-HUMAN RELATIONSHIP.

KIMBALL, JOHN. SEVEN PRINCIPLES OF SURFACE STRUCTURE PARSING IN NATURAL LANGUAGE. COGNITION 2,15-46 1973.

IN GENERATIVE GRAMMAR THERE IS A TRADITIONAL DISTINCTION BETWEEN SENTENCE ACCEPTABILITY, HAVING TO DO WITH PERFORMANCE, AND SENTENCE GRAMMATICALITY, HAVING TO DO WITH COMPETENCE. THE ATTEMPT OF THIS PAPER IS TO PROVIDE A CHARACTERIZATION OF THE NOTION 'ACCEPTABLE SENTENCE' IN ENGLISH, WITH SOME SUGGESTIONS AS TO HOW THIS CHARACTERIZATION MIGHT BE MADE UNIVERSAL. THE PROCEDURE IS TO OUTLINE A SET OF PROCEDURES WHICH ARE CONJECTURED TO BE OPERATIVE IN THE ASSIGNMENT OF A SURFACE STRUCTURE TREE TO AN INPUT SENTENCE. TO SOME EXTENT, THESE PRINCIPLES OF PARSING ARE MODELED ON CERTAIN

PARSING TECHNIQUES FORMULATED BY COMPUTER SCIENTISTS FOR COMPUTER LANGUAGES. THESE PRINCIPLES ACCOUNT FOR THE HIGH ACCEPTABILITY OF RIGHT BRANCHING STRUCTURES, OUTLINE THE ROLE OF GRAMMATICAL FUNCTION WORDS IN SENTENCE PERCEPTION, DESCRIBE WHAT SEEMS TO BE A FIXED LIMIT ON SHORTTERM MEMORY IN LINGUISTIC PROCESSING, AND HYPOTHESIZE THE STRUCTURE OF THE INTERNAL SYNTACTIC PROCESSING DEVICES. THE OPERATION OF VARIOUS CLASSES OF TRANSFORMATIONS WITH REGARD TO PREPARING DEEP STRUCTURES FOR INPUT TO PARSING PROCEDURES SUCH AS THOSE OUTLINED IN THE PAPER IS DISCUSSED.

KING-FARLOW, JOHN AND BUCKLIN, J M. LANGUAGE, TRUTH AND UNOBLIGING LOGIC. MAN WORLD 5,111-123 F 72.

HEMPEL AND URMSON, IN THEIR VALUABLE ACCOUNT OF LOGICAL POSITIVISM'S DIFFICULT STAGES, FAIL TO DO JUSTICE TO THE POSITIVISTIC PROBLEMATICS OF 'VERIFYING' PROPOSITIONS WHICH INVOLVE "MIXED QUANTIFICATION". CONSIDERING SOME CASES THAT SEEM LESS WORRYING AND OTHERS THAT SEEM MORE INTRACTABLE THAN HEMPEL'S AND URMSON'S ACCOUNTS ALLOW, WE MENTION MATTERS OF QUANTIFIER INTERCHANGE, CLOSED CLASSES (?), INTELLIGIBLE (?) EXPRESSIONS OF POSSIBLE (?) EXPERIENCES, ETC. THE PAPER IS PRINCIPALLY HISTORICAL BUT REVEALS BAD MARITAL PROSPECTS FOR P.M. SYNTAX, PROTOCOL SEMANTICS AND SCIENCE.

KING-FARLOW, JOHN. MONISM, NATURALISM AND NOMINALISM: CAN AN ATHEIST'S WORLD VIEW BE LOGICALLY EXPRESSED? LAVAL THEOL PHIL 29,123-142 JE 73.

MERELY NEGATIVE ATHEISM IS PHILOSOPHICALLY DREARY. TO ESCAPE FROM BOMBASTIC BOREDOM ATHEISTS SHOULD ADVANCE A SYSTEMATIC WORLD-VIEW WHICH MAKES NECESSITY INTERESTING ENOUGH TO EXCLUDE DIVINE TRANSCENDENCE RATHER OUTRAGEOUSLY. A COMBINATION OF NATURALISM AND NOMINALISM WITH MONISM, ALLOWING ONLY THE PHYSICAL UNIVERSE ITSELF AS A CONCEIVABLE SUBJECT OF MEANINGFUL PREDICATIONS, OFFERS OUR WRETCHED ATHEIST A NEW AND GODLESS JERUSALEM. EN ROUTE TO MONOCELLULAR SALVATION HE LEARNS TO STATE FACTS AS PLATO, RUSSELL, STRAWSON, QUINE, DAVIDSON, AND OTHERS DEFY ANYONE TO STATE FACTS--AND YET HE COVERS SO MANY OF THE FACTS. HE CRIES 'AMEN' IN A FRESH ONTOLOGICAL TONE OF VOICE, QUITE UNSTALED BY JOHN DEWEY: "REQUIESCAT IN PACE SPINOZISTICA.".

KING-FARLOW, JOHN. PRONOUNS, PRIMACY AND FALSIFICATION IN LINGUISTICS. PHIL SOC SCI 3,41-61 MR 73.

SEARCHES FOR HIGHLY ABSTRACT AND 'DEEP' STRUCTURES IN LINGUISTICS CAN BLIND US SYSTEMATICALLY TO IMPORTANT AND SOCIOLOGICALLY FACINATING LINGUISTIC PHENOMENA. RONALD LANGACKER AND JAMES ROBERT ROSS HAVE OFFERED ANGLOPHONE RULES CONCERNING BACKWARDS PRONOMINALISATION WHICH ARE (A) LESS PREVALENT THAN THEY THINK, (B) FREQUENTLY NEUTRALISED BY 'INSTITUTIONAL' USES OF NOUN PHRASES. ATTEMPTS TO SAVE THEIR RULES BY REFERENCE TO ANAPHORA COMMITS THE LINGUIST TO A TIRESOME PSEUDO-KANTIAN CONCEPT OF THE "STRING-IN-ITSELF". GRAMMATICAL RULES INVOLVE GENERALISATIONS: THUS MY ARTICLE'S METHOD INVOLVES COUNTER-EXAMPLES, SHOWING HOW SOCIAL ATTITUDES AFFECT INTUITIONS ABOUT GRAMMATICALITY.

KING, JAMES T. KIERKEGAARD'S CRITIQUE OF ETHICS. PROC CATH PHIL ASS 46,189-197 1972.

KIERKEGAARD HELD THAT, THOUGH ETHICS PRETENDS TO PRESCRIBE HUMAN ACTIONS, IT NONETHELESS DOES NOT PROVIDE A SATISFACTORY LIFE-PROJECT FOR THE INDIVIDUAL. S K'S CONTENTIONS THAT ETHICS IS EXISTENTIALLY BANKRUPT ARE FOUND TO BE COGENT AGAINST THE KANTIAN MORAL SYSTEM, BUT NOT AGAINST AN ETHICS FOUNDED ON A HYPOTHETICAL IMPERATIVE OR AN ETHICS CONCERNED MERELY WITH THE BASIC CONDITIONS OF SOCIAL COEXISTENCE.

KING, JAMES. FURTHER REMARKS ON KIERKEGAARD AND POSSIBILITY. NEW SCHOLAS 47,375-380 SUM 73.

KING, M D. REASON, TRADITION, AND THE PROGRESSIVENESS OF SCIENCE. HIST THEOR 10,3-32 1971.

MOST SOCIOLOGISTS OF SCIENCE HAVE ACCEPTED R K MERTON'S VIEW THAT THERE IS NO INTRINSIC CONNECTION BETWEEN THE IDEAS SCIENTISTS HOLD AND THE WAY THEY BEHAVE. MERTON BASED HIS APPROACH ON AN EXTENDED ANALOGY BETWEEN SCIENCE AND ECONOMICS. HE ASSUMED A DIVISION BETWEEN THE SCIENTIFIC 'PRODUCT' GOVERNED BY AN INFLEXIBLE A-SOCIAL LOGIC AND THE PROCESSES OF SCIENTIFIC 'PRODUCTION' PROPELLED BY 'NON-LOGICAL' SOCIAL BEHAVIOR. KUHN REJECTS THIS 'DIVORCE OF CONVENIENCE' AND ARGUES THAT 'LOCAL' TRADITIONS WHICH RESIST RATIONALIZATION CHARACTERIZE BOTH THE THEORY AND PRACTICE OF SCIENCE. POLITICS, LAW, AND RELIGION PROVIDE MORE APT ANALOGIES FOR SCIENTIFIC ACTIVITY THAN ECONOMICS. HOWEVER, KUHN'S ATTEMPT TO REPLACE EPISTEMOLOGY WITH SOCIOLOGY IN ORDER TO RETAIN THE NOTION OF PROGRESSIVENESS IN SCIENCE BLUNTS HIS CONTRIBUTION. HIS SOCIOLOGICAL APPROACH WOULD BE MOST FRUITFUL IF HE ADOPTED 'EPISTEMOLOGICAL AGNOSTICISM.'

KING, MAGDA. TRUTH AND TECHNOLOGY. HUMAN CONTEXT 5,1-34 SPR 73.

KING, ROBERT H. THE CONCEIVABILITY OF GOD. RELIG STUD 9,11-22 MR 73.

AN ANALYSIS OF THE CONCEPT OF GOD AS AGENT, WITH SPECIAL ATTENTION TO PROBLEMS OF BODILY IDENTITY, IDENTIFIABILITY, AND ULTIMACY. AN ATTEMPT TO SHOW THAT THE TRADITIONAL BIBLICAL CONCEPT OF GOD IS INTELLIGIBLE.

KING, THOMAS W. IS "GOOD" INDEFINABLE FOR THE SAME REASON THAT TERMS LIKE "YELLOW" OR "BITTER" OR "PLEASURE" ARE INDEFINABLE? PROC N MEX W TEX PHIL SOC 26-31 AP 72.

KINTGEN, EUGENE R. NONRECOVERABLE DELETION AND COMPRESSION IN POETRY. FOUND LANG 9,98-104 S 72.

IN "THE ANALYSIS OF COMPRESSION IN POETRY", ('FL', 1971), S. R. LEVIN ARGUED THAT THE EFFECT OF COMPRESSION IN POETRY COULD BE ACCOUNTED FOR BY POSTULATING UNDERLYING STRUCTURES - ROUGHLY, PARAPHRASES - WHICH ARE RELATED TO THE POEM ITSELF BY MEANS OF NONRECOVERABLE DELETION TRANSFORMATIONS. THIS PROPOSAL IS OBJECTED TO ON TWO GROUNDS: FIRST, THAT THE LINGUISTIC DATA USED TO PREDICT THE UNDERLYING FORMS IN THE DICKINSON POEMS USED AS EXAMPLES DO NOT COMPEL THE PARTICULAR CONCLUSIONS REACHED; AND SECOND, THAT THE MECHANISM OF NONRECOVERABLE DELETION IS UNWORKABLE. IF ONE ATTEMPTS TO ADD LEXICAL ITEMS TO THE UNDERLYING STRUCTURE, A POEM WILL PRESUMABLY HAVE MANY DIFFERENT POSSIBLE UNDERLYING STRUCTURES AND THUS BE MULTIPLY AMBIGUOUS. IF ONE INSTEAD RECONSTRUCTS PRE-LEXICAL FEATURE COMPLEXES, THEN TRANSFORMATIONS WILL HAVE TO APPLY TO THESE COMPLEXES, AN IMPOSSIBILITY IN STANDARD THEORY. THE PROBLEM LIES WITH THE PROPOSED NONRECOVERABLE DELETION, FOR WITH SUCH AN OPERATION ANY GIVEN SENTENCE COULD BE RELATED TO INFINITELY MANY OTHER SENTENCES, THUS DESTROYING THE CONCEPT OF PARAPHRASE IN ANY MEANINGFUL SENSE, AND MAKING IT IMPOSSIBLE TO FORMALLY RELATE A POEM TO A PARAPHRASE OF IT.

KIPP, DAVID. METAPHOR, TRUTH AND MEW ON ELLIOTT. BRIT J AES 13,30-40 WINT 73.

KIRK, R. UNDERDETERMINATION OF THEORY AND INDETERMINACY OF TRANSLATION. ANALYSIS 33,195-201 JE 73.

QUINE HAS ATTEMPTED TO SUPPORT HIS INDETERMINACY THESIS BY INVOKING THE ASSUMPTION THAT TWO DIFFERENT PHYSICAL THEORIES COULD BOTH BE COMPATIBLE WITH ALL POSSIBLE DATA. HIS ARGUMENT OUGHT TO WORK EVEN IF THE TRANSLATION OF NON-THEORETICAL SENTENCES IS DETERMINATE. BUT THIS ENABLES US TO SEE THAT THE UNDERDETERMINATION OF THEORY NEED NOT PRODUCE ANY INDETERMINACY IN THE TRANSLATION OF THEORY.

KIRKENDALL, LESTER A. REFLECTIONS ON SEXUAL MORALITY. HUMANIST 32,11-13 N-D 72.

BASIC PRINCIPLES ENUNCIATED: 1. MORALITY MUST BE BASED ON PROCESSES WHICH PEOPLE USE AS THEY RELATE; FOCUSING ON ACTS IS MERELY A BEHAVIORAL CODE. 2. MORALITY IS TAUGHT THROUGH EXAMPLE; THE PERSON WHO FEELS LOVED CAN DIRECT HIS IMPULSES SATISFACTORILY. 3. MORALITY, AT ITS ULTIMATE IS INTERNALIZED. 4. SUCCESSION INCULCATING MORALITY COMES FROM ACCEPTANCE; ONE CANNOT TEACH WHAT ONE DOES NOT ACCEPT. MORALITY CONCERNED WITH IMPROVING RELATIONSHIPS AMONG ALL PEOPLE HAS A NEEDED UNIVERSALITY IN AN EVER SHRINKING WORLD.

KIRKPATRICK, FRANK G. PROCESS OR AGENT: MODELS FOR SELF AND GOD. THOUGHT 48,33-60 SPR 73.

ASSUMING MODELS OF SELF AS BASES FOR MODELS OF GOD, I ATTEMPT TO SHOW THAT THE PROCESS MODEL DOES LESS JUSTICE TO GOD AS AN ACTING, PERSONAL OTHER THAN THE AGENT MODEL. ANALYZING WHITEHEAD, I INDICATE THE THREAT TO THE IDENTITY, UNITY, AND FREEDOM OF SELF WHEN BEING IS REPLACED BY PROCESS AS ROOT-METAPHOR. GOD IS SIMILARLY THREATENED UNLESS MADE AN EXCEPTION TO THE MODEL OF SELF. THE NOTION OF AGENT AS ROOT-METAPHOR IS THEN SHOWN TO PROVIDE THE UNITY, FREEDOM, AND ABIDINGNESS OF SELF AND GOD NECESSARY FOR ACTIVE, RELATING, PERSONAL OTHERS.

KIRKPATRICK, FRANK G. SUBJECTIVE BECOMING: AN UNWARRANTED ABSTRACTION? PROCESS STUD 3,15-25 SPR 73.

THE PROBLEM OF THE SUBJECT IN PROCESS THOUGHT CAN BE ANALYZED IN TERMS OF BEING AND BECOMING. PROCESS ASSUMES THAT TO BE A BEING IS TO BE DETERMINATE, TO HAVE CEASED BECOMING. LEWIS FORD ARGUES THAT A SUBJECT IS NOT A BEING, BUT A PROCESS OF UNIFICATION AIMING AT BECOMING A BEING. THE DIFFICULTY WITH THIS VIEW IS THAT WE ARE ASKED TO THINK OF BECOMING AS AN ABSTRACTION FROM BEING. IF IT IS MERELY AN ABSTRACTION THERE IS NO PROBLEM BUT IF WE TRY TO THINK THE ABSTRACTION AS ALSO POSSESSING SUBJECTIVE ATTRIBUTES (INTENTION, SELF-DETERMINATION, ETC) WE CANNOT DO IT. THE FUNDAMENTAL DIFFICULTY WHICH THE PROCESS MODEL FACES IS TRYING TO RETAIN LANGUAGE APPROPRIATE ONLY TO A SUBJECT FOR A PROCESS WHICH IS NOT YET A SUBJECT. SOME MINIMAL LEVEL OF DETERMINATE BEING MUST BE ATTAINED BEFORE SUBJECT LANGUAGE CAN BE LEGITIMATELY EMPLOYED AND THIS LEVEL IS DENIED BY PROCESS THOUGHT.

KIRSCHENMANN, PETER. CONCEPTS OF RANDOMNESS. J PHIL LOG 1,395-413 AG 72.

OBJECTIVE: ELUCIDATING THE NOTION OF RANDOMNESS. PUZZLES OF RANDOMNESS YIELD PRELIMINARY DISTINCTIONS. RANDOM DISTRIBUTION OF A PROPERTY IN CLASSES DEFINED IN TERMS OF REL. FREQUENCIES. SHORTCOMINGS OF THIS CONCEPT ASK FOR DIFFERENT ONE, RANDOM CONJUNCTION OF PROPERTIES (STOCH. INDEP.). COUNTERINTUITIVE FEATURES OF THE LATTER BECOME HARMLESS WHEN ANALYZED BY MEANS OF INFORMATION-THEORETIC MEASURES, WHICH PROVIDE FURTHER NOTIONS OF RANDOMNESS. SEVERAL OPEN PROBLEMS AND QUESTIONS OF APPLICATION.

KIRSCHENMANN, PETER. RECIPROCITY IN THE UNCERTAINTY RELATIONS. PHIL SCI 40,52-58 MR 73.

A PHILOSOPHICAL INTERPRETATION OF QUANTUM MECHANICS PRESUPPOSES A CLEAR UNDERSTANDING OF WHAT IS ASSERTED BY THIS THEORY. THE AIM OF THIS PAPER IS TO HELP CLARIFY ONE SPECIFIC THEOREM OF QUANTUM MECHANICS, NAMELY THE SO-CALLED UNCERTAINTY RELATIONS. THE SURPRISINGLY WIDESPREAD BELIEF THAT THESE RELATIONS GENERALLY IMPLY A RECIPROCAL OR INVERSELY PROPORTIONAL RELATIONSHIP BETWEEN THE RESPECTIVE UNCERTAINTIES IS SHOWN TO BE MISTAKEN. SEVERAL REASONS WHY THIS MISTAKEN BELIEF HAS BEEN EMBRACED ARE SUGGESTED. THE CONDITIONS UNDER WHICH ONE COULD SAY THAT THE UNCERTAINTY RELATIONS IMPLY AN INVERSELY PROPORTIONAL RELATIONSHIP BETWEEN UNCERTAINTIES ARE SPECIFIED.

KITELEY, MURRAY. SELLARS' ONTOLOGY OF CATEGORIES. NOUS 7,103-120 MY 73.

THE QUARRY OF THE PAPER'S FIRST PART IS WILFRID SELLARS' DOCTRINE OF SUCH CATEGORIES AS PROPERTY, RELATION, KIND, AND INDIVIDUAL, VIZ., HIS JOINT CONTENTION THAT QUANTIFICATION OVER VARIABLES OTHER THAN INDIVIDUAL IS NON-OBJECTUAL AND DOES NOT IMPLY EXISTENCE, AND THAT THE IMPORT OF CATEGORIAL WORDS IS LINGUISTIC. PART TWO CONCEIVES CATEGORIALS AS CLASS ABSTRACTS WITH COPULATIVE CONDITIONS ('X INSTANTIATES Y') AND COMPARES THEM SO CONCEIVED TO SELLARS' ACCOUNT IN POINT OF PLATONIC COMMITMENT AND SYNTACTIC-ROLE FORCE.

KLAPWIJK, J. OVER VERSCHUIVING VAN NORMEN EN HISTORISTISCHE FILOSOFIE. PHIL REFORM 37,26-41 1972.

THE ARTICLE "CHANGING NORMS AND HISTORICISTIC PHILOSOPHY" DRAWS ATTENTION TO THE SWEEPING CHANGES IN SOCIAL NORMS, MORAL STANDARDS AND RELIGIOUS VALUES IN MODERN TIMES. THE QUESTION IS ASKED HOW HISTORICISM - ROUGHLY TO BE DESCRIBED AS CULTURAL-HISTORICAL EVOLUTIONISM - CAN STRESS THESE CHANGES AND STILL FIND CLEAR DIRECTIVES FOR PRACTICAL LIVING. THE QUESTION IS ALSO ASKED HOW THE APPARENT INCONSTANCY OF NORMS SHOULD BE EVALUATED IN A PHILOSOPHY BASED ON CHRISTIAN PRESUPPOSITIONS. THE AUTHOR ARGUES - REFERRING TO HEGEL, COMTE, MARX ETC. - THAT HISTORICISM SEEKS A NORMATIVE ANCHORAGE IN THE INNER TENDENCIES OF WORLD-HISTORY. BUT ROOTED IN THE IDEA OF THE AUTONOMY OF REASON HISTORICISM HAS INCREASINGLY BEEN THREATENED BY RELATIVISM (TROELTSCH). THE AUTHOR PLEADS FOR THE IDEA OF A NON-AUTONOMOUS AND NON-HETERONOMOUS THEONOMY. HE CONCEDES TO HISTORICISM THAT THE NORMS IN SOCIETY ARE SUBJECT TO HISTORICAL CHANGE AND HUMAN RESPONSIBILITY. THIS IMPLIES, HOWEVER, THAT NORMATIVE TENDENCIES CAN NEVER GIVE AN ULTIMATE ANCHORAGE. THEY ARE AMBIVALENT SINCE THEY ARE HUMAN WAYS OF DEVELOPING AND POSITIVIZING SOME BASIC PRINCIPLES TO WHICH CREATION IS SUBJECTED. ONLY THOSE PRINCIPLES HAVE A CERTAIN CONSTANCY. (EDITED).

KLEINBERG, E M AND SEIFERAS, J I. INFINITE EXPONENT PARTITION RELATIONS AND WELL-ORDERED CHOICE. J SYM LOG 38,299-307 JE 73.

KLEINBERG, E M. ROWBOTTOM CARDINALS AND JONSSON CARDINALS ARE ALMOST THE SAME. J SYM LOG 38,423-427 S 73.

KLEINBERG, E M. WEAK COMPACTNESS AND SQUARE BRACKET PARTITION RELATIONS. J SYM LOG 37,673-676 D 72.

KLEINMAN, ARTHUR M. MEDICINE'S SYMBOLIC REALITY: ON A CENTRAL PROBLEM IN THE PHILOSOPHY OF MEDICINE. INQUIRY 16,206-212 SUM 73.

MODERN SOCIO-CULTURAL STUDIES OF MEDICINE DEMONSTRATE THE SYMBOLIC CHARACTER OF MUCH OF MEDICAL REALITY. THIS SYMBOLIC REALITY CAN BE APPRECIATED AS MEDIATING THE TRADITIONAL DIVISION OF MEDICINE INTO BIOPHYSICAL AND HUMAN SCIENCES. COMPARATIVE STUDIES OF MEDICAL SYSTEMS OFFER A GENERAL MODEL FOR MEDICINE AS A HUMAN SCIENCE.

THESE STUDIES DOCUMENT THAT MEDICINE, FROM AN HISTORICAL AND CROSS-CULTURAL PERSPECTIVE, IS CONSTITUTED AS A CULTURAL SYSTEM IN WHICH SYMBOLIC MEANINGS TAKE AN ACTIVE PART IN DISEASE FORMATION, THE CLASSIFICATION AND COGNITIVE MANAGEMENT OF ILLNESS, AND IN THERAPY. MEDICINE'S SYMBOLIC REALITY ALSO FORMS A BRIDGE BETWEEN CULTURAL AND PSYCHOPHYSIOLOGICAL PHENOMENA; THE BASIS FOR PSYCHOSOMATIC AND SOCIOSOMATIC PATHOLOGY AND THERAPY. THIS IN TURN BECOMES A CENTRAL PROBLEM FOR MEDICAL THEORY AND FOR A PHILOSOPHICAL REINVESTIGATION OF MEDICINE.

KLEINMAN, JACKIE. CAPEK ON BLANSHARD ON KIERKEGAARD. MOD SCH 50,209-219 JA 73.

KLIBANSKY, RAYMOND. WHO IS THE CONTEMPORARY HERO? SOVIET STUD PHIL 11,315-318 SPR 73.

KLIHM, WOLFGANG. L'AVVENTURA DEL MIO INCONTRO IDEALE CON CROCE. RIV STUD CROCE 9,326-337 JL-D 72.

KLIMSKI, T. EKSPERYMENTALNE USTALENIE PRZEZYC STANOWIACYCH WOLE W BADANIACH M DYBOWSKIEGO. STUD PHIL CHRIST 8,5-34 1972.

D'APRES M DYBOWSKI, LA VOLONTE EST COMPOSEE DE BEAUCOUP D'EVENEMENTS VECUS ET ELLE PEUT ETRE ETUDIEE SEULEMENT COMME L'ENSEMBLE DE CES EVENEMENTS VECUS. LA DEFINITION DE LA VOLONTE ET DES EVENEMENTS VECUS QUI A ETE ADMISE PAR LES AUTRES PSYCHOLOGUES LUI A PERMIS DE CONSTRUIRE LES METHODES AU MOYEN DESQUELLES IL CONSTATAIT LA PRESENCE DES EVENEMENTS VECUS DE LA VOLONTE ET SA STRUCTURE DANS L'HOMME. M DYBOWSKI, EN UTILISANT LA THEORIE DE LA VOLONTE DE SAINT THOMAS A INTRODUIT BEAUCOUP DE DISTINCTIONS POSSIBLES, GRACE AUX METHODES EXPERIMENTALES ET IL A MONTRE LA CONVERGENCE DE L'IDEE DE LA REALISATION DE SAINT THOMAS AVEC L'IDEE DE L'ACTUALISATION DE MASLOW. IL A EGALEMENT DEVELOPPE L'IDEE D'ACTUALISATION AU ACTUALISATION DE SOI--MEME DANS LES AUTRES ET SUR L'AUTOACTUALISATION PENDANT QUE TOUTES LES DEUX PEUVENT ALLER DANS LA DIRECTION DE L'INTELLECT, DU SENTIMENT ET DE LA VOLONTE. (EDITED).

KLIMSKI, TADEUSZ. O BADANIACH WOLI W PRACACH M DYBOWSKIEGO. STUD PHIL CHRIST 7,97-130 1971.

L'EXAMEN DE LA VOLONTE AUQUEL S'EST VOUE M DYBOWSKI EST UNE TENTATIVE INTERESSANTE POUR L'ANTHROPOLOGIE PHILOSOPHIQUE CONTEMPORAINE, QUI EST EN TRAIN DE SE FORMER. LES OEUVRES DE M DYBOWSKI CONSISTENT EN UNE JONCTION SPECIFIQUE DES CONCEPTIONS METAPHYSIQUES ET EXPERIMENTALES. LES EXAMENS SUR LA VOLONTE REALISES PAR M DYBOWSKI ENRICHISSENT DONC LA PSYCHOLOGIE PAR LES RESULTATS THEORIQUES ET EXPERIMENTAUX ET NE SE DETACHENT PAS DE LA VISION TOTALE DE L'HOMME. ILS CONSTITUENT, GRACE A CELA, UN MATERIEL INTERESSANT POUR L'ANTHROPOLOGIE PHILOSOPHIQUE. (EDITED).

KLUGE, EIKE-HENNER. OBJECTS AS UNIVERSALS: A RE-APPRAISAL OF THE 'TRACTATUS'. DIALOGUE (CANADA) 12,64-77 MR 73.

I ARGUE THAT WITTGENSTEIN, IN HIS TRACTATUS, IS COMMITTED TO THE THESIS THAT LANGUAGE IS ONTOLOGICALLY PERSPICUOUS AND THAT HE ACCEPTED THE PRINCIPLE OF THE IDENTITY OF INDISCERNIBLES FOR OBJECTS. I ALSO ARGUE THAT FROM THIS IT FOLLOWS THAT HIS OBJECTS MUST BE CONSTRUED AS UNIVERSALS, NOT, WITH COPI, AS PARTICULARS.

KNEEBONE, G T. THE USE OF FORMAL LOGIC. ARIS SOC 45,25-38 1971.

A SURVEY IS MADE OF THE NON-FORMAL USEFULNESS AND THE PHILOSOPHICAL VALUE OF MATHEMATICAL LOGIC. IT IS CLAIMED THAT THE MOST IMPORTANT FUNCTION OF FORMAL LOGIC IS TO MAKE POSSIBLE THE FORMALIZATION OF MATHEMATICAL THEORIES, SO THAT THESE CAN BECOME OBJECTS OF

METAMATHEMATICAL STUDY.

KNIGHT, FRANK H. SOCIAL SCIENCE. ETHICS 83,1-12 O 72.

KNIGHT, JULIA F. COMPLETE TYPES AND THE NATURAL NUMBERS. J SYM LOG 38,413-415 S 73.

THE MAIN RESULT IS THAT ANY COMPLETE TYPE OMITTED IN A COUNTABLE EXPANSION M OF THE STANDARD MODEL OF ARITHMETIC IS ALSO OMITTED IN A PROPER ELEMENTARY EXTENSION OF M. THIS RESULT IS USED TO ANSWER A QUESTION OF MALITZ ON CHARACTERIZING THE MODELS OF A COMPLETE INFINITARY SENTENCE IN TERMS OF OMITTING TYPES.

KNOLL, JOACHEM. AS NOVAS UNIVERSIDADES ALEMAS E AS EXIGENCIAS DA SOCIEDADE. REV PORT FILOSOF 29,50-67 JA-MR 73.

THE ARTICLE DESCRIBES THE DEVELOPMENT OF THE REFORM-PROCESS WITHIN THE GERMAN UNIVERSITIES FROM THE BEGINNING OF THE REFORM DEBATES AT THE EARLY TWENTIES. IT DEALS ESPECIALLY WITH THE RELATION AND CONTROVERSY OF "RESEARCH" (FORSCHUNG) AND "TEACHING" (LEHRE), WHICH RUNS UNDER THE TERM "CLASSICAL GERMAN UNIVERSITY IDEA" AND WAS ADOPTED FROM THE UNIVERSITY THEORIE OF "WILHELM VON HUMBOLDT". THIS THEORY IS STILL ASSUMED TO BE USEFUL EVEN IN THE PRESENT REFORM SITUATION. AT LAST THE AUTHOR SCOPES TODAY'S PROBLEMS, SUCH AS THE RAISING NUMBER OF STUDENTS AND THE DEMANDS OF STATE, INDUSTRY AND SOCIETY FOR HIGHER QUALIFIED ACADEMIC PERSONNEL. FINALLY A DETAILED PORTRAIT OF THE NEW-FOUNDED UNIVERSITIES IN THE FEDERAL REPUBLIC IS GIVEN. THE GERMAN WRITTEN ARTICLE WAS TRANSLATED IN PORTUGAL.

KNUDSEN, ROBERT D. THE AMBIGUITY OF HUMAN AUTONOMY AND FREEDOM IN THE THOUGHT OF PAUL TILLICH: PART IV. PHIL REFORM 37,3-25 1972.

THE LAST OF FOUR ON TILLICH'S AMBIGUITY IDEA, FROM HIS SCHELLING STUDY TO HIS EMIGRATION IN 1933, THIS ARTICLE FIRST TREATS TILLICH'S RELIGIOUS SOCIALISM, IN THE CONTEXT OF HIS PHILOSOPHY OF HISTORY, ESPECIALLY HIS 'KAIROS' IDEA AS HIS SOLUTION TO THE PROBLEM OF DECISION IN HISTORY. AFTER A SUMMARY, WITH AN ANALYSIS OF THE CONCEPT 'POWER OF BEING,' A TRANSCENDENTAL CRITIQUE AS DEVELOPED BY DOOYEWEERD REVEALS THAT TILLICH TOO LACKS AN ADEQUATE CRITERION OF HISTORICAL ACTION.

KOBATA, MIZUE. DIE KUNSTGESCHICHTE ALS WIEDERKEHRENDE GESTALTUNG (IN JAPANESE). BIGAKU 23,1-11 S 72.

DIESE ABHANDLUNG ZEIGT SICH ALS DIE ANWENDUNG DER HAUPTBEGRIFFE: 'L'ENNUI' UND 'LES CAUSES PHYSIQUES' (J.-B. DUBOS) UND 'DIE VERGAENGLICHKEIT DES SCHOENEN' UND 'DIE IRONIE' (SOLCHER). DAS KUNSTSCHAFFEN WIE DAS KUNSTGENIESSEN IST DIE OFFENBARUNG DES SCHOENEN UND IN DEM GLEICHEN AUGENBLICK DIE ZURUECKFUEHRUNG DIESES LEBEN AUF DIE IDEE. DAS SCHOENE ERSCHEINT ALS ETWAS, DAS SICH ALS ERSCHEINUNG AUFLOEST, SOBALD DIE IDEE GEFUNDEN WIRD, DAHER BESITZEN WIR DAS SCHOENE NUR ALS ETWAS VERGAENGLICHES. IN DIESEM AUGENBLICK ERWARTET DAS UNENDLICHE DEN SCHOEPPERISCHEN AKT VOM MENSCHEN HER ALS EINE BEANTWORTUNG DES MENSCHEN. DAS IST DER KAIROS, WO DIE ZEIT UND DIE EWIGKEIT EINANDER BEGEGNEN. DUBOS ZEIGT VIER KUNSTGESCHICHTLICHE BLUETEZEITEN, DIE GENIE MEISTERWERKE HERVORBRINGT, VOR. JEDE BLUETEZEIT ABER DAUERT NICHT SO LANGE, DASS SIE BALD VERGEHT. ALSO KOENNTEN WIR NUN DANACH FRAGEN, OB SOLCHE VERGAENGLICHEN AUGENBLICKE IN DIE BLUETEZEIT DER KUNSTGESCHICHTE ZUSAMMENGEZOGEN WERDEN, UND DIE KUNSTGESCHICHTE AUS DIESEM KAIROS, WIE OBEN ERWAEHNT, GESTALTET WIRD.

KOCH, CHRISTIAN. CINEMA, DISCOURS, EVENEMENT. REV ESTH 26,173-181 AP-D 73.

KOCHANSKI, ZDZISLAW. CONDITIONS AND LIMITATIONS OF PREDICTION-MAKING IN BIOLOGY. PHIL SCI 40,29-51 MR 73.

SOME SCIENTISTS BELIEVE THAT ALTHOUGH EVOLUTIONARY THEORY IS EXPLANATORY, IT DOES NOT HAVE, IN CONTRAST TO THE THEORIES OF PHYSICS, ANY PREDICTIVE POWER. THIS RAISES THE QUESTION OF ITS TESTABILITY. THE ANALYSIS GIVEN SHOWS THAT THERE ARE GOOD REASONS TO CLAIM THE UNPREDICTABILITY OF EVOLUTIONARY EVENTS; NEVERTHELESS, THE EVOLUTIONARY THEORY HAS POTENTIAL PREDICTIVE POWER. IT IS ARGUED THAT THE DIFFERENCE BETWEEN BIOLOGY AND PHYSICS LIES NOT IN THE PREDICTIVE POWER OF THE THEORIES INVOLVED, BUT IN THE DIFFERENT WEIGHT WHICH IS LENT TO THE FORECASTING OF PARTICULAR EVENTS IN THESE SCIENCES. A SECOND SOURCE OF CONFUSION DERIVES FROM THE AMBIGUITY OF THE TERM 'PREDICTION.' DIFFERENT FACTORS THAT MAY CAUSE PARTICULAR DIFFICULTIES MET BY BIOLOGISTS IN FORECASTING FUTURE EVENTS ARE ANALYZED SUBSEQUENTLY IN THE SECOND PART OF THE PAPER. THE CONCLUSION IS DRAWN THAT ALTHOUGH PARTICULAR COGNITIVE SITUATIONS LIMITING THE ABILITY OF FORECASTING ARE VERY FREQUENT IN BIOLOGICAL SCIENCES, THE CLAIM ABOUT THE PECULIAR LOGICAL STATUS OF BIOLOGICAL THEORIES IS NOT THEREBY JUSTIFIED.

KOCKELMANS, JOSEPH J. ON MYTH AND ITS RELATIONSHIP TO HERMENEUTICS. CULT HERMEN 1,47-86 AP 73.

AFTER A SHORT SUMMARY OF THE MOST IMPORTANT CONTEMPORARY THEORIES OF MYTH, AN ATTEMPT IS MADE TO COME TO A MORE ENCOMPASSING CONCEPTION OF MYTH IN THE LIGHT OF WHICH THE THEORIES OF MYTH SUGGESTED BY CULTURAL ANTHROPOLOGY, SOCIOLOGY, PSYCHOLOGY, HISTORY OF RELIGION, AND THE VARIOUS LINGUISTIC SCIENCES CAN BE EXAMINED CRITICALLY. A JUSTIFICATION FOR THIS MORE ENCOMPASSING MYTH CONCEPTION IS PRESENTED, ALSO. FINALLY, THE QUESTION IS DISCUSSED IN WHAT SENSE THE PHENOMENON OF MYTH CAN OCCUPY A PRIVILEGED POSITION IN HERMENEUTIC PHENOMENOLOGY AS WELL AS IN THE HUMAN SCIENCES WHICH MAKE USE OF THE HERMENEUTIC METHOD.

KOCKELMANS, JOSEPH J. STEGMULLER ON THE RELATIONSHIP BETWEEN THEORY AND EXPERIENCE. PHIL SCI 39,397-419 S 72.

IN ADDITION TO A BRIEF SUMMARY OF STEGMUELLER'S LATEST PUBLICATION, "THEORIE UND ERFAHRUNG" (1970), A DETAILED ACCOUNT IS GIVEN OF THE AUTHOR'S CRITICAL ANALYSIS OF THE EMPIRICIST CRITERION FOR THE EMPIRICAL SIGNIFICANCE OF SCIENTIFIC STATEMENTS. IT IS SUGGESTED THAT STEGMUELLER IS CORRECT IN CLAIMING THAT CARNAP'S DISCUSSION OF THE CRITERION OF EMPIRICAL SIGNIFICANCE HAS BEEN VERY FRUITFUL IN THAT IT HAS CONTRIBUTED TO THE SOLUTION OF THE PROBLEM CONCERNING THE STRUCTURE OF SCIENTIFIC LANGUAGES, BUT THAT THE DISCUSSION HAS BEEN UNSUCCESSFUL AS FAR AS THE CRITERION ISSUE ITSELF IS CONCERNED.

KOEHLER, CONRAD J. QUINE ON THE ONTOLOGICAL CONTROVERSIES. REV INT PHIL 26,111-129 1972.

THIS STUDY IS CONCERNED WITH QUINE'S VIEW OF ONTOLOGICAL CONTROVERSIES AND HIS SUGGESTIONS AS TO HOW THEY MIGHT BE RESOLVED. IN ORDER TO GET AT HIS VIEW OF AN ONTOLOGICAL CONTROVERSY, I EXAMINE HIS VIEW OF AN ONTOLOGICAL STATEMENT--ITS MEANING AND TRUTH VALUE--AND A CONCEPTUAL SCHEME; AND THIS LEADS TO AN EXAMINATION OF QUINE'S POSITION ON THE ANALYTIC-SYNTHETIC DISTINCTION. HIS SUGGESTIONS FOR RESOLVING, OR AT LEAST AVOIDING IMPASSES IN, ONTOLOGICAL CONTROVERSIES COME DOWN TO THREE, THE LAST OF WHICH HE SEEMS TO FAVOR: (1) A SEMANTICAL APPROACH, (2) A REDUCTIONIST ONE, AND (3) A PRAGMATIC APPROACH.

KOEHLER, CONRAD J. QUINE'S CRITERIA OF ONTOLOGICAL COMMITMENT. LOG ANAL 15,593-605 S-D 72.

QUINE HAS PRESENTED 'A CRITERION OF ONTOLOGICAL COMMITMENT' AS AN ATTEMPT TO SOLVE, AT LEAST IN PART, THE PROBLEM OF CLARIFYING AND RESOLVING ONTOLOGICAL CONTROVERSIES. I PRESENT AND ASSESS THE PHILOSOPHICAL IMPORTANCE OF FOUR CRITICISMS OF QUINE'S CRITERION. (1) HE HAS FORMULATED HIS CRITERION IN A NUMBER OF WAYS, NOT ALL OF WHICH COME TO THE SAME THEME. (2) HIS CRITERION IS FAR FROM BEING THE EXPLICIT STANDARD THAT HE BELIEVES IT TO BE. (3) IT IS NOT CLEAR THAT WE EITHER CAN OR NEED APPLY HIS CRITERION. (4) ONTOLOGICAL CONTROVERSIES HAVE LITTLE, IF ANYTHING, TO DO WITH THE ISSUE OF BOUND VARIABLES AND THEIR VALUES (WITH WHICH QUINE'S CRITERION IS CONCERNED).

KOEHLER, CONRAD J. STUDIES IN BERTRAND RUSSELL'S THEORY OF KNOWLEDGE. REV INT PHIL 26,499-512 1972.

I ATTEMPT TO PRESENT A BRIEF OUTLINE OF RUSSELL'S THEORY OF KNOWLEDGE AND OF TWO RECENT STUDIES IN IT BY E R EAMES ("BERTRAND RUSSELL'S THEORY OF KNOWLEDGE") AND A J AYER ("RUSSELL AND MOORE: THE ANALYTICAL HERITAGE"). MY OWN STUDY IS ORGANIZED AROUND THE THREE THEMES OF RUSSELL'S (1) THEORY OF KNOWLEDGE WHICH FORMS THE CORE OF HIS ENTIRE PHILOSOPHY, (2) THE METHOD OF ANALYSIS WHICH STANDS AT THE HEART OF HIS THEORY OF KNOWLEDGE, AND (3) THE METHOD OF CONSTRUCTION AS AN APPLICATION OF THE THEORY OF DESCRIPTIONS WHICH IS THE FUNDAMENTAL TOOL IN HIS METHOD OF ANALYSIS. IN CONNECTION WITH THE METHOD OF CONSTRUCTION I EXAMINE RUSSELL'S TREATMENT OF NUMBERS, SUBSTANCE, AND THE EGO.

KOEHN, DONALD R. C S PEIRCE'S "ILLUSTRATIONS OF THE LOGIC OF SCIENCE" AND THE PRAGMATIC JUSTIFICATION OF INDUCTION. TRANS PEIRCE SOC 9,157-174 SUM 73.

PRAGMATISM FIRST CAME BEFORE THE PUBLIC AS PART OF C S PEIRCE'S EFFORT IN 1877-78 TO SOLVE WHAT HE TOOK TO BE THE PROBLEM OF INDUCTION. THE 'PRAGMATIC JUSTIFICATION' OF FEIGL AND REICHENBACH IS A FORMIDABLE CONTEMPORARY EFFORT TO SOLVE THE PROBLEM OF INDUCTION. THIS PAPER IS A COMPARATIVE EXAMINATION OF THESE TWO EFFORTS. IN BROAD OUTLINE, THE TWO PUTATIVE SOLUTIONS ARE THE SAME: WHILE VALID INDUCTION MAY LEAD AN INDIVIDUAL FROM TRUE PREMISES TO A FALSE CONCLUSION, THE VALIDITY OF INDUCTION LIES IN ITS BEING SELF-CORRECTIVE IN THE LONG RUN. PEIRCE, HOWEVER, MAKES STRONGER CLAIMS THAN THE PRAGMATIST. THE LATTER ONLY MAINTAINS THE CONDITIONAL, IF THE END OF INDUCTION IS ATTAINABLE, THEN VALID INDUCTION IS SELF-CORRECTING AND THE END WILL BE ATTAINED BY IT. PEIRCE CLAIMS THAT A 'REALITY HYPOTHESIS' IS JUSTIFIED AS A LOGICAL REQUIREMENT; THE HYPOTHESIS ENTAILS THAT THE END OF INDUCTION IS ATTAINABLE AND THAT VALID INDUCTION IS SELF-CORRECTING. MOST IMPORTANT, PEIRCE, UNLIKE THE PRAGMATIST, IN NO WAY TRIES TO SHOW THAT INDUCTION CAN BE VALID. PEIRCE ONLY TRIES TO SHOW HOW IT IS VALID. BECAUSE OF THEIR DIFFERENT APPROACHES, PEIRCE AND THE PRAGMATIST ARE SUBJECT TO DIFFERENT KINDS OF CRITICISM. (EDITED).

KOHAK, ERAZIM. COMPUTERS AND COMMISSARS. J SOC PHIL 4,8-12 JA 73.

COMMUNISM, LONG REGARDED AS FINE IDEAL WHICH DOES NOT WORK IN PRACTICE, BECOMES PRACTICABLE WITH INTRODUCTION OF COMPUTER BUT PROVES NONIDEAL AT SAME TIME. WHILE MODERN MANAGEMENT INCONSISTENT WITH COMMISSAR MENTALITY AND REQUIRES CULTURAL CHANGE, IT IS CONSISTENT WITH IDEAL OF TOTALLY PLANNED SOCIETY. FREEDOM MADE POSSIBLE BY TOTAL PLANNING, HOWEVER, IS ONE OF IRRELEVANCE SINCE ACTS HAVING CONSEQUENCES MUST BE GOVERNED BY PLAN. COMMUNIST IDEAL THUS PROVES PRACTICAL BUT ANTIHUMANISTIC.

KOHANSKI, A S. EINSTEIN'S "METAMATHEMATICS". PHIL MATH 10,165-177 WINT 73.

KOHLBERG, LAWRENCE. A COGNITIVE-DEVELOPMENTAL APPROACH TO MORAL EDUCATION. HUMANIST 32,13-16 N-D 72.

KOHLBERG, LAWRENCE. THE CLAIM TO MORAL ADEQUACY OF HIGHEST STAGE OF MORAL JUDGEMENT. J PHIL 70,630-646 25 O 73.

KOLB, ROBERT W. NATURALISM AND VALUE LANGUAGE. ETHICS 83-168-172 JA 72.

I ARGUE THAT ONE'S METAPHYSICAL AND EPISTEMOLOGICAL COMMITMENTS ENJOY AN AUTHORITY THAT IS NOT EASILY CHALLENGED BY EFFORTS IN THE FIELD OF VALUE INQUIRY. THE PHILOSOPHER'S METAPHYSICAL AND EPISTEMOLOGICAL COMMITMENTS REGULATE THE FIELD OF POSSIBLE ALTERNATIVES FOR THE CONSTRUAL OF VALUE LANGUAGE. CURRENTLY A GREAT MANY PHILOSOPHERS SEEM TO OPERATE WITH METAPHYSICAL AND EPISTEMOLOGICAL ASSUMPTIONS THAT PREVENT THEM FROM RECOGNIZING THE POSSIBILITY OF AN OBJECTIVE, AND REALISTIC, THEORY OF VALUE LANGUAGE. THIS THESIS IS ILLUSTRATED BY BRIEF CONSIDERATIONS OF THE WORK OF HARE, BAIER, AND FALK.

KOLKER, R P AND OUSLEY, J DOUGLAS. A PHENOMENOLOGY OF CINEMATIC TIME AND SPACE. BRIT J AES 13,388-396 AUTUMN 73.

KOLNAI, AUREL. CONTRASTING THE ETHICAL WITH THE AESTHETICAL. BRIT J AES 12,331-344 AUTUMN 72.

THE AUTHOR ARGUES THAT BETWEEN THE TWO MOST PROTOTYPIC REALMS OF 'VALUE', THE ETHICAL AND THE AESTHETICAL, THERE ARE STRIKING CONTRASTS WHICH CAN BE CONVENIENTLY GROUPED UNDER FIVE HEADS. 1. THE RANGE OF THE POSSIBLE OBJECTS OF AESTHETICAL VALUATION IS ILLIMITABLE, WHEREAS THAT OF ETHICAL VALUATION IS CONFINED TO THE "DIRECTION OF WILLING": I.E. INTENTION AND ACTION WITH THEIR DISPOSITIONAL AND CONSEQUENTIAL ADJUNCTS. 2. AESTHETICAL VALUATION IS MAINLY CONTEMPLATIVE AND EVALUATIVE IN A CLOSER SENSE; ETHICAL VALUATION BEARS A MAINLY DEONTIC OR HORTATORY PRACTICAL EMPHASIS. 3. RELATIVITY, TASTE AND STYLE, THOUGH THEY HAVE A SCOPE IN THE ETHICAL ORBIT, PLAY AN INCOMPARABLY GREATER PART IN THE WORLD OF AESTHETICAL VALUATION. 4. PRIMARY THEMATIC ATTENTION IS EVOKED BY VALUES AS REGARDS THE AESTHETICAL, BY DISVALUES AS REGARDS THE ETHICAL SPHERE. 5. IN THE WAKE OF MEINONG AND FINDLAY, THE AUTHOR ATTRIBUTES A DECISIVELY GREATER 'EXISTENTIAL WEIGHT' TO ETHICAL THAN TO AESTHETICAL VALUES.

KONDOLEON, THEODORE J. MORAL EVIL AND THE EXISTENCE OF GOD: A REPLY. NEW SCHOLAS 47,366-374 SUM 73.

THIS REPLY ARTICLE RAISES A SERIOUS OBJECTION TO A RECENT ARGUMENT DESIGNED TO SHOW THAT THE DIVINE GOODNESS IS NOT CONTRADICTED BY THE EXISTENCE OF MORAL EVIL. OAKES' ARGUMENT, IT CONTENDS INVOLVES A CONTRADICTION. THE ARTICLE ALSO ARGUES THAT FREE MORAL AGENCY NEED NOT ENTAIL CHOOSING BETWEEN A DUE AND AN UNDUE GOOD BUT SIMPLY CHOOSING BETWEEN TWO GOODS EITHER OF WHICH COULD BE ORDERED TO CREATION'S TRUE END. AGAINST A CHARGE THAT THE DIVINE FOREKNOWLEDGE IS INCOMPATIBLE WITH FREE CHOICE AND WHICH SUPPORTS ITSELF BY IDENTIFYING INDETERMINACY IN KNOWLEDGE WITH FREEDOM, THE ARTICLE SHOWS THAT PREDICTABILITY OF BEHAVIOR NO MORE NEGATES FREEDOM THAN UNPREDICTABILITY AFFIRMS IT. FINALLY, IT ATTEMPTS A BRIEF SOLUTION TO THE PROBLEM OF THE DIVINE PERMISSION OF MORAL EVIL BY NOTING THAT GOD PERMITS SUCH EVIL FOR THE SAKE OF SOME GOOD AND THAT ITS PERMISSION, WITH THE CONSEQUENT FAILURE OF CERTAIN FREE AGENTS TO ATTAIN THEIR PROPER END, SERVES TO UNDERSCORE THE RADICAL DEPENDENCY OF CREATURES UPON GOD'S ETERNAL LAW. (EDITED).

KONINGSVELD, H. WHAT DOES "P ENTAILS C" MEAN? MIND 82,118-122 JA 73.

THE USUAL CIRCUMSCRIPTION OF A VALID ARGUMENT FORM IS: AN ARGUMENT FORM IS VALID IF AND ONLY IF ITS CONCLUSION CANNOT BE FALSE IF ITS PREMISES ARE TRUE. THIS CIRCUMSCRIPTION LEADS TO QUEER CONSEQUENCES KNOWN AS THE PARADOXES OF MATERIAL IMPLICATION. WHEN FACING THIS CIRCUMSCRIPTION AS AN EXPLICATION OF THE COMMON SENSE NOTION OF VALIDITY, ONE SHOULD SAY THAT IT IS ONLY PARTIAL. IT CAN BE COMPLETED AS FOLLOWS: AN ARGUMENT FORM IS VALID IF AND ONLY IF ITS CONCLUSION CANNOT BE FALSE IF ITS PREMISES ARE TRUE, PROVIDED THAT THE CONJUNCTION OF THE PREMISES AS WELL AS THE CONCLUSION ARE CONTINGENT STATEMENT FORMS. THIS AMENDMENT IS AS GENUINE A PART OF OUR COMMON SENSE NOTION OF VALIDITY OF AN ARGUMENT AS THE CHARACTERISTIC LAID DOWN IN THE USUAL CIRCUMSCRIPTION MENTIONED ABOVE, AND WE DO NOT MEET WITH THE QUEER CONSEQUENCES BY NOW.

KONRAD, A RICHARD. A REPLY TO BEAUCHAMP. J VALUE INQ 7,60 SPR 73.

THIS ARTICLE IS A VERY BRIEF REPLY TO T L BEAUCHAMP'S "NO 'FACT-VALUE GAP' FOR HUME?: A REPLY TO KONRAD", WHICH IS PUBLISHED IN THE SAME ISSUE OF "J VALUE INQ". THE AUTHOR'S OBJECTIVE IS TO CRITICIZE BEAUCHAMP'S INTERPRETATION OF HIS ARTICLE "THERE IS NO 'FACT-VALUE GAP' FOR HUME" (J VALUE INQ., VOLUME IV, NO. 2, 1970). THE POINT OF THE REPLY IS THAT THE ORIGINAL ARTICLE ARGUED THAT THE PRESENT DAY PROBLEM OF JUSTIFICATION (THE 'FACT-VALUE GAP') WAS NOT A PROBLEM FOR HUME. THUS BEAUCHAMP WAS MISTAKEN IN CLAIMING THAT THE "JUSTIFICATION GAP...IS KONRAD'S MAJOR PREOCCUPATION." KONRAD'S WORK SHOWED THAT HUME'S WAY OF DOING MORAL PHILOSOPHY PRECLUDED JUSTIFICATION BEING A PROBLEM IN THE WAY IT IS SEEN TODAY.

KONRAD, A RICHARD. THERE IS NO "FACT-VALUE GAP" FOR HUME. J VALUE INQ 4,126-133 SUM 70.

THE ARTICLE CHALLENGES THE JUSTIFICATION FOR CONSIDERING HUME'S MORAL WRITINGS AS LENDING SUPPORT TO 20TH CENTURY NON-COGNITIVISM. IT IS ARGUED THAT HUME'S DICTUM "NO 'OUGHTS' FROM 'IS'S'" ONLY POINTS OUT THE LACK OF AN ENTAILMENT RELATION BETWEEN FACTS AND MORAL JUDGMENTS. BUT RATIONALITY IS NOT THEREBY RULED OUT IN ETHICS BECAUSE MORAL REASONING IS NOT LIMITED TO THE MODEL OF ENTAILMENT FOR HUME. THIS IS SHOWN BY EXAMING HIS CONCEPTION OF THE RELATION BETWEEN REASON AND PASSION.

KONSTAN, DAVID. EPICURUS ON "UP" AND "DOWN". PHRONESIS 17,269-278 1972.

AN INTERPRETATION IS OFFERED OF EPICURUS' LETTER TO HERODOTUS SECTION 60, IN WHICH IT IS ARGUED THAT EPICURUS IS EXPOSING WHAT HE (MISTAKENLY) TAKES TO BE A LOGICAL CONTRADICTION IN ARISTOTLE'S VIEW THAT "DOWN" IS MOTION TOWARD THE CENTER OF THE (FINITE) COSMOS AND "UP" IS MOTION TOWARD THE PERIPHERY. ARISTOTLE'S DOCTRINE IMPLIES THAT MOTION IN A SINGLE DIRECTION MAY BE BOTH DOWN AND UP (AFTER PASSING THROUGH THE CENTER), WHILE EPICURUS' OWN VIEW ADMITS A SINGLE DIRECTION UP AND ONE DOWN. THE ARTICLE INCLUDES TEXT (LONG'S), TRANSLATION, ARGUMENT, COMMENTARY, INTERPRETATION OF CONTEXT, CRITICUE OF TRADITIONAL VIEW, AND COMPARISON WITH LUCRETIUS.

KOPNINE, P V. LA LOGIQUE DE LA SCIENCE ET LES VOIES DE SON DEVELOPPEMENT. REV INT PHIL 25,431-455 1971.

KOPPER, J. LES DIFFERENTES FORMES DE LA COMPREHENSION DE LA BEAUTE CHEZ KANT. REV METAPH MORALE 78,32-44 JA-MR 73.

IL Y A DANS CET ARTICLE UNE COMPARAISON ENTRE LA THEORIE DES JUGEMENTS ESTHETIQUES QUE KANT PROFERE DANS LA "CRITIQUE DE LA FACULTE DE JUGER" ET LES ELEMENTS D'UNE DOCTRINE DE LA BEAUTE QUI SE TROUVENT DANS SON ECRIT PRECRITIQUE "OBSERVATIONS SUR LE SENTIMENT DU BEAU ET DU SUBLIME" (1764) AINSI QUE DANS L'ESSAI "CONJECTURES

SUR LE DEBUT DE L'HISTOIRE HUMAINE" (1786). ON MONTRE QUE SOUS L'INFLUENCE DA SA DOCTRINE TRANSCENDANTALE KANT A SENSIBLEMENT MODIFIE SA COMPREHENSION ORIGINALE DE LA BEAUTE EN LA VIDANT DE SA SIGNIFICATION EXISTENTIELLE AU PROFIT D'UN REGARD PUREMENT INTELLECTUEL.

KORAC, VELJKO. PARADOXES OF POWER AND HUMANITY. PRAXIS 8-13 1970.

KORDIG, CARL R. FALSIFIABILITY AND THE COSMOLOGICAL ARGUMENT. NEW SCHOLAS 46,485-487 AUTUMN 72.

IN A RECENT ARTICLE HENRY B. VEATCH ANALYZES THE LOGICAL AND EPISTEMOLOGICAL STRUCTURE OF THE COSMOLOGICAL ARGUMENT FOR THE EXISTENCE OF GOD. VEATCH ARGUES THAT THIS ARGUMENT IS COMPATIBLE WITH THE EMPIRICISTIC METHODOLOGY OF EITHER FEIGL OR POPPER. VEATCH'S ARGUMENT WITH REGARD TO FEIGL IS QUITE STRONG. I NOTE THAT - CONTRARY TO VEATCH - THE COSMOLOGICAL ARGUMENT CAN ALSO BE STATED IN 'MODUS TOLLENS' FORM AND I POINT OUT THAT VEATCH (IN AGREEMENT WITH AQUINAS) SHOULD MAINTAIN THAT THE HYPOTHESIS THAT A NECESSARY BEING EXISTS IS, 'CETERIS PARIBUS', LOGICALLY FALSIFIABLE. THIS ENABLES ME TO STRENGTHEN VEATCH'S ARGUMENT THAT THE COSMOLOGICAL ARGUMENT IS ALSO COMPATIBLE WITH THE EMPIRICISTIC METHODOLOGY OF POPPER.

KORDIG, CARL R. PROCLUS ON THE ONE. IDEAL STUD 3,229-237 S 73.

KORN, E R. SUR LE PREMIER "PHILOSOPHUS TEUTONICUS", JACOB BOEHME. REV THOMISTE 73,47-62 JA-MR 73.

LE PRESENT ARTICLE EST LE DEBUT D'UNE LONGUE ETUDE CONCERNANT L'ENSEMBLE DE LA PENSEE DE JACOB BOEHME. IL PRESENTE BRIEVEMENT LA VIE PUIS UNE VUE D'ENSEMBLE DE L'OEUVRE DU PHILOSOPHUS TEUTONICUS. NOUS AVONS ESSAYE DE DEGAGER, EN RESERVANT POUR PLUS TARD UNE ANALYSE DE SES EXPERIENCES INTERIEURES, LA SIGNIFICATION PHILOSOPHIQUE DE SON ENTREPRISE, SON IMPACT SUR LA PHILOSOPHIE ALLEMANDE ET LA PLACE TRES IMPORTANTE QU'IL Y OCCUPE ENTRE LUTHER ET HEGEL.

KOSIK, KAREL. OUR PRESENT CRISIS. TELOS 30-33 FALL 72.

THE AUTHOR SEEKS TO PRESENT HIS PHILOSOPHICAL REFLECTIONS ON THE PRESENT STATE OF POLITICAL AFFAIRS IN CZECHOSLOVAKIA. THE HISTORICAL DEVELOPMENT OF THE CZECHOSLOVAKIAN NATION IS ELOQUENTLY SUMMARIZED HERE.

KOTARBINSKA, JANINA. ON OCCASIONAL EXPRESSIONS. LOG ANAL 15,631-650 S-D 72.

THIS STUDY IS INTENDED CHIEFLY TO FIND OUT THESE PROPERTIES OF OCCASIONAL EXPRESSIONS (SUCH AS 'I', 'HERE', 'TODAY', AND SO ON) WHICH ACCOUNT FOR THEIR SPECIFIC PARTICULARITIES. THE MAIN STRESS HAS BEEN LAID, ON THE ONE HAND, ON THE RELATIVE CHARACTER OF THE SEMIOTIC FUNCTIONS OF THESE EXPRESSIONS WITH REGARD TO THE CIRCUMSTANCES OF USE OF A CERTAIN DISTINGUISHED KIND, AS WELL ON THE UNIVOCAL DEPENDENCE OF THE DENOTATIONS OF THESE EXPRESSIONS ON SUCH CIRCUMSTANCES; AND, ON THE OTHER HAND, ON THE KIND OF SENTENCES THAT CAN WELL SERVE AS DEFINITIONS OF OCCASIONAL EXPRESSIONS. SUCH DEFINITIONS ARE CONDITIONAL SENTENCES FORMULATED IN METALANGUAGE AND, MOREOVER, SINGLED OUT BY HAVING THE FORM OF SEMANTIC RULES AND BY CONTAINING IN THE ANTECEDENT AND IN THE CONSEQUENT THE SAME 'CIRCUMSTANTIAL' VARIABLE WHICH, IN BOTH CASES, COVERS THE SAME SET OF CIRCUMSTANCES OF USE.

KOTAS, JERZY. ON LOGICAL SYSTEMS WITH IMPLICATIONS AND THEORIES OF ALGEBRAS. STUD LOG 31,49-72 1973.

KOURIM, ZDENEK. ENTRETIEN AVEC FERDINAND GONSETH. G METAF 28,137-157 MR-JE 73.

KOUTSOUVILIS, A P. KANT AND THE CHRISTIAN COMMAND. HEYTHROP J 14,190-194 AP 73.

KOVALY, PAVEL. ARNOST KOLMAN: PORTRAIT OF A MARXIST-LENINIST PHILOSOPHER. STUD SOVIET THO 12,337-366 D 72.

KOLMAN'S PHILOSOPHY HAS BEEN, THROUGHOUT THE MAJOR PART OF HIS LIFE, DISTINCTLY STALINIST. AFTER HE HAD BEEN RELEASED FROM PRISON AND AFTER THE 20TH CONGRESS OF THE COMMUNIST PARTY OF THE U.S.S.R. (1956), HE BECAME CRITICAL OF STALINIST DOGMATISM IN PHILOSOPHY AND POLITICS. ALTHOUGH HIS PHILOSOPHIC THOUGHT UNDERWENT SOME--IF ONLY MINOR--CHANGES, KOLMAN REMAINED ENTIRELY WITHIN THE FRAMEWORK OF MARXIST PHILOSOPHY, RETAINING ITS FOUNDATIONS, AS CONTAINED IN THE WRITINGS OF 'THE CLASSICS' OF MARXISM--MARX, ENGELS AND LENIN.

KOVALY, PAVEL. THE HISTORY OF AN ERROR (AN ATTEMPT AT PHILOSOPHIC CRITICISM). STUD SOVIET THO 13,20-50 JE 73.

LUKACS HAS HAD A COLORFUL CAREER AS A COMMUNIST THEORETICIAN. ONE OF THE STRANGEST EVENTS IS THE FACT THAT HE CONTINUED TO RECANT IN 1967, WHEN THERE WAS NO LONGER THE EXTERNAL PRESSURE TO DO SO. THIS MAY BE DUE TO THE FACT THAT HIS DIFFERENCES WITH MARX ON SUBJECT-OBJECT, PRAXIS, ETC., ARE NOT THOSE OF A HUMANIST.

KOZENSNIK, J. TWENTY YEARS OF THE CZECHOSLOVAK ACADEMY OF SCIENCES. TEOR METOD 5,5-20 1973.

KOZOVOI, V M. PAUL VALERY'S SEARCH FOR INTELLECTUAL UNIVERSALISM. SOVIET STUD PHIL 11,270-300 WINT 72-73.

KOZY, JOHN. THE SELF-DESTRUCTION OF METAPHYSICS. IDEAL STUD 3,72-79 JA 73.

BY CLARIFYING THE CONCEPT OF BEING BY MEANS OF A HEIDEGGARIAN-LIKE ETYMOLOGICAL ARGUMENT, I ARGUE THAT BEING IS ADAPTABLE TO MAN'S IDEALS AND CONSEQUENTLY THAT IT MAKES SENSE FOR MEN TO BE IDEALISTIC. THE WAY THE CONCEPT OF BEING IS CLARIFIED HOWEVER IS EXTRA-METAPHYSICAL, BECAUSE HISTORICAL REFERENCES TO THE DEVELOPMENT OF CONCEPTUAL LOGIC IMPLY THAT ANY METAPHYSICAL ATTEMPT TO SOLVE THE PROBLEM OF BEING HAS THE PARADOXICAL CONSEQUENCE THAT THE PROBLEM CAN NEVER BE SOLVED METAPHYSICALLY.

KRACAUER, SIEGFRIED. LE CINEMA, REFLET DES TENDANCES PROFONDES DES PEUPLES. REV ESTH 26,17-25 AP-D 73.

KRAMER, HILTON. THE AGE OF THE AVANT-GARDE. J AES EDUC 7,35-51 AP 73.

KRAUCH, H AND CZAYKA, L. A GRAPH-THEORETICAL APPROACH TO THE AGGREGATION OF INDIVIDUAL PREFERENCE ORDERINGS. THEOR DECIS 3,12-17 O 72.

A GRAPH-THEORETICAL APPROACH AS FIRST OUTLINED BY HARARY 'ET AL.' IS DEVELOPED FOR SOLVING THE PROBLEM OF AGGREGATING A GIVEN SET OF INDIVIDUAL PREFERENCE ORDERINGS PROVIDED THAT NO INDIVIDUAL PREFERENTIAL JUDGMENT IS INCONSISTENT WITH THE COLLECTIVE PREFERENCE ORDERING OBTAINED BY AGGREGATION.

KRAUSE, MERTON S. WHAT IT IS TO LEARN A FACT. J THEOR SOC BEHAV 3,91-99 AP 73.

FACT LEARNING DIFFERS ACCORDING TO WHAT PSYCHOLOGY THE LEARNER IS IN OR PRACTICES. IN THIRD PERSON PSYCHOLOGY HE ACCEPTS OBJECTIVE IMPERSONAL CRITERIA OF THE UNDERSTANDING, BELIEF AND RECALL WHICH TOGETHER CONSTITUTE FACT LEARNING, AND HE ATTEMPTS TO LEARN BY HAVING HIMSELF EXPOSED TO PROPITIOUS ARRANGEMENTS OF (OBJECTIVE) STIMULI. IN SECOND PERSON PSYCHOLOGY HE SEARCHES FOR AN IMMEDIATE COMMUNAL STANDARD OF KNOWLEDGE AS A PART OF OR IN THE SERVICE OF HIS PERSONAL RELATIONSHIP TO THE OTHER MEMBERS OF THIS PRESENT COMMUNITY. IN FIRST PERSON PSYCHOLOGY HE RELIES ON PERSONAL STANDARDS OF KNOWLEDGE IN SEARCH OF HIS OWN ENLIGHTENMENT OR ACTUALIZATION. THUS, THE NATURE OF LEARNING, ITS MEASUREMENT, AND ITS EXPLANATION ARE CONDITIONAL UPON THE MODE OF RELATING TO PERSONS THAT ONE ADOPTS, AND THE SAME IS TRUE FOR THE NATURE OF TEACHING.

KRAUT, RICHARD. EGOISM, LOVE, AND POLITICAL OFFICE IN PLATO. PHIL REV 82,330-344 JL 73.

I ARGUE THAT PLATO IS NOT AN EGOIST. HIS CONCEPT OF ONE'S OWN INTEREST IS SO BROAD THAT HELPING LOVED ONES IS SOMETIMES CALLED SELF-HELP. SO IT IS WRONG TO SEEK AN EGOISTIC REASON FOR PHILOSOPHERS TO RULE IN THE "REPUBLIC"; THEY RULE OUT OF LOVE FOR THE CITIZENS. THE "SYMPOSIUM" HELPS EXPLAIN THEIR MOTIVE: THEY CANNOT ACQUIRE VIRTUE ETERNALLY, AND SO THEY PURSUE A SECOND-BEST COURSE BY CREATING VIRTUE IN OTHERS, WHO AGAIN CREATE VIRTUE IN OTHERS, AND SO ON.

KRECHT, JAROSLAV. UBER DIE NEGATION VON SATZEN. LOG ANAL 15,155-169 MR-JE 72 (LLBA).

AN INVESTIGATION OF NEGATION IN SENTENCES. AN ANALYSIS OF NEGATION IN GENERAL IS FOLLOWED BY AN ANALYSIS OF NEGATION IN SENTENCES. NEGATION OF A PART OF THE INNER STRUCTURE OF THE SENTENCE IS VIEWED AS NEGATION OF THE SENTENCE ITSELF.

KRELL, DAVID FARRELL. SOCRATES' BODY. S J PHIL 10,443-451 WINT 72.

SOCRATES IS SAID TO BE A LOVER OF SOULS, YET IN THE DIALOGUES PLATO INTRICATELY PORTRAYS SOCRATES' BODY IN APPEARANCE AND ACTION. THE ANOMALY OF SOCRATES' BODY, ESPECIALLY IN SYPOSIUM, IS MY SUBJECT. MY CONCLUSION IS THAT IN PLATO'S SOCRATES WE HAVE THE LONG HIDDEN RESOURCE FOR INTERPRETING MAN'S EMBODIED EXISTENCE AS FLESH, AND HENCE FOR OVERCOMING ASCETIC PLATONISM.

KRELL, DAVID FARRELL. TOWARDS AN ONTOLOGY OF PLAY. RES PHENOMENOL 2,63-93 1972.

KRESIC, ANDRIJA. LA NON-VIOLENCE CONSIDEREE COMME MODE DE VIE HUMAIN. PRAXIS 54-64 1970.

KREYCHE, GERALD F. THE SOUL-BODY PROBLEM IN ST THOMAS. NEW SCHOLAS 46,466-484 AUTUMN 72.

THE SOUL-BODY PROBLEM IN ST. THOMAS MOVES BETWEEN THREE THOUGHT SYSTEMS: PLATONISM (E.G., SPIRITUALITY OF UNDERSTANDING AND IMMORTALITY OF THE HUMAN SOUL); ARISTOTELIANISM (E.G., EMPIRICAL NATURE OF SENSIBLE KNOWLEDGE AND THE UNITY OF MAN); AND CHRISTIANITY (E.G., RESURRECTION OF THE BODY). ALTHOUGH AQUINAS ATTEMPTS A SYNTHESIS OF THESE, THEY ARE INCOMPATIBLE IN PRINCIPLE. USE OF HYLEMORPHISM IS A CASE IN POINT. IN THIS GREEK THEORY, MATTER IS THE PRINCIPLE OF CONTINUITY IN CHANGE; IN AQUINAS, FORM PLAYS THIS ROLE WITH RESPECT TO IMMORTALITY OF THE HUMAN SOUL AND RESURRECTION. ALSO IN GREEK HYLEMORPHISM FORMS ARE EDUCED FROM THE POTENCY OF MATTER. AQUINAS CANNOT HOLD THIS FOR THE SPIRITUAL SOUL. OR AGAIN,

FOR AQUINAS, THE SOUL IS A SUBSTANCE AND MAN, THE SYNOLON OF MATTER AND FORM, IS A SUBSTANCE. DESPITE DISTINCTIONS, BASIC FLAWS ARE FOUND IN AQUINAS' SELECTIVE ARGUMENTS FOR THE SUBSTANTIALITY OF THE HUMAN SOUL. CHRISTIANITY ALSO EXHIBITS THIS TYPE OF AMBIVALENCE CAUSED BY MOVING SIMULTANEOUSLY IN SEVERAL CULTURALLY DIFFERENT THOUGHT SYSTEMS.

KRIEGER, LEONARD. THE AUTONOMY OF INTELLECTUAL HISTORY. J HIST IDEAS 34,495-516 O-D 73.

KRISHAN, DAYA. THE CONCEPT OF REVOLUTION. PHIL EAST WEST 23,291-297 JL 73.

KRIVINE, J L AND MCALOON, KENNETH. FORCING AND GENERALIZED QUANTIFIERS. ANNALS MATH LOG 5,199-248 MY 73.

WE STUDY THE LANGUAGE L(Q), Q BEING AN ADDITIONAL QUANTIFIER INTERPRETED AS 'THERE EXISTS MAN...' (GENERALIZING THE QUANTIFIER 'THERE EXISTS NON DENUMERABLY MANY...' STUDIED BY CRAIG-FUHRKEN-KEISLER). WE DEFINE THE NOTION OF A 'STANDARD MODEL' FOR THIS QUANTIFIER, AND ESTABLISH ATHEOREM ON THE EXISTENCE OF SUCH MODELS AND THE CORRESPONDING COMPLETENESS THEOREM. THIS IS DONE USING A FORCING TECHNIQUE, WHICH WE THEN APPLY TO OBTAIN FURTHER RESULTS IN THE MODEL THEORY OF THE LANGUAGE L(Q). WE ALSO DEFINE THE NOTION OF A 'COUNTABLE-LIKE' PREDICATE OF L(Q), AND, MORE GENERALLY, OF A PREDICATE DEPENDENT ON A SET OF FUNCTIONS DEFINED IN L(Q). WE PROVE THE EXISTENCE OF SPECIAL ELEMENTARY EXTENSIONS RELATED TO THESE NOTIONS, AND APPLY THESE RESULTS TO THE THEORY OF ZERMELO-FRAENKEL.

KROEBER-RIEL, WERNER AND ROLOFF, SIGHARD. PROBLEMS OF POINTS OF INFLECTION IN TREND FUNCTIONS AS DESCRIBED BY A MODEL FOR THE FORECAST OF BRAND SHARES. THEOR DECIS 3,222-229 MR 73.

TRENDS OFTEN HAVE SPECIAL POINTS OF UNCERTAINTY (SURPRISES) WHICH MAKE FORECASTS BY TREND EXTRAPOLATION IMPOSSIBLE. SUCH POINTS OF UNCERTAINTY ARE FOUND ESPECIALLY AT POINTS OF INFLECTION OF FUNCTIONS. IN MANY CASES IT WILL BE POSSIBLE TO DECOMPOSE THE TREND TO BE FORECAST INTO TWO OR MORE (CAUSAL) TIME SERIES WHICH HAVE NO POINTS OF INFLECTION. BY EXTRAPOLATING THESE INDIVIDUAL TIME SERIES IT WILL THEN BE POSSIBLE TO PREDICT THE TRAJECTORY OF THE TREND FUNCTION INCLUSIVE OF THE POINT OF INFLECTION. THIS METHOD IS REPRESENTED AND CRITICALLY DISCUSSED BY MEANS OF AN EXAMPLE FOR THE FORECAST OF A BRAND SHARE.

KROITER, EDWARD. ON DEFINING INCORRIGIBILITY. AUSTL J PHIL 50,279-282 D 72.

PHILOSOPHERS DISAGREE ON WHETHER THERE ARE INCORRIGIBLE BELIEFS BUT THEY RARELY DEFINE THE VERY POSSIBILITY. DEFINITIONS OF INCORRIGIBILITY ARE SUGGESTED AND EXAMINED. PARTICULAR OBSCURITIES IN THE CONTROVERSY OVER INCORRIGIBILITY ARE SHOWN TO BE RESPONSIBLE FOR DIFFICULTIES IN DEFINING THE NOTION. INDEXICAL TRANSFORMATION IN SYNTHETIC CATAGORIZATION IS NOT SEEN AS RESPONSIBLE FOR ANY DIFFICULTIES WHATSOEVER.

KRON, ALEKSANDAR. A NOTE ON E. NOTRE DAME J FORM LOG 13,424-426 JL 72.

IN THIS NOTE IT IS PROVED THAT FOR ANY WFF D OF E THERE IS A FINITE SET M-SUB-D HAVING THE FOLLOWING PROPERTY: A SUBFORMULA C OF D IS PROVABLE IN E IFF IT BELONGS TO EVERY ELEMENT OF THE SET M-SUB-D. THIS DOES NOT YIELD A DECISION PROCEDURE FOR E. (EDITED).

KROYER, D JOHN. A PHILOSOPHICAL ANALYSIS OF SOME OF THE FUNDAMENTAL TECHNIQUES USED IN THE STUDY OF HUMAN BEHAVIOR. PROC N MEX W TEX PHIL SOC 38-43 AP 72.

KRYGER, EDNA. L'ACTIVITE NEGATIVE. J HIST PHIL 11,337-362 JL 73.

L'HISTOIRE ETANT L'OEUVRE DE LA RAISON ET DE LA LIBERTE (HUMAINES), CELLES-CI, A LA DIFFERENCE DU DESIR, NE SAURAIENT ETRE PUREMENT NEGATIVES. SI L'ACTION HISTORIQUE IMPLIQUE LA DESTRUCTION COMME ETAPE INTERMEDIAIRE, LE BUT EST LA CREATION D'UNE NOUVELLE OBJECTIVITE. HEGEL NE POUVAIT CONSIDERER L'ESPRIT COMME 'SEULEMENT' NEGATIF: 1) LA PURE NEGATIVITE N'EST PAS UN CONCEPT DIALECTIQUE; 2) IL AURAIT FALLU POSER, EN FACE DE LA PURE NEGATIVITE, UNE PURE POSITIVITE: L'ETRE COMME L'AUTRE ABSOLU DE L'ESPRIT; OR, C'EST JUSTEMENT CE DUALISME QUE HEGEL COMBAT A TOUS LES NIVEAUX.

KU, CHIN-P'ING. THE STRUGGLE OF MARX AND ENGELS AGAINST "GENUINE SOCIALISM". CHIN STUD PHIL 4,73-98 SUM 73.

KUAN, FENG. ON INTEGRATING PHILOSOPHICAL WORKERS WITH THE MASSES OF WORKERS AND PEASANTS. CHIN STUD PHIL 4,3-33 SPR 73.

KUENZLI, ARNOLD. DAS PROBLEM DER MACHT IN DER ANARCHISTISCHEN MARXISMUS-KRITIK. PRAXIS 100-108 1970.

KUHMERKER, LISA. AN AESTHETIC APPROCAH TO MORAL EDUCATION. HUMANIST 32,22-23 N-D 72.

THE CENTRO COSCIENZA IS A SMALL HUMANIST ORGANIZATION WITH HEAD QUARTERS IN MILANO. ITS SECULAR MORAL EDUCATION PROGRAM CHANNELS SELF-AWARENESS AND THE EXPRESSION OF FEELINGS THROUGH ART, MUSIC, ARCHITECTURE AND THE STUDY OF GREEK AND ROMAN CULTURE. IN THIS COMMUNITY SETTING THE SPIRITUAL LIFE OF THE INDIVIDUAL RETAINS ITS ROOTS IN A CULTURAL TRADITION WITHOUT SACRIFICING ITS POTENTIAL FOR GROWTH.

KUIPERS, THEO A F. A GENERALIZATION OF CARNAP'S INDUCTIVE LOGIC. SYNTHESE 25,334-336 AP 73.

A TWO-PARAMETRIC SYSTEM OF INDUCTIVE PROBABILITY FOR A FAMILY OF PROPERTIES WITH AN UNKNOWN SIZE IS PRESENTED. THE SYSTEM, WHICH IS BUILT OUT OF TWO CARNAPIAN CONTINUUMS, DESCRIBES A LEARNING PROCESS FOR THE OBJECTIVE PROBABILITIES OF THE PROPERTIES AS WELL AS FOR THE SIZE OF THE FAMILY.

KUKLICK, BRUCE. THE MIND OF THE HISTORIAN. HIST THEOR 8,313-331 1969.

A MODEL CONSTRUCTED FROM THE 'IDEAL OBSERVER' ETHICAL THEORY ACCOUNTS FOR MANY PERVASIVE PECULIARITIES OF THE CRAFT OF HISTORY AND REFLECTS CENTRAL ELEMENTS OF THE MIND OF THE PRACTICING HISTORIAN. BOTH THE IDEAL HISTORIAN AND THE IDEAL OBSERVER CAN BE CHARACTERIZED BY THE SAME ADJECTIVES: OMNISCIENT, DISINTERESTED, DISPASSIONATE, CONSISTENT, OBJECTIVE, AND EMPIRICAL. IN DISCUSSIONS OF HUMAN CONDUCT HISTORIANS TRY TO MAKE EVALUATIONS FROM THE POINT OF VIEW OF AN IDEAL OBSERVER. THE HISTORIAN'S IDEAL OF OBJECTIVITY, HIS FAITH IN A BASIC ONTOLOGICAL STRUCTURE WHICH GIVES ORDER AND INTELLIGIBILITY TO THE WORLD, AND HIS 'METHOD OF EMPATHIC UNDERSTANDING' (VERSTEHEN) ARE ALL ILLUMINATED BY THE MODEL.

KULAKOV, YU I. NEWTON'S MECHANICS FROM THE STANDPOINT OF THE THEORY OF PHYSICAL STRUCTURES (IN RUSSIAN). TEOR METOD 4,59-78 1972.

THE ARTICLE PRESENTS A NEW, "PHENOMENOLOGICALLY INVARIANT" FORMULATION OF NEWTON'S SECOND LAW, NOT CONTAINING THE CONCEPTS OF MASS AND FORCE. IT DIRECTS ATTENTION TO THE FACT THAT THE FUNDAMENTAL EXPERIENTIAL FACT UNDERLYING THE DYNAMICS OF THE POINT

IS A UNIVERSAL CORRELATION AMONG FOUR ACCELERATIONS WHICH ARE RELATED TO TWO ARBITRARY BODIES AND TWO ARBITRARY ACCELERATIONS. THE CONCEPTS OF MASS AND FORCE ARE DERIVED NATURALLY FROM THIS AS SPECIAL PHENOMENOLOGICAL INVARIANTS. APPLICATION YIELDS THE CONCLUSION OF A FUNDAMENTAL CORRELATION, EQUIVALENT TO NEWTON'S SECOND LAW, PROCEDING FROM THE REQUIREMENT OF PHENOMENOLOGICAL SYMMETRY OF THE ORDER (2,2), A BASIC CONCEPT OF THE THEORY OF PHYSICAL STRUCTURES.

KULTGEN, JOHN H. AN EARLY WHITEHEADIAN VIEW OF PERCEPTION. PROCESS STUD 2,126-136 SUM 72.

WHITEHEAD'S VIEWS ABOUT PERCEPTION COHERE INTO TWO DISTINCT THEORIES, AN EARLY AND A LATER ONE. I DEFEND THE EARLY THEORY AGAINST OBJECTIONS WHICH LED WHITEHEAD HIMSELF TO HIS LATER THEORY. I CRITICIZE THE LATER THEORY AS REDUCING SENSORY EXPERIENCE TO COMPONENTS THAT ARE EITHER ILLUSORY OR TOO VAGUE FOR USE AS EVIDENCE. THE LATER THEORY AND ITS METAPHYSICAL FOUNDATION ALSO VIOLATE THE PRINCIPLE OF PARSIMONY IN COMPARISON TO THE EARLY THEORY.

KULTGEN, JOHN. INTENTIONALITY AND THE PUBLICITY OF PERCEPTUAL WORLD. PHIL PHENOMENOL RES 33,503-513 JE 73.

I DEVELOP AND DEFEND A REALISTIC THEORY OF PERCEPTION. I ARGUE THAT THE DISTINCTION BETWEEN PUBLIC AND PRIVATE DIMENSIONS OF PERCEPTION CANNOT BE MAINTAINED EXCEPT BY VIEWING PERCEPTION AS AN INTENTIONAL MENTAL ACT THAT DISCLOSES TRANSCENDENT OBJECTS AS THEY REALLY ARE, AND I TRY TO SPECIFY THE ASPECTS OF THE PERCEPTUAL FIELD THAT ARE PUBLIC AND THOSE THAT ARE PRIVATE. I DEFEND MY VIEW BY SHOWING THAT SENSE DATA, CAUSAL, AND KANTIAN VIEWS OF PERCEPTION LEAD TO 'CUL DE SACS' ON THE QUESTION OF PUBLICITY AND PRIVACY.

KULTGEN, JOHN. VALUATIONS AND THEORIES OF SOCIAL INTERACTION. SW J PHIL 4,139-153 SPR 73.

THE CHOICE OF CONCEPTUAL FRAMEWORKS FOR THEORIES AND HYPOTHESES IN SOCIAL SCIENTIST'S VALUATIONS OF WHAT ASPECTS OF HUMAN LIFE ARE IMPORTANT. JUDGMENTS OF IMPORTANCE SHOULD BE MADE IN ANTICIPATION OF JUDGMENTS OF MERIT ABOUT THE ORGANIZATION OF HUMAN LIFE. THE FUNCTIONALLY A PRIORI FRAMEWORKS OF BEHAVIORISM AND PHENOMENOLOGICAL SOCIAL SCIENCE ARE CONTRASTED AND BASES FOR THEIR SELECTION ARE TRACED TO THE VALUATIONS OF B F SKINNER AND JURGEN HABERMAS. THE GROUNDING OF PHILOSOPHY OF SOCIAL SCIENCE IN NORMATIVE SOCIAL PHILOSOPHY IS SKETCHED.

KUMAR, F L. INDIVIDUAL PURPOSE. RELIG HUM 6,184-186 AUTUMN 72.

THIS ARTICLE ATTEMPTS TO SHOW THAT THE ULTIMATE PURPOSE OF EVERY INDIVIDUAL IS THE DISCOVERY OF HIS UNIQUENESS. THE EXPRESSION 'INDIVIDUAL PURPOSE' IS SO ANALYZED AS TO ARRIVE AT THE PROPOSITION 'IF THERE IS AT LEAST ONE INDIVIDUAL TO WHOM PURPOSIVENESS APPLIES, THEN THE STATEMENT THE INDIVIDUAL IS PURPOSIVE' IS TRUE. ORDINARILY MAN'S PHYSICAL ACTIVITY INDICATES THE DIRECTION OF HIS MOVEMENT, OR AIM. BUT THE BODY BY ITSELF IS INCAPABLE OF AFFIRMING GOAL-DIRECTEDNESS. THEREFORE SEARCH IS DIRECTED INWARD IN ORDER TO FIND THE CLUE TO PURPOSE. THIS ENDEAVOUR LEADS TO THE RECOGNITION OF ONE'S INWARDNESS AS A UNIQUE AND ENDURING 'I AM'.

KUMAR, FREDERICK L. ATMAN AS UNIQUE INWARDNESS AN EXISTENTIAL INTERPRETATION. MIDWEST J PHIL 19-28 SPR 73.

THIS ARTICLE ATTEMPTS TO SHOW THAT ATMAN STANDS FOR SUBJECTIVE INDIVIDUALITY. TRADITIONALLY, IT HAS BEEN CONFUSED WITH THE ABSTRACT CONCEPT OF BRAHMAN. NEVERTHELESS, ACCORDING TO THE TRADITIONAL POINT OF VIEW, ATMAN WAS CONSIDERED A FINITE EXPRESSION OF BRAHMAN. HOWEVER, THE RELATION BETWEEN ATMAN AND BRAHMAN

REMAINED UNEXPLAINED IN THE BRAHMINIC USAGE. THE AIM OF THE ARTICLE IS TO SHOW THAT THE TERM ATMAN HAD PRE-ARYAN CONNECTIONS AND CONSEQUENTLY, IT MEANT SPECIFICALLY THE INDIVIDUAL SPIRIT. TO PROVE THIS, ITS MEANING HAS BEEN TRACED TO EARLY TAMIL LANGUAGE, WHICH ESTABLISHES THAT ATMAN IS OF NON-VEDIC ORIGIN AND IS RECOGNIZED AS ENLIGHTENED INDIVIDUAL SPIRIT.

KUMARASWAMIJI, H H SRI. A METAPHYSIQUE OF ART. BRAHMAVADIN 7,41-50 JA-AP 72.

ART IS CREATIVE AND ITS CREATIVENESS LIES IN EXPRESSION. EXPRESSION HAS DEGREES; IT VARIES ACCORDING TO SUBTLETY AND FINENESS OF CREATIVE INSPIRATION AND THE PLASTICITY OF THE INSTRUMENT. ROMANTICISM AND CLASSICISM ARE THE TWO BROAD ASPECTS OF ART. THEY REPRESENT AN ATTITUDE OF SPONTANEOUS CREATION AND AN ATTITUDE OF SELF CONSCIOUSNESS. THE CONTEMPORARY ART TENDS TOWARDS SHOWING THAT THE FUSION IS POSSIBLE IF THE ARTIST REMAINS CONSCIOUS ON BOTH THE LEVELS SIMULTANEOUSLY. BLISS IS BEAUTY ON THE POINT OF EXPRESSION, HENCE IT IS ASSOCIATED WITH DYNAMISM OF LIFE AND SPIRIT. SINCE BEAUTY IS THE SOUL ABSORBING, SOUL ELEVATING, IT FREES THE SOUL FROM THE TOUCH OF MATTER AND INTRODUCES IT INTO THE SPIRIT. AND THE FREEDOM FROM THE NATURE'S TOUCH IMPRESSES IT WITH THE ABSORBING SENSE OF EVER FRESH DELIGHT, EXQUISITE HARMONY AND SUPPLE EXPRESSION WHICH ARE THE CHARACTERISTICS OF SPIRITUAL LIFE.

KUNG, GUIDO. HUSSERL ON PICTURES AND INTENTIONAL OBJECTS. REV METAPH 26,670-680 JE 73.

THE DIALOG BETWEEN HUSSERLIAN PHENOMENOLOGY AND ANALYTIC PHILOSOPHY IS HAMPERED BY THE FACT THAT MOST OF THE SECONDARY LITERATURE ON PHENOMENOLOGY FAILS TO PAY ATTENTION TO CERTAIN SEMANTICAL DISTINCTIONS WHICH ARE BASIC FOR A CLEAR UNDERSTANDING OF EPISTEMOLOGICAL ISSUES. THIS PAPER HOPES TO REMEDY THIS SITUATION BY GIVING A DEVELOPMENTAL ACCOUNT OF WHAT SEEM TO BE THE KEYPOINTS OF HUSSERL'S THEORY OF PERCEPTION AND THEORY OF MEANING. IT EXPLAINS HOW HUSSERL'S EARLY INVESTIGATIONS OF SYMBOL-CONSCIOUSNESS LED TO A CRITICISM OF REPRESENTATIONALISM AND TO A NEW THEORY OF PERCEPTION. IT ALSO DRAWS ATTENTION TO A CHANGE IN HUSSERL'S VIEWS CONCERNING THE ONTOLOGICAL STATUS OF OBJECTIVE MEANINGS. THIS CHANGE, WHICH OCCURRED IN 1908, HAS HITHERTO LARGELY GONE UNRECOGNIZED, DESPITE THE FACT THAT IT IS AN IMPORTANT TURNING-POINT IN THE DEVELOPMENT OF HUSSERLIAN PHENOMENOLOGY: WITH THIS CHANGE THE ANALYSIS OF MEANING (FREGEAN "SINN") TAKES PRECEDENCE OF THE ANALYSIS OF ESSENCES.

KUNTZ, PAUL G. SANTAYANA AND LOTZE. S J PHIL 10,115-121 SUM 72.

KUNTZEL, THIERRY. LE DEFILEMENT. REV ESTH 26,97-110 AP-D 73.

KUPFER, JOSEPH. A NOTE ON "BERKELEY'S LINGUISTIC CRITERION". PERSONALIST 54,227-231 SUM 73.

RATHER THAN USING LINGUISTIC MEANINGFULNESS AS A CRITERION OF NOTIONAL KNOWLEDGE, AS PROFESSOR M BEAL HAS TRIED TO ARGUE, BERKELEY IS OFFERING A NEW ANALYSIS OF WHAT IT IS TO HAVE A NOTION OF SOMETHING. THE TERMS OCCURRING IN SCIENTIFIC LAWS WHICH DO NOT DENOTE IDEAS REFER TO MENTAL ACTIVITY--THE OBJECT OF NOTIONAL KNOWLEDGE. WE JUSTIFY NOTIONAL NOETIC CLAIMS ON THE BASIS OF INFERENCE RULES WHICH RELATE OBSERVABLES TO SUCH MENTAL PERFORMANCES.

KURODA, S Y. ANTON MARTY AND THE TRANSFORMATIONAL THEORY OF GRAMMAR. FOUND LANG 9,1-36 S 72 (LLBA).

ANTON MARTY ATTEMPTED TO BUILD A NEW THEORY OF GRAMMAR ON THE BASIS OF THE TRADITIONAL FRAMEWORK OF WESTERN PHILOSOPHY, CHARACTERIZED BY TWO FUNDAMENTAL CONCEPTS: INNER SPEECH FORM AND SYNSEMANTICON. BY

MEANS OF THE FORMER, MARTY DEVELOPED A THEORY WHICH, IN EFFECT, CONTAINS A QUADRIPARTITE CONCEPTUALIZATION OF GRAMMAR COMPARABLE TO CHOMSKY'S. HE TAKES THE STAND THAT THE MEANING OF A SENTENCE IS DETERMINED BY ITS DEEP STRUCTURE, BUT THE LATTER ITSELF IS NOT REPRESENTATIVE OF THE MEANING. EXCELLENT EXAMPLES OF THIS THEORY ARE PROVIDED IN GERMAN. A REVIEW OF MARTY'S WORK SERVES AS A GUIDE TO THE UNDERSTANDING OF TRANSFORMATIONAL GRAMMAR AND THE FIELD OF SYNTAX.

KURODA, S Y. EDMUND HUSSERL, "GRAMMAIRE GENERALE ET RAISONNEE" AND ANTON MARTY. FOUND LANG 10,169-195 JL 73.

KURODA, S Y. THE CATEGORICAL AND THE THETIC JUDGMENT: EVIDENCE FROM JAPANESE SYNTAX. FOUND LANG 9,153-185 N 72 (LLBA).

SINCE ABOUT THE TURN OF THE CENTURY, MANY JAPANESE GRAMMARIANS HAVE DEALT WITH THE ISSUES RELATED TO CATEGORICAL AND THETIC JUDGMENT. THE METHODS WITH WHICH THEY HAVE TAKEN UP THE PROBLEM HAVE OFTEN BEEN COMPLEX. THE MAIN OBJECTIVE OF THE PRESENT ARTICLE IS TO DISCUSS THE PROBLEM IN A BROADER PERSPECTIVE THAN IS USUALLY DONE AND IN A CONCEPTUAL FRAMEWORK MORE FAMILIAR TO THE WESTERN LINGUIST. THIS IS DONE BY RELATING THE PROBLEM TO AN ASPECT OF THE HISTORY OF WESTERN THOUGHT, AND BY REFERRING TO SYNTACTIC PHENOMENA IN LANGUAGES LIKE ENGLISH AND FRENCH. THE PRESENT PAPER IS RESTRICTED TO INFORMAL, SEMANTIC DISCUSSIONS.

KURTZ, PAUL AND WILSON, EDWIN H. TOWARD A NEW HUMANIST MANIFESTO. HUMANIST 33,13 JA-F 73.

A HUMANIST MANIFESTO WAS FIRST PUBLISHED IN 1933. IT WAS WRITTEN IN THAT DECADE APPLICABLE TO PROBLEMS THEN PROMINENT. A NEW HUMANIST MANIFESTO NOW NEEDS TO BE DRAWN DEALING WITH NEW AND EMERGING PROBLEMS AND APPLYING THE HUMANIST PHILOSOPHY TO THEM. COMMENTS BY HENRY DAVID AIKEN, CORLISS LAMONT, HERBERT J. MULLER, H. J. BLACKHAM, ARCHIE J. BAHM, ROY WOOD SELLARS AND OTHERS.

KURTZ, PAUL. CONSERVATIVE ANARCHISM: AN INTERVIEW WITH DWIGHT MACDONALD. HUMANIST 33,4-8 JL-AG 73.

KURTZ, PAUL. EXCELLENCE AND IRRELEVANCE: DEMOCRACY AND THE HIGHER LEARNING. HUMANIST 33,29-34 MR-AP 73.

WHAT IS THE RELATIONSHIP BETWEEN DEMOCRACY AND THE IDEAL OF HIGHER LEARNING? CAN HIGH STANDARDS OF EXCELLENCE BE MAINTAINED IN UNIVERSITIES IN DEMOCRATIC SOCIETIES? YES, BUT ONLY IF CARE IS TAKEN ABOUT DEFINITION OF DEMOCRACY AND THE UNIVERSITY. THE MAIN FUNCTION OF THE UNIVERSITY IS TO MAKE POSSIBLE THE PURSUIT OF INDEPENDENT LEARNING AND RESEARCH. YET MANY EGALITARIANS CLAIMING TO SPEAK FOR DEMOCRACY WISH TO TEST IT BY NARROW RELEVANCE. MOREOVER, UNCRITICAL DEMANDS FOR OPEN ADMISSIONS, "NO EXIST" POLICY, STUDENT PARTICIPATION, AND THE QUOTA SYSTEM IN HIRING TEND TO UNDERMINE THE QUEST FOR EXCELLENCE AND DETRACT THE UNIVERSITY FROM ITS MAIN MISSION: THE SEARCH FOR TRUTH. DEMOCRACY, IF PROPERLY INTERPRETED, HOWEVER, IS BASED UPON EQUALITY OF OPPORTUNITY, BUT IT ALSO NEED NOT MINIMIZE MERIT, AND IT CAN RECOGNIZE THE NEED FOR INTELLECTUAL LEADERSHIP.

KURTZ, PAUL. HUMANIST MANIFESTO II. HUMANIST 33,4-9 S-O 73.

A NORMATIVE PHILOSOPHICAL STATEMENT CONCERNING RELIGION, ETHICS, THE INDIVIDUAL, DEMOCRACY, WORLD COMMUNITY AND HUMANITY AS A WHOLE. "HUMANIST MANIFESTO II" STATES A POST-MODERN HUMANIST VIEWPOINT. THE BASIC ETHICAL VALUES ARE THE FREEDOM AND FULFILLMENT OF THE INDIVIDUAL AND THE MORAL OBLIGATION TO CONTRIBUTE TO THE BUILDING OF WORLD COMMUNITY. "HUMANIST MANIFESTO II" CRITICIZES DOGMATIC THEISM AND IDEOLOGY. IT IS SIGNED BY 120 PHILOSOPHERS, SCIENTISTS AND

OTHERS, FORTY YEARS AFTER "HUMANIST MANIFESTO I".

KURTZ, PAUL. MEDICINE AND THE STATE: THE FIRST AMENDMENT VIOLATED. HUMANIST 33,4-12 MR-AP 73.

IN THIS INTERVIEW WITH THOMAS S SZASZ, PSYCHIATRIST, A WHOLE NUMBER OF ISSUES ARE EXPLORED: THE MEANING OF LIBERTARIANISM, THE ETHICS OF FREEDOM, AND THE UNHOLY ALLIANCE BETWEEN MEDICINE, PSYCHIATRY, AND THE STATE.

KURTZ, PAUL. NATURALISM: OVERSIMPLIFIED OR MODIFIED? J VALUE INQ 7,229-232 FALL 73.

AN ANALYSIS OF TWO KINDS OF NATURALISM: (1) ONE BELIEVES THAT VALUE JUDGMENT ARE FACTUAL IN THEMSELVES, (2) ANOTHER HOLDS VALUE JUDGMENTS TO BE NORMATIVE, YET TESTED BY A RANGE OF FACTS. AMONG THESE ARE THE PRE-EXISTING VALUES BROUGHT INTO THE SITUATION.

KURTZ, PAUL. WHAT IS HUMANISTIC ETHICS? RELIG HUM 7,57-65 SPR 73.

KURTZMAN, DAVID R. "CETERIS PARIBUS" CLAUSES: THEIR ILLUMINATION AND ELIMINATION. AMER PHIL QUART 10,35-42 JA 73.

THEORISTS OFTEN HEDGE THEIR PROJECTIONS WITH CLAUSES LIKE 'EVERYTHING ELSE BEING EQUAL'. BUT PRE-ANALYTICALLY PLAUSIBLE PARAPHRASES OF 'CETERIS PARIBUS' PRINCIPLES TURN OUT TO BE THEOREMS OF SET THEORY, OR NEAR-THEOREMS, AND HENCE ARE USED AT THE EXPENSE OF TRIVIALIZATION. I PROPOSE A NEW PARAPHRASE OF THE CLAUSE, MAKING IT A CROSS-REFERENTIAL DEVICE REFERRING TO OTHER PARTS OF THE THEORY. ROUGHLY, 'CETERIS PARIBUS' PRINCIPLES COME TO BE READ AS "ALL F'S AND G'S UNLESS THEY ALSO FALL UNDER SOME OTHER PRINCIPLE OF THIS THEORY". THE SECOND SYSTEMATIC CRITICISM IS TWOFOLD. IT IS SHOWN THAT NOTHING USEFUL FOLLOWS FROM SUCH A SET OF PRINCIPLES UNLESS RULES OF CLOSURE AND RANKING ARE ADDED. IT IS THEN SHOWN THAT ONCE SUCH RULES ARE ADDED THE 'CETERIS PARIBUS' CLAUSES CAN BE ELIMINATED, LEAVING A THEORY WHICH LACKS CLOSURE AND RANKING RULES BUT LOSES NONE OF THE USEFUL CONSEQUENCES OF THE ORIGINAL THEORY.

KURZ, OTTO. DEUS ALEA LUDENS. FILOSOFIA 24,3-12 JA 73.

EINSTEIN'S CRITICISM OF THE QUANTUM THEORY 'GOD DOES NOT PLAY DICE' HAS OFTEN BEEN QUOTED. THE CONCEPT OF A GOD PLAYING DICE OR SOME OTHER GAME OF CHANCE, AND OF THE WORLD BEING RULED BY CHANCE IS TRACED BACK TO ANCIENT MYTHOLOGY AND A FAMOUS DICTUM OF HERACLITUS, AND FOLLOWED UP THROUGH THE CENTURIES TO ROMANTIC POETS AND THINKERS, AND TO THE MODERN NATURAL SCIENCES.

KUSPIT, DONALD B. THE ART OF REDUCTIONISM. MAIN CURRENTS 29,21-27 S-O 72.

THE PAPER ANALYZES THE WITTGENSTEINEAN BACKGROUND TO "COOL-ART". WITTGENSTEIN'S APPROACH TO PHILOSOPHY AND MINIMALISM'S APPROACH TO ART SHARE A REFORMIST TENDENCY, IN MINIMALISM OF 3 POINTS: SELF-CRITICISM AS THE BE-ALL AND END-ALL OF ART; CREATION OF A LOGICALLY PERFECT LANGUAGE OF PAINTING; CRITICISM OF "TRANSCENDENCE" IN ART. (1) MODERNISM, IDENTIFIED BY GREENBERG AS SELF-CRITICISM, IS SHOWN TO HAVE REACHED IN MINIMALISM A POINT OF DIMINISHING RETURNS, WITH EMPHASIS ON THE MEDIUM'S PURITY BECOMING SELF-PARALYSIS. (2) MINIMALISM TURNS ART INTO A "LANGUAGE-GAME" WHICH IS NOT A "FORM OF LIFE" AND REFUSES TO RECOGNIZE THE MULTIPLICITY OF LANGUAGE-GAMES. MUCH AS WITTGENSTEIN PUSHES PHILOSOPHY BACK TO A "QUEER USE OF WORDS" SO MINIMALISM PUSHES ART BACK TO A QUEER USE OF COMPOSITION. (3) "METAPHYSICAL SPECTRES AND MEANINGLESS NOTIONS" IN ART ARE DEBUNKED, OBVIATING ALL IMPLICATION OF "HIGHER EXPERIENCE AND IDEAS". MINIMALISM IS CRITICIZED AS CREATING A NEW POVERTY OF ART ON THE ORDER OF THE POVERTY OF

PHILOSOPHY MARCUSE ACCUSES WITTGENSTEIN OF CREATING. (EDITED).

KUVACIC, IVAN. ADDITIONAL THOUGHTS ON SYNCHRONY AND DIACHRONY. PRAXIS 423-437 1971.

USING STRUCTURALISTIC THEORETICAL FRAMEWORK OF SYNCHRONY AND DIACHRONY AUTHOR ANALYSES THE BELGRADE STUDENT DEMONSTRATION OF JUNE 1968. THE CONDITION AND THE MOTIVATION OF THE SOCIAL GROUP INVOLVED IN CONFLICT (BUREAUCRACY, STUDENTS, MIDDLE CLASS, WORKERS) LEADS AUTHOR TO ADOPT CLASS/INTEREST STRATIFICATION MODEL. SPECIAL INTEREST WAS DEVOTED TO THE ROLE OF 'NEW MIDDLE CLASS' WHOSE INFLUENCE IS BECOMING VERY STRONG IN ALL AREAS OF SOCIAL LIFE ESPECIALLY IN THE FIELD OF CULTURE AND IDEOLOGY. IT REPRESENTS THE MAJORITY OF PEOPLE WHO HAVE TAKEN ALL THE BETTER POSITIONS IN THE SOCIALIST SECTOR. 'LEFTIST STUDENT RADICALISM' WAS OVERCOME DUE LARGELY TO THE MIDDLE CLASS WHO PLAYED IMPORTANT ROLE WIELDING PRESSURE AND INFLUENCE. TO THIS CLASS, THE STUDENT REVOLT WAS REPRESENTED AS THE REVOLT OF 'OUR CHINESE', WHO ACTED UNDER THE SLOGAN 'EQUAL RIGHTS FOR EVERYONE'.

KUVACIC, IVAN. CONTEMPORARY FORMS OF MENTAL VIOLENCE. PRAXIS 130-136 1970.

MENTAL VIOLENCE IMPLIES THE APPLICATION OF MANIPULATIVE PROCEDURES, WHICH MAKES ITS SUBJECTS APPEAR AS IF THEY WERE OBEYING VOLUNTARILY. ACCORDINGLY THE FORMS OF MENTAL VIOLENCE CAN BE REDUCED TO THE FORMS OR TYPES OF MANIPULATION. THE MAIN TYPES OF CONTEMPORARY MANIPULATIONS: 1. FASCIST MANIPULATION APPEARS TO BE SKILLFUL COMBINATION OF PSYCHOLOGICAL MANIPULATION AND POLICE TERROR. 2. THE FORCE AND INFLUENCE OF CONSUMER MANIPULATION LIES IN CIRCUMSTANCES WHERE THE MAJORITY FINDS ITS OWN SELF-REALIZATION EXCLUSIVELY IN THE ACCUMULATION OF MEANS FOR RISING ITS MATERIAL LIVING STANDARD. THE MINORITY WHICH OPPOSES THIS IS CONSTANTLY OPPOSED TO THE REPRESSIVE EFFECT OF PUBLIC OPINION WHICH IS FORMED AND MAINTAINED WITH AID OF MASS COMMUNICATIONS MEDIA. 3. FUNDAMENTAL STRENGTH OF STALINIST MANIPULATION LIES IN A MONOPOLISTIC INTERPRETATION AND EXPLOITATION OF REVOLUTIONARY ESCHATOLOGY.

KUVACIC, IVAN. SCIENTIFIC AND TECHNICAL PROGRESS AND HUMANISM. PRAXIS 5,181-184 1969.

BESIDES THE PROGRESS EXPRESSED BY THE FIGURE OF INCOME PER CAPITA OF THE POPULATION, THERE IS ALSO PROGRESS IN SOCIAL RELATIONS. TECHNOLOGICAL PROGRESS HAS ITS OWN INNER LOGIC OF DEVELOPMENT, WHICH DOES NOT COME UP AGAINST ANY MAJOR SOCIAL OBSTACLE, WHILE ON THE PATH OF IMPROVING SOCIAL RELATIONS ARE BARRIERS OF DEEPLY ROOTED INTERESTS AND CONCENTRATED SOCIAL POWER. TODAY SCIENTIFIC AND TECHNOLOGICAL PROGRESS ARE BECOMING POWERFUL INSTRUMENTS OF DOMINATION AND EXPLOITATION. THOSE WHO REPRESS FREEDOM IN THE WEST AND IN THE EAST CLAIM IT AS NECESSARY FROM THE STANDPOINT OF TECHNICAL PROGRESS. IN THE WEST AND EAST THIS CLAIM IS USED AS A SHELTER BY THOSE PRIVILEGED GROUPS, WHICH TEND TOWARDS INCREASING MATERIAL ABUNDANCE WITHIN EXISTING SOCIAL RELATIONS.

KUZMINSKI, ADRIAN. THE PARADOX OF HISTORICAL KNOWLEDGE. HIST THEOR 12,269-285 1973.

THE PARADOX OF HISTORICAL KNOWLEDGE ARISES WHEN HISTORICAL 'EXPLANATION' IS CONCEIVED IN TERMS OF RATIONALIST CRITERIA OF TRUTH, WHICH, SINCE THEY DERIVE FROM THE IMPERATIVES OF THE NATURAL SCIENCES ROOTED IN DEMANDS FOR CLOSED, SYSTEMATIC, ATEMPORAL, ABSTRACT REPRESENTATIONS OF EXPERIENCE, EFFECTIVELY DENY THAT QUALITATIVE CHANGES OR HISTORICITY PER SE CAN BE INTELLIGIBLE. RECENT MOVEMENTS IN THE SOCIAL SCIENCES, PARTICULARLY STRUCTURALISM, ARE INTERPRETED AS NEO-RATIONALIST PROJECTS WHOSE TRUTH-CRITERIA GENERATE THE SAME PARADOX. IF A VIABLE NOTION OF HISTORICITY IS

POSSIBLE, IT WOULD SEEM TO REQUIRE A 'FLEXIBLE', NON-RATIONALIST CONCEPTION OF UNIVERSALS IN WHICH, IT IS ARGUED, THE NOTION OF METAPHOR WOULD PLAY A LEADING ROLE.

KVASTAD, NILS BJORN. PHILOSOPHICAL PROBLEMS OF MYSTICISM. INT PHIL QUART 13,191-207 JE 73.

KWAAD, G C. KORT NAWOORD BIJ DE 'BEDENKINGEN' VAN DE HEER VANDENBULCKE. TIJDSCHR FILOSOF 35,139-141 MR 73.

KWAAD, G C. WAARHEID ZONDER METHODE: EEN STUDIE OVER HANS-GEORG GADAMERS WIJSGERIGE HERMENEUTIEK. TIJDSCHR FILOSOF 35,109-134 MR 73.

L'OEUVRE MAITRESSE DE GADAMER EST CONSIDEREE ICI COMME UNE TENTATIVE DE DEPASSER L'HISTORICISME DE "L'HERMENEUTIQUE ROMANTIQUE", UNE TENTATIVE QUI EVITERAIT LES CONTRADICTIONS QUI SONT EN EFFET INHERENTES A CET HISTORICISME TEL QU'IL EST SURTOUT REPRESENTE PAR UN DILTHEY. GADAMER S'OPPOSE AU PSYCHOLOGISME DE L'HERMENEUTIQUE CLASSIQUE DE SCHLEIERMACHER JUSQU'A DILTHEY. OR LA THESE DEVELOPPEE DANS LA DEUXIEME PARTIE DE NOTRE ARTICLE SE RESUME EN CECI QUE LA TENTATIVE DE FONDER UN SAVOIR DANS UNE STRUCTURE QUASI-OBJECTIVE DU MONDE OU DE L'ETRE MENE AU RESULTAT CONTRADICTOIRE QUE CETTE TENTATIVE DEVIENT INCAPABLE DE SE FONDER ELLE-MEME. DANS SON EFFORT DE DEPASSER L'OBJECTIVISME D'UN DILTHEY GADAMER INTRODUIT SANS LE VOULOIR UNE DUALITE NOUVELLE, NON PAS, CETTE FOIS, ENTRE LE SUJET ET L'OBJET DU 'VERSTEHEN', MAIS ENTRE LA CONSCIENCE CONCRETE, HISTORIQUE, 'EMPIRIQUE' (LE CONSCIENCE QUI EXERCE LE 'VERSTEHEN') D'UNE PART ET LA CONSCIENCE TRANSCENDENTALE DE L'AUTRE, C'EST A DIRE LA CONSCIENCE QUE PREND L'HOMME EN TANT QUE PHILOSOPHE DU CARACTERE RADICALEMENT HISTORIQUE DE SON SAVOIR, CONSCIENCE QUE GADAMER APPELLE 'CONSCIENCE HERMENEUTIQUE'. (EDITED).

KWIATKOWSKI, TADEUSZ. LE CARACTERE ET AL STRUCTURE DE LA SCIENCE SELON TADEUSZ CZEZOWSKI. ORGANON 231-256 1971.

LA CROIX, RICHARD R. THE INCOMPATIBILITY OF OMNIPOTENCE AND OMNISCIENCE. ANALYSIS 33,176 AP 73.

I ARGUE THAT AN OMNIPOTENT BEING CAN CREATE A FINITE BEING WHO PERFORMS AN ACT KNOWN ONLY TO HIMSELF AND TO NO OTHER BEING AND THAT AN OMNISCIENT BEING CANNOT. THEREFORE, I CONCLUDE, NO BEING CAN BE BOTH OMNIPOTENT AND OMNISCIENT.

LA ROSA SINDONI, GIUSEPPA. IL CONCETTO DI "LIBERTA" NEL FILOSOFO AMERICANO JOHN DEWEY. TEORESI 28,201-206 JA-JE 73.

LA VIA, LUIGI. AUTOCOSCIENZA E SCIENZA DEL CERVELLO. TEORESI 27,177-223 JL-D 72.

LA VIA, VINCENZO. NOTA SUL CONCETTO DEL "CONOSCERE FONDANTE". TEORESI 27,175-176 JL-D 72.

IL CONCETTO DI CONOSCERE FONDANTE' STA PER ME A BASE DELLA INTERA PROBLEMATICA FILOSOFICA. NON SI TRATTA DI ALCUNA PARTICOLARE CONOSCENZA DETERMINATA, MA DEL 'CONTENUTO NECESSARIO' CHE FORMA IL 'LUME' DONANTE 'SENSO' IN ASSOLUTO AD OGNI 'CONOSCENZA' COME TALE. COINCIDENDO COL 'DARSI' ONDE VI HA UN 'DATO' IN GENERALE E QUINDI UN 'ESSER DATO', ESSO E' IL PRINCIPIUM PHILOSOPHANDI E LA VERITA' IN ESSO OFFERTA E' TEORETICAMENTE INNEGABILE E PRATICAMENTE (MORALMENTE) OBBLIGANTE.

LABARRIERE, PIERRE-JEAN. L'HOMME ET L'ABSOLU: PART II-LOGIQUE DE L'EXPERIENCE DE L'ABSOLU. ARCH PHIL 36,353-371 JL-S 73.

LA LOGIQUE DE L'EXPERIENCE DE L'ABSOLU (OU LOGIQUE DE LA CONTINGENCE) S'ARTICULE SELON DES MOMENTS UNIVERSELS QUI VISENT A RENDRE COMPTE, DANS LE DEPLOIEMENT D'UN MOUVEMENT INTELLIGIBLE, DE L'ULTIME QUESTION QUE L'HOMME PEUT POSER SUR LA RAISON ET LE FONDEMENT DE SON EXISTENCE. LA CONFESSION DE LA CONTINGENCE SE REVELE ALORS IDENTIQUE A LA RECONNAISSANCE D'UN ABSOLU (PREMIER TEMPS: POSITIVITE INITIALE) QUE LA NECESSITE DU DISCOURS CONDUIT A VISER DANS SA TRANSCENDANCE ET SON AUTOSUFFISANCE RADICALES (DEUXIEME ET TROISIEME TEMPS: NEGATION). QUANT A L'HOMME, INEXISTANT DE DROIT ET SUBSISTANT EN FAIT, IL S'ACCUEILLE ALORS COMME DONNE A LUI-MEME PAR LA LIBERTE ET LA LIBERALITE, SANS MESURE DU PRINCIPE DE SON ETRE (QUATRIEME TEMPS: POSITIVITE 'DEVENUE').

LABARRIERE, PIERRE-JEAN. L'HOMME ET L'ABSOLU. ARCH PHIL 36,209-223 AP-JE 73.

LA CRISE DU LANGAGE QUE CONNAIT NOTRE TEMPS OBLIGE LE PHILOSOPHE, QUAND IL VEUT SE MESURER AUX QUESTIONS DERNIERES DU SENS DE L'EXISTENCE, A FAIRE SIENNES LES REQUETES LEGITIMES DE LA CONSCIENCE MODERNE, EN EPUDIANT TOUT DISCOURS OBJECTIVISTE 'SUR' L'HOMME ET 'SUR' DIEU, ET EN RETROUVANT L'EXACTE FONCTION DU LOGOS, QUI EST D'ASSURER LA MEDIATION DE L'EXPERIENCE PAR RAPPORT A ELLE-MEME. VOILA QUI LE MET EN POSTURE D'ABORDER SANS AMBIGUITE UNE LOGIQUE DE LA CONTINGENCE (OU EQUIVALEMMENT UNE LOGIQUE DE L'EXPERIENCE DE L'ABSOLU).

LABERGE, PIERRE. LA PHYSICOTHEOLOGIE DE L'"ALLGEMEINE NATURGESCHICHTE UND THEORIE DES HIMMELS" (1755). REV PHIL LOUVAIN 70,541-572 N 72.

L'ORIGINALITE DE LA PHYSICOTHEOLOGIE KANTIENNE DE 1775 SE DEGAGE AVEC NETTETE D'UNE CONFRONTATION A TROIS ATTITUDES DONT ELLE SE PRESENTE COMME LE REFUS: CELLE DU DEFENSEUR TRADITIONNEL DE LA RELIGION, CELLE DE NEWTON, CELLE D'EPICURE. LE DEFENSEUR DE LA RELIGION CHERCHE A PROUVER L'EXISTENCE DE DIEU EN REFUSANT A LA NATURE TOUTE APTITUDE SPONTANEE A L'ORDRE ET A LA BEAUTE. NEWTON, AU CONTRAIRE, ACCORDE SA CONFIANCE A LA NATURE. MAIS IL CROIT DEVOIR FAIRE APPEL A DIEU QUAND L'EXPLICATION NATURALISTE LUI SEMBLE HORS DE PORTEE. EPICURE, ENFIN, PROFESSE UN ATHEISME QUI TIRE SES RAISONS DE L'IMPOSSIBILITE DE TOUTE THEODICEE. LA PHYSICOTHEOLOGIE KANTIENNE DE 1755 PRETEND A LA FOIS POURSUIVRE L'EXPLICATION NATURALISTE AU-DELA DES LIMITES DU NEWTONISME ET SATISFAIRE AUX EXIGENCES TELEOLOGIQUES DU DEFENSEUR DE LA RELIGION. ELLE NE VIENT A BOUT CEPENDANT DES OBJECTIONS D'EPICURE QUE DANS LA MESURE OU ELLE DISSIMULE CE QU'ON POURRAIT APPELER UNE THEOPHYSIQUE.

LABRECQUE, RICHARD. THE RELEVANCE OF MARCUSE TO HUMAN DEVELOPMENT. PROC PHIL EDUC 28,256-269 1972.

LACHS, JOHN. BELIEF, CONFIDENCE AND FAITH. S J PHIL 10,277-285 SUM 72.

SANTAYANA'S PROJECT IN "SCEPTICISM AND ANIMAL FAITH" IS MORE RADICAL THAN HAS BEEN SUPPOSED. HIS AIM IS TO DEVELOP A METHOD OF JUSTIFICATION FOR OUR MOST GENERAL BELIEFS. THE METHOD CONSISTS IN RELATING BELIEFS TO THE COMMITMENTS IMPLICIT IN ANIMAL ACTION. THE FUNCTION OF THE RESULTING PHILOSOPHY OF ANIMAL FAITH IS TO LIBERATE US FROM THE CONTROVERSIES OF THE SCHOOLS AND TO RETURN PHILOSOPHY TO THE SERVICE OF SOUND PRACTICE AND SANE THOUGHT.

LACHS, JOHN. FICHTE'S IDEALISM. AMER PHIL QUART 9,311-317 O 72.

FICHTE IS AN IDEALIST IN THE SENSE THAT HE SEEKS AN EXPLANATION OF THE WORLD BY REFERENCE TO A SELF WHOSE SELF-DETERMINATION CONVERTS IT FROM INDETERMINATE INFINITY TO INFINITE DETERMINATENESS. BUT WHY SHOULD WE SUPPOSE THAT THIS ABSOLUTE BEING IS A SELF? FICHTE'S THREE MAIN ARGUMENTS FOR THIS VIEW ARE DISCUSSED AND FOUND WANTING, THROWING HIS CRITICAL IDEALISM INTO SERIOUS DOUBT.

LACHS, JOHN. GOD'S ACTION AND NATURE'S WAY. IDEAL STUD 3,223-228 S 73.

JOHN COBB'S ACCOUNT OF GOD'S EXISTENCE, NATURE AND OPERATION IS INADEQUATE. FIRST I ARGUE THAT HE FAILS TO EXPLAIN HOW DIVINE EFFICIENT CAUSATION IN THE WORLD IS POSSIBLE. NEXT I TRY TO SHOW THAT HE DOES NOT SUCCEED IN MAKING A CASE THAT SUCH DIVINE CAUSALITY IS ACTUAL. FINALLY, I MAINTAIN THAT HE FALLS SHORT OF DEMONSTRATING THAT IT IS NECESSARY TO INTRODUCE THE IDEA OF GOD IN A PHILOSOPHY THAT IS TO GIVE AN ADEQUATE DESCRIPTION OF THE WORLD. I CLOSE BY SUGGESTING THAT THE FUNDAMENTAL PROBLEM IS WITH CONCEIVING GOD AS A CAUSE OF EVENTS IN THE WORLD. FOR A SIGNIFICANT CONTEMPORARY THEOLOGY THIS CONCEPTION WILL HAVE TO BE TRANSCENDED.

LACKEY, DOUGLAS. THREE LETTERS OF MEINONG. RUSSELL 15-18 SPR 73.

A TRANSLATION, WITH NOTES, OF THREE LETTERS, WRITTEN IN GERMAN, FROM BERTRAND RUSSELL TO ALEXIUS MEINONG. THE LETTERS DATE FROM 1904 TO 1906, AND ARE PRINCIPALLY CONCERNED WITH SENSE, REFERENCE, AND THE FOUNDATIONS OF GEOMETRY.

LACROIX, J. LA PHILOSOPHIE POLITIQUE DE ROUSSEAU. REV SCI PHIL THEOL 56,561-584 O 72.

LE PROBLEME POLITIQUE SURGIT DE LA CONTRADICTION ENTRE LA NATURE DE L'HOMME, QUI EST BONNE, ET SON HISTOIRE, QUI EST MAUVAISE; SA SOLUTION EXIGE DE RENDRE L'HISTOIRE CONFORME A LA NATURE, PAR LA CONVERSION DE L'EDUCATION ET DE LA POLITIQUE. CETTE EXIGENCE REQUIERT UN DIAGNOSTIC CONCERNANT L'HOMME. IL EST UN ETRE PERFECTIBLE: DE CETTE PERFECTIBILITE NAIT LA POSSIBILITE DU BIEN (L'AMOUR DE SOI, QUI EST DU MEME MOUVEMENT AMOUR D'AUTRUI), MAIS AUSSI DU MAL, ISSU DE L'INSTITUTION D'UNE CERTAINE FORME DE PROPRIETE QUI A ETE LE FONDEMENT DE LA SOCIETE ET QUI A CONDUIT A UN AMOUR DE PREFERENCE OU EGOISME QUE ROUSSEAU APPELLE AMOUR-PROPRE. LE REMEDE EST A LA FOIS PEDAGOGIQUE ET POLITIQUE: 1) UNE EDUCATION FONDEE SUR LA CONFIDENCE, LA "TRANSPARENCE" ENTRE LES 'HOMMES'--2) UNE POLITIQUE FONDEE SUR LA MEME TRANSPARENCE ENTRE LES 'CITOYENS'. LA VOLONTE GENERALE OU VOLONTE DE L'UNIVERSEL EST A L'AMOUR DE SOI CE QUE LA VOLONTE PARTICULIERE OU VOLONTE DU PARTICULIER EST A L'AMOUR-PROPRE. EN DEVENANT VOLONTE DE TOUS ET DE CHACUN, LA VOLONTE GENERALE QUI EST VOLONTE DE RAISON, COMME L'AMOUR DE SOI QUI EST AMOUR DE L'UNIVERSELLEMENT HUMAIN, RECONCILIENT L'HOMME ET LE CITOYEN.

LADD, JOHN. WSPOLZALEZNOSC ANALIZY ETYCZNEJ I ETYKI. ETYKA 11,139-158 1973.

THIS PAPER IS CONCERNED WITH THE INTERRELATIONSHIP BETWEEN ETHICAL ANALYSIS (METAETHICS) AND NORMATIVE ETHICS. IT IS ARGUED THAT THE TWO CANNOT BE DIVORCED LOGICALLY AND THAT THEIR SEPARATION EXPLAINS IN LARGE PART WHY ANALYTICAL ETHICAL THEORY HAS SO LITTLE OF RELEVANCE TO SAY TO LIVE MORAL ISSUES. TWO OF THE BASES OF THE PREVAILING LOGICAL SEPARATION OF THE INQUIRIES ARE EXAMINED CRITICALLY: FIRST, A 'DE JURE' BASIS IN WHICH THE SEPARATION IS DEFENDED ON THEORETICAL GROUNDS, E.G., BY INTUITIONISTS, EMOTIVISTS AND PRESCRIPTIVISTS, AND SECOND, A 'DE FACTO' BASIS IN WHICH WE FIND A SEPARATION IN PRACTICE THAT RESULTS FROM USING ANALYTICAL TECHNIQUES BORROWED FROM OTHER AREAS IN PHILOSOPHY (VIZ.

EPISTEMOLOGY) THAT ARE INAPPROPRIATE FOR ETHICS, E.G., BY ORDINARY LANGUAGE PHILOSOPHERS. THE SECOND PART OF THE PAPER FOCUSSES ON THE NATURE OF MORAL CONTROVERSY AS A MORAL PROBLEM REQUIRING ETHICAL ANALYSIS. IT IS SHOWN THAT DIFFERENT ETHICAL AND ANALYTICAL PRECONCEPTIONS LEAD TO ENTIRELY DIFFERENT ANALYTICAL RESULTS; THUS, A UTILITARIAN APPROACH FAVOURS QUITE A DIFFERENT TYPE OF ANALYSIS FROM A KANTIAN APPROACH. IT IS ARGUED THAT A KANTIAN APPROACH IS TO BE PREFERRED TO A UTILITARIAN APPROACH TO ETHICAL ANALYSIS.

LADENSON, ROBERT F. LEGITIMATE AUTHORITY. AMER PHIL QUART 9,335-341 O 72.

TRADITIONALLY A WIDESPREAD BELIEF AMONG POLITICAL PHILOSOPHERS HAS BEEN THAT THE PRIMARY PHILOSOPHICAL ISSUE CONCERNING POLITICAL AUTHORITY IS BEST EXPRESSED BY POSING THE QUESTION, 'WHY IS IT THAT THE MEMBERS OF THE BODY POLITIC HAVE A DUTY TO OBEY THE COMMANDS OF THEIR RULERS EVEN ON OCCASIONS WHEN THEY OPPOSE THOSE COMMANDS IN CONSCIENCE?' IN THE FIRST PART OF MY PAPER I DISCUSS ROBERT PAUL WOLFF'S ACCOUNT OF POLITICAL AUTHORITY, A RECENT EXAMPLE OF A TREATMENT OF THE SUBJECT WHICH TAKES THAT ABOVE QUESTION AS ITS STARTING POINT. THE UPSHOT OF THIS DISCUSSION IS THAT THE QUESTION IS NOT A GENUINE ONE, THAT IS, THAT THE CONFLICT IT PRESUPPOSES DOES NOT EXIST. IN THE SECOND PART, I SET OUT WHAT SEEMS TO ME TO BE THE OUTLINES OF A CORRECT ANALYSIS OF THE CONCEPT OF MORALLY LEGITIMATE POLITICAL AUTHORITY AND OFFER A FEW SUGGESTIONS AS TO WHY SO MANY PHILOSOPHERS HAVE FALLEN INTO CONFUSION ON THIS MATTER.

LADENSON, ROBERT F. WOLFF ON LEGITIMATE AUTHORITY. PHIL STUD 23,376-384 D 72.

IN THIS PAPER I CRITICIZE ROBERT PAUL WOLFF'S ARGUMENT FOR THE INCOHERENCE OF THE NOTION OF LEGITIMATE POLITICAL AUTHORITY. I MAINTAIN THAT WOLFF'S ARGUMENTS PRESUPPOSES A MISTAKEN ACCOUNT OF CORRELATIVITY AS IT APPLIES TO RIGHTS AND DUTIES. I ALSO SAY A FEW WORDS ABOUT HOW I THINK THE NOTION OF LEGITIMATE POLITICAL AUTHORITY SHOULD BE UNDERSTOOD.

LADNER, RICHARD E. MITOTIC RECURSIVELY ENUMERABLE SETS. J SYM LOG 38,199-211 JE 73.

LADRIERE, JEAN. LA PHILOSOPHIE OUVERTE ET LES MATHEMATIQUES. REV INT PHIL 24,450-476 1970.

LAFRANCE, YVON. AMOUR ET VIOLENCE DANS LA DIALECTIQUE PLATONICIENNE. DIALOGUE (CANADA) 12,288-308 JE 73.

L'AUTEUR PROPOSE UNE NOUVELLE INTERPRETATION DE L'ALLEGORIE DE LA CAVERNE. LA DIALECTIQUE PLATONICIENNE, EN TANT QUE PROCESSUS DE DEVELOPPEMENT DE TOUT L'ETRE HUMAIN, COMPREND UN ASPECT INTELLECTUEL ET UN ASPECT MORAL. CES DEUX ASPECTS SONT INDISSOLUBLEMENT LIES DANS LA PENSEE DE PLATON. L'AMOUR ET LA VIOLENCE CONSTITUENT LES DEUX ELEMENTS MOTEURS DE LA DIALECTIQUE ETHIQUE ET, PAR VOIE DE CONSEQUENCE DE LA DIALECTIQUE NOETIQUE. L'ANALYSE DE L'ALLEGORIE DE LA CAVERNE FAITE A LA LUMIERE DE LA THEORIE DE LA PAIDEIA DES LIVRES II-III DE LA "REPUBLIQUE" ET DE LA THEORIE DE L'AME DES LIVRES IV ET X MONTRE QUE LA DIALECTIQUE ETHIQUE EST ANIMEE A LA FOIS PAR L'AMOUR ET PAR LA VIOLENCE.

LAFRANCE, YVON. PHILOSOPHIE ET HISTOIRE DE LA PHILOSOPHIE. CAN J PHIL 2,433-449 JE 73.

L'AUTEUR EXAMINE DEUX CONCEPTIONS OPPOSEES DE L'HISTOIRE DE LA PHILOSOPHIE: CELLE DE HEGEL QU'IL IDENTIFIE A UNE CONCEPTION 'A PRIORI' ET CELLE DE GUEROULT QU'IL IDENTIFIE A UNE CONCEPTION 'A POSTERIORI'. IL MONTRE QUE LA CONCEPTION HEGELIENNE NE PERMET PAS DE DISSOUDRE LA CONTRADICTION CACHEE DERRIERE L'EXPRESSION "HISTOIRE

DE LA PHILOSOPHIE" TANDIS QUE LA CONCEPTION 'A POSTERIORI' Y REUSSIT. EN CONCLUSION, L'AUTEUR DEGAGE QUELQUES CONSEQUENCES PRATIQUES POUR UNE EVENTUELLE CONCEPTION DE L'ACTIVITE PHILOSOPHIQUE ELLE-MEME.

LAGANA, ANTONINO. APPUNTI SULLA FILOSOFIA DI JOSE ORTEGA Y GASSET. RIV STUD CROCE 9,378-383 JL-D 72.

SUCCINTA MA DENSA ESPOSIZIONE DELLA METAFISICA ORTEGHIANA, CHE NE EVIDENZIA ALCUNI PUNTI PROBLEMATICI, QUALI LA SOSTANZIALITA DELLA VITA UMANA SINGOLA, L'AUTENTICITA VITALE, LA VOCAZIONE PERSONALE, LA PLURALITA DELLE LOGICHE, LA MANCATA FONDAZIONE DI UNA LOGICA STORIOGRAFICA, L'IDENTITA DI RAGIONE STORICA E RAGIONE NARRATIVA, E NE INTERPRETA IL PROSPETTIVISMO SU BASI OBBIETTIVISTICO-TRASCENDENTALI ED IN CHIAVE DI GIUDIZIO STORICO-PROSPETTICO.

LAI, TYRONE. NICHOLAS OF CUSA AND THE FINITE UNIVERSE. J HIST PHIL 11,161-167 AP 73.

A NUMBER OF AUTHORS--FROM KEPLER TO KOYRE--HAVE HELD THE VIEW THAT THE UNIVERSE, AS NICHOLAS OF CUSA THINKS OF IT, IS INFINITE. RECENT AUTHORS, HOWEVER, ARE CAREFUL TO POINT OUT THAT IT IS NOT CLEAR IN WHAT SENSE CUSANUS THINKS OF THE UNIVERSE AS INFINITE. IT IS SHOWN IN THIS PAPER THAT CUSANUS THINKS OF THE UNIVERSE AS INFINITE ONLY IN THE SENSE THAT GOD HAS THE POWER OF CREATING A UNIVERSE GREATER THAN THE PRESENT ONE, BUT "THE PRESENT UNIVERSE IS FINITE", AND ACCORDING TO NICHOLAS OF CUSA NECESSARILY SO, EVEN THOUGH BEYOND THE UNIVERSE THERE IS NOTHING ELSE, THAT IS, NOTHING MATERIAL. IF CUSANUS WAS INSTRUMENTAL IN RE-INTRODUCING THE IDEA OF AN INFINITE UNIVERSE (AS LATER AUTHORS UNDERSTOOD IT), IT WOULD SEEM IT WAS NOT WHAT HE INTENDED.

LAITKO, H. UEBERLEGUNGEN ZU DEN GRUNDLAGEN DER KLASSIFIKATION WISSENSCHAFTLICHER TAETIGKEITEN. TEOR METOD 4,5-14 1972.

LAKE, JOHN. A NOTE ON MODIFIED ABSTRACTION PRINCIPLES. J SYM LOG 38,77-78 MR 73.

HINTIKKA HAS SUGGESTED A MODIFICATION OF THE ABSTRACTION PRINCIPLE IN WHICH ALL THE VARIABLES HAVE DISTINCT RANGES. THIS NOTE SHOWS THAT WHEN SOME WEAK SET THEORETIC AXIOMS ARE ADDED TO HIS SCHEMA, THE RESULTING SYSTEM IS INCONSISTENT.

LAKE, JOHN. ON AN ACKERMANN-TYPE SET THEORY. J SYM LOG 38,410-412 S 73.

THIS PAPER CONSIDERS AN EXTENSION OF ACKERMANN'S SET THEORY WHICH WAS INTRODUCED BY REINHARDT. IT PROVES THAT THE EXTENSION IS EQUICONSISTENT WITH ZF AND, FURTHER, THAT ITS SET THEORETIC PART IS PRECISELY ZF. CONSEQUENTLY, THE EXTENSION HAS THE SAME SET THEORETIC PART AS ACKERMANN'S SET THEORY.

LAKOFF, GEORGE. PERFORMATIVE ANTINOMIES. FOUND LANG 8,569-572 JL 72.

A PERFORMATIVE ANTINOMY IS A SENTENCE LIKE 'DON'T OBEY THIS ORDER', WHICH CAN BE OBEYED IF AND ONLY IF IT IS NOT OBEYED. GIVEN WHAT LINGUISTS HAVE CALLED THE 'PERFORMATIVE ANALYSIS' FOR IMPERATIVES AND RELATED SENTENCE TYPES, AND GIVEN POSSIBLE WORLD SEMANTICS, PERFORMATIVE ANTINOMIES CAN BE REDUCED TO THE ANTINOMY OF THE LIAR (IN RELATED POSSIBLE WORLDS).

LAMBERT, KAREL. NOTES ON FREE DESCRIPTION THEORY: SOME PHILOSOPHICAL ISSUES AND CONSEQUENCES. J PHIL LOG 1,184-191 MY 72.

THEORIES OF DEFINITE DESCRIPTIONS THAT (1) TAKE DEFINITE DESCRIPTIONS TO BE GENUINE SINGULAR TERMS (CONTRA RUSSELL) BUT (2) DO NOT ASSIGN ANYTHING IN THE DOMAIN OF DISCOURSE TO DEFINITE DESCRIPTIONS WHOSE MATRICES ARE NOT TRUE OF EXACTLY ONE THING IN THE DOMAIN OF DISCOURSE (CONTRA FREGE'S CHOSEN OBJECT THEORY ARE CALLED 'FREE DESCRIPTION THEORIES'. THIS ESSAY EXPLORES SOME PHILOSOPHICAL CONSEQUENCES OF TWO FREE DESCRIPTION THEORIES AND DISCUSSES AN ONTOLOGICAL ISSUE ARISING FROM THE TWO MAJOR SEMANTIC POLICIES IN THE FREE DESCRIPTION THEORY TRADITION.

LAMSDORFF-GALAGANE, V. LA POSITIVE DU DROIT DANS LA "PHILOSOPHIE DES RECHTS" DE HEGEL. AN CATED SUAREZ 9&10,169-199 1969-70.

LANDE, ALFRED. EINHEIT IN DER QUANTENWELT (GEGEN DEN BOHR-HEISENBERG'SCHEN POSITIVISMUS). DIALECTICA 26,115-129 1972.

WAVE-PARTICLE DUALISM OF TWO EQUIVALENT PICTURES IS UNTENABLE, METHODICALLY AS WELL AS PHYSICALLY. (1) ITS ORIGIN, THE ALLEGED IMPOSSIBILITY TO EXPLAIN ELECTRON DIFFRACTION PATTERNS WITHOUT WAVE INTERFERENCE IS REPUDIATED BY THE UNITARY PARTICLE MECHANICS UNDER QUANTUM RULES. (2) THE WAVE PART OF DUALISM OF MATTER IS UNACCEPTABLE BECAUSE THE DUAL RELATIONS, NU = E/H AND LAMBDA = H/P WOULD HOLD ONLY IN ONE PREFERRED REFERENCE SYSTEM. AND RELATIVISTICALLY IT WOULD LEAD TO FURTHER IMPOSSIBLE EMPIRICAL CONSEQUENCES, EXEMPLIFIED BY THE 'OSCILLATOR DILEMMA'. (3) THE MAIN FAULT OF DUALISM IS THAT IT COORDINATES FREQUENCIES AND ABSOLUTE VALUES OF THE ENERGY, WHEN QUANTUM THEORY AND EXPERIMENT SHOW CONNECTION BETWEEN FREQUENCY AND ENERGY DIFFERENCE, FREE OF ARBITRARY ADDITIONAL CONSTANTS. THE DUALISTIC PHILOSOPHY ATTACHED TO THE (IMPOSSIBLE) IDEA OF TWO EQUIVALENT SUBJECTIVE PICTURES IN PLACE OF ONE PHYSICAL REALITY HAS LED TO ABSTRUSE EPISTEMOLOGICAL CONSEQUENCES, OF WHICH SEVERAL EXAMPLES ARE QUOTED. (EDITED).

LANDESMAN, CHARLES. ABSTRACT PARTICULARS. PHIL PHENOMENOL RES 33,323-337 MR 73.

LANDGREBE, LUDWIG. THE PHENOMENOLOGICAL CONCEPT OF EXPERIENCE. PHIL PHENOMENOL RES 34,1-13 S 73.

THE CONCEPT OF EXPERIENCE, GUIDING MODERN PHILOSOPHY AND SCIENCE IS A TRUNCATED ONE. IT DOESN'T INCLUDE ALL THE CONSTITUENTS OF MAN'S RELATIONSHIP TO HIS WORLD. THIS TRUNCATION IS A POINTER TO THE ROOTS OF THE CRISIS OF MODERN WORLD. HUSSERL HAS SHOWN THAT THIS TRUNCATION HAS ITS ORIGIN IN THE DISTINCTION BETWEEN OUTER AND INNER EXPERIENCE, ACCEPTED BY MODERN PHILOSOPHY AS A SELF-EVIDENT ONE. BUT THIS DISTINCTION IS NOT APPROPRIATE FOR CONCEIVING THE MOST ORIGINAL EXPERIENCE BY WHICH THE WORLD IS OPENED TO US. THE ACQUAINTANCE WITH THE KINESTHETIC MOVEMENTS OF OUR CORPOREAL SENSE-ORGANS--THIS ACTIVITY WHETHER MERE CORPOREAL NOR MERE SPIRITUAL--IS FOREGOING TO ALL THE ACTIVITIES OF OUR MIND. THE AWARENESS THAT "I CAN MOVE MYSELF" IS FOREGOING TO THE CONSCIOUSNESS "I AM".

LANDOLT, EDUARD. RASSEGNA HEIDEGGERIANNA. TEORESI 27,261-280 JL-D 72.

LANDSBERG, P T AND EVANS, D A. FREE WILL IN A MECHANISTIC UNIVERSE: AN EXTENSION. BRIT J PHIL 23,336-343 N 72.

LANG, BEREL. "WHAT IS ART": QUESTIONS (AND ANSWERS) ABOUT THE QUESTION. PHIL PHENOMENOL RES 33,524-530 JE 73.

LANGAN, THOMAS. HEIDEGGER AND THE POSSIBILITY OF AUTHENTIC CHRISTIANITY. PROC CATH PHIL ASS 46,101-112 1972.

WITH 'GOD DEAD' AND NIHILISM REIGNING, HOW COULD CHRISTIANITY BE LIVED AUTHENTICALLY TODAY? BUT HEIDEGGER HAS NEVER SUGGESTED THAT THE AUTHENTIC WOULD GIVE ITS CHARACTER TO ANY EPOCH, FOR IT IS ALWAYS THE EXCEPTIONAL. THE HERO AUTHENTIC DASEIN IS TO CHOOSE WILL BE UNIQUE BUT HIS TRUTH PRESERVABLE AND REPEATABLE. IF THE CHRIST IS CHOSEN AS HERO, THE CATEGORIES OF"BEING AND TIME" FIT SUPRISINGLY WELL THIS MODEL AS RECALLED BY TRADITIONAL FAITH.

LANGBAUER, DELMAR. INDIAN THEISM AND PROCESS PHILOSOPHY. PROCESS STUD 2,5-26 SPR 72.

THE ARTICLE IS A COMPARATIVE STUDY OF GOD AND THE CATEGORY OF THE UNIVERSAL IN INDIAN RELIGIOUS LITERATURE AND THE PHILOSOPHY OF A N WHITEHEAD. THE THOUGHT OF THE TWELFTH CENTURY PHILOSOPHER, RAMANUJA, GUIDES THE USE OF THE INDIAN MATERIALS. IT IS SUGGESTED THAT WHITEHEAD'S ONTOLOGY MAY PROVIDE A MEANS FOR ADEQUATELY RELATING INDIAN AND WESTERN THOUGHT. ADDITIONALLY, HIS PHILOSOPHY OFFERS SOLUTIONS TO SPECIFIC DIFFICULTIES IN THE PHILOSOPHIC SYSTEMS OF INDIAN THEISTS.

LANGEVIN, GILLES. LE PLURALISME EN MATIERE SPIRITUELLE ET RELIGIEUSE SELON KARL RAHNER. LAVAL THEOL PHIL 29,3-17 F 73.

PRESENTATION SYNTHETIQUE D'UNE VINGTAINE D'EXPOSES FAITS PAR RAHNER DEPUIS 1960. SITUATION PRESENTE DANS LE MONDE ET DANS L'EGLISE ROMAINE (CARACTERE NOUVEAU ET INSURMONTABLE DU PHENOMENE). CAUSES: PERMANENTES: CONDITION DE CREATURE, SITUATION DE CONCUPISCENCE, ECART ENTRE MYSTERE ET OBJECTIVATION; CAUSES RECENTES: DEVELOPPEMENT ENORME DES SCIENCES, INSTAURATION, GRACE A LA TECHNIQUE, D'UNE CIVILISATION UNIVERSELLE. ATTITUDES: RECOURS A UNE METHODE INDIRECTE POUR L'ADOPTION D'UNE VISION DU MONDE, DIALOGUE ENTRE LES VISIONS DU MONDE, CONFIANCE DU MAGISTERE ENVERS LES THEOLOGIENS.

LANGHAM, PAUL. RATIONAL EXPLANATION AND COVERING LAWS. S J PHIL 10,471-479 WINT 72.

THE D-N MODEL IS APPLICABLE TO RATIONAL EXPLANATIONS IN HISTORY, BUT THIS DOES NOT IMPLY A DETERMINISTIC METAPHYSICS FOR HUMAN ACTION. DRAY'S CONTENTION THAT RATIONAL EXPLANATION INVOLVES MORE THAN SHOWING ACTIONS TO BE ROUTINE DOES NOT PRECLUDE THE POSSIBILITY THAT SUCH EXPLANATIONS INVOLVE AT LEAST THIS. ESTABLISHING RATIONALITY OR RATIONALE REQUIRES GENERALIZING PROCEDURES, HENCE A MODIFIED HEMPELIAN ANALYSIS OF RATIONAL EXPLANATION IS APPLICABLE.

LAPLAZA,M AND BOLLMAN, D. A SET-THEORETIC MODEL FOR NONASSOCIATIVE NUMBER THEORY. NOTRE DAME J FORM LOG 14,107-110 JA 73.

IT IS SHOWN THAT THE THEORY OF NONASSOCIATIVE NUMBER THEORY HAS A MODEL WITHIN ZERMELO-FRAENKEL SET THEORY AND THAT THE AXIOMS OF NONASSOCIATIVE NUMBER THEORY AS PREVIOUSLY FORMALIZED BY BOLLMAN IN "FORMAL NONASSOCIATIVE NUMBER THEORY" NOTRE DAME JOURNAL OF FORMAL LOGIC VOL. VIII, NO. 1 (1967), 9-16, ARE INDEPENDENT.

LAPOINTE, FRANCOIS H. A BIBLIOGRAPHY ON PAUL RICOEUR. PHIL TODAY 17,176-182 SUM 73.

THIS IS A COMPLETE BIBLIOGRAPHY OF THE PUBLICATIONS OF PAUL RICOEUR.

LAPOINTE, FRANCOIS H. BIBLIOGRAPHY ON JEAN-PAUL SARTRE. MAN WORLD 5,193-246 MY 72.

THIS IS A BIBLIOGRAPHY OF PUBLICATIONS BY AUTHORS OTHER THAN SARTRE.

LARGEAULT, JEAN. DE LA VERITE LOGIQUE D'APRES W V QUINE. ARCH PHIL 35,591-609 O-D 72.

LARGEAULT, JEAN. KANT ET LA LOGIQUE MODERNE. ARCH PHIL 36,417-429 JL-S 73.

LARRABE, J L. MATRIMONIO CRISTIANO Y EDUCATION DE LOS HIJOS SEGUN SAN AGUSTIN. AUGUSTINUS 18,373-389 JL-D 73.

EL ORIGEN Y EL FIN DEL MATRIMONIO ESTAN, SEGUN SAN AGUSTIN, EN LA VOLUNTAD SALVIFICA DE DIOS, ETERNA Y EFICAZ, CON LA QUE DESTINA A LOS HOMBRES A FORMAR LA CIUDAD DE DIOS. ORIGEN Y FIN QUE NO HAN CAMBIADO A RAIZ DEL PECADO, SINO QUE SE HA HECHO MAS DIFICIL SU OBTENCION Y ES AQUI DONDE SITUA SAN AGUSTIN LA PRESENCIA DE CRISTO EN EL MATRIMONIO CRISTIANO. EL ARTICULO SITUA A SAN AGUSTIN EN SU CONTEXTO HISTORICO-DOCTRINAL: 1) CONTRA LOS MANIQUEOS DEFIENDE LA BONDAD DEL MATRIMONIO (388-395); 2) CONTRA JOVINIANO, LA GRANDEZA DE LA VIRGINIDAD (400-414); 3) CONTRA PELAGIO, LA NECESIDAD DE LA GRACIA (414-430). LOS TRES BIENES DEL MATRIMONIO (PROLE, FIDELIDAD, INDISOLUBILIDAD) SON DE ALGUNA MANERA PROPIOS DE TODO MATRIMONIO; EL MATRIMONIO ECLESIAL ILUMINA Y FORTALECE DE UNA MANERA ESPECIFICAMENTE CRISTIANA LOS TRES BIENES. CONCLUSION: EL MATRIMONIO CRISTIANO NO ES SOLO VOZ DE LA CARNE Y SANGRE, SINO TAMBIEN COMUNIDAD DE FE Y DE CARIDAD (EN CRISTO Y LA IGLESIA).

LARRABEE, MARY JEANNE. HUSSERL ON SENSATION: NOTES ON THE THEORY OF HYLE. NEW SCHOLAS 47,179-203 SPR 73.

HUSSERL'S NOTION OF HYLE IS GENERALLY OVERLOOKED AMONG THOSE CONCEPTS USED BY HIM TO EXPLAIN CONSCIOUSNESS. BUT TO OMIT THIS NOTION IS ERRONEOUS, SINCE HYLE IS AT THE CORE OF HIS THEORY OF SENSATION. THE ESSAY FOCUSSES ON A STATIC ANALYSIS OF HYLE, INTRODUCED BY A GENERAL DESCRIPTION OF HUSSERL'S STATIC METHOD. AN ASSESSMENT OF THIS ANALYSIS IS THEN MADE THROUGH COMPARISON WITH THE COMPLEMENTARY BUT IMPLICIT GENETIC ANALYSIS OF HYLE IN HUSSERL AND WITH INTERPRETATIONS OF HYLE GIVEN BY SEVERAL HUSSERL SCHOLARS.

LARSON, GERALD JAMES. REVOLUTIONARY PRAXIS AND COMPARATIVE PHILOSOPHY. PHIL EAST WEST 23,333-341 JL 73.

LASALA, MARIA ELENA. EL METODO DIALECTICO EN PLATON. CUAD FILOSOF 12,69-91 JA-JE 72.

LASCOLA, RUSSELL A. IDEAS AND ARCHETYPES: APPEARANCE AND REALITY IN BERKELEY'S PHILOSOPHY. PERSONALIST 54,42-57 WINT 73.

ACCORDING TO PROFESSORS LUCE AND JESSOP, BERKELEY BELIEVES THAT IDEAS AND TIME ARE PUBLIC. THIS THESIS, HOWEVER, IS NOT UNAMBIGIOUSLY BORNE OUT BY BERKELEY'S WRITINGS. RATHER, BERKELEY SEEMS TO BE ARGUING THAT EACH FINITE MIND IS AWARE OF ITS OWN IDEA-SPATIO-TEMPORAL WORLD AND THAT WHATEVER UNITY THERE IS IN THE UNIVERSE IS PROVIDED BY GOD AND HIS ARCHETYPES. PERCEPTION OCCURS WHEN A DIVINE ARCHETYPE, APPEARING TO A FINITE MIND, RESULTS IN AN IDEA. HERE BERKELEY IS CLOSE TO THE NEO-PLATONISTS.

LASNIK, HOWARD AND FIENGO, ROBERT. THE LOGICAL STRUCTURE OF RECIPROCAL SENTENCES IN ENGLISH. FOUND LANG 9,447-468 MR 73.

THE INVESTIGATION CENTERS ON THE SEMANTICS OF RECIPROCAL CONSTRUCTIONS. A PRECISE CHARACTERIZATION OF THE MEANINGS OF RECIPROCAL SENTENCES LEADS INTO THE MORE GENERAL QUESTION OF THE

FORM, OPERATION, AND ORDERING OF INTERPRETIVE RULES IN GENERATIVE GRAMMAR. WITH RESPECT TO FORM, WE DEFINE TWO RELATIONSHIPS, THE RECIPROCAL AND EACH-THE-OTHER RELATIONSHIPS, AND IT IS DEMONSTRATED THAT THE FORMER IS DEFINITIONALLY DEPENDENT ON THE LATTER. EVIDENCE IS GIVEN TO SUPPORT THE CLAIM OF CHOMSKY (1971) THAT THE OPERATIONS OF SYNTACTIC AND SEMANTIC RULES ARE SUBJECT TO THE SAME CONSTRAINTS. WE ALSO GIVE ARGUMENTS THAT THE RULE INTERPRETING RECIPROCALS IS A CYCLIC RULE OF SEMANTIC INTERPRETATION. THIS SUPPORTS THE PROPOSAL OF JACKENDOFF (1969) THAT INTERPRETIVE RULES CAN APPLY CYCLICALLY. OTHER SEMANTIC TOPICS WHICH ARE FOUND TO BE RELEVANT TO RECIPROCALS ARE THE PLURAL-SINGULAR AND STATIVE-ACTIVE DISTINCTIONS.

LASZLO, ERVIN. A GENERAL SYSTEMS MODEL OF THE EVOLUTION OF SCIENCE. SCIENTIA 107,379-395 1972.

CONTEMPORARY PHILOSOPHY OF SCIENCE CONTESTS THE PREDICTABILITY OF THE FUTURE COURSE OF SCIENTIFIC DEVELOPMENT AND SUBSCRIBES TO CLASSICAL DARWINIAN MODELS TO EXPLAIN ITS HISTORY. IN CONTRAST TO SUCH MODELS, A GENERAL SYSTEMS MODEL OF SCIENCE AS A COMPLEX OPEN SYSTEM CAN ACCOUNT FOR THE MANIFEST COURSE OF SCIENTIFIC DEVELOPMENT AND EXTRAPOLATE TO FUTURE TRENDS. ONE SUCH MODEL IS PRESENTED, WHICH MAPS THE PROCESSES OF EVOLUTIONARY CHANGE IN SCIENCE IN REFERENCE TO THE INTERACTION OF THE SCIENCE-CONSTITUTIVE IDEALS OF SCIENTIFIC COMMUNITIES WITH A HISTORICAL BODY OF THEORIES MEASURED AGAINST OBSERVATIONAL INPUTS FROM NATURE.

LASZLO, ERVIN. CYBERNETICS OF MUSICAL ACTIVITY. J AES ART CRIT 31,375-386 SPR 73.

LASZLO, ERVIN. SYSTEMS PHILOSOPHY AND HUMANISTIC VALUES. HUMAN CONTEXT 4,423-432 AUTUMN 72.

SYSTEMS PHILOSOPHY, AS WELL AS HUMANISTIC PSYCHOLOGY, CONCEIVES OF MAN AS AN OPEN SYSTEM FORMING A WHOLE, RATHER THAN A COLLECTION OF SEPARABLE ELEMENTS. SYSTEMS PHILOSOPHY RELATES ITS UNDERSTANDING OF MAN TO THE GENERAL PATTERN OF THE EVOLUTION OF ORGANIZED COMPLEXITY IN THE BIOSPHERE AND VIEWS MAN AS PART OF NATURE. IT CAN DISCOVER VALUE NORMS FOR HUMAN GOALS AND BEHAVIOR, AND CAN CONSIDER THE KIND OF SOCIAL STRUCTURES WHICH OPTIMALLY ACCORD WITH NATURAL HUMAN VALUE FULFILMENTS. SOCIAL ORGANIZATION OF THIS KIND IS NOT A UTOPIA BUT A REAL POSSIBILITY DUE TO THE MACRODETERMINISTIC NATURE OF ALL COMPLEX SYSTEMS, WHICH PERMITS A LARGE DEGREE OF FUNCTIONAL AUTONOMY -- AND HENCE FREEDOM -- TO ITS PARTS.

LASZLO, ERVIN. THE IDEAL SCIENTIFIC THEORY: A THOUGHT EXPERIMENT. PHIL SCI 40,75-87 MR 73.

TO OVERCOME SOCIOPSYCHOLOGISM AND HISTORICAL RELATIVISM, THE GROWTH OF SCIENCE IS DEDUCED FROM THE COMBINED EFFECT OF POSTULATED INVARIANT CONTROLS, IN THE FORM OF ENDURING IDEALS OF SCIENCE, IN THEIR INTERACTION WITH NATURE. THE THUS CONSTITUTED 'CYBERNETICS-OF-SCIENCE' CONCEPT PERMITS EXTRAPOLATION FROM PRESENT TO FUTURE STATES OF SCIENCE. THE IDEAL SCIENTIFIC THEORY IS THE GOAL OR TARGET TOWARD WHICH THE SCIENTIFIC PROCESS IS ORIENTED, BY VIRTUE OF ITS INVARIANT CONTROLS. THE FORM OF THE IDEAL THEORY CAN THUS BE EXTRAPOLATED, AND SOME SPECULATIVE HYPOTHESES ADVANCED AS TO ITS CONTENTS, TAKING THOSE OF THE RECENTLY EMERGED CONSTRUCTS OF SCIENCE AS BASIS WHICH BEST ACCORD WITH THE PREDICTED FORM OF THE THEORY.

LATZER, ROBERT W. NONDIRECTED LIGHT SIGNALS AND THE STRUCTURE OF TIME. SYNTHESE 24,236-279 JL-AG 72.

THE GEOMETRIC STRUCTURE OF SPACE-TIME IN SPECIAL RELATIVITY MAY BE COMPLETELY DESCRIBED USING ONLY TWO PRIMITIVE CONCEPTS: SPACE-TIME EVENT, AND A TIME-SYMMETRIC LIGHT SIGNALLING RELATION. METHOD: WE

DEFINE 'TEMPORAL BETWEENNESS' USING THE STATED PRIMITIVES, PROVE THIS DEFINITION CORRECT FOR STANDARD MINKOWSKI SPACE, AND APPLY PREVIOUS TIME-ASYMMETRIC THEOREMS OF ZEEMAN. FOR GENERAL RELATIVITY, WE ADD THE TOPOLOGICAL STRUCTURE AS A PRIMITIVE, AND PROVE LOCALIZED THEOREMS BY POINT SET TOPOLOGY.

LAUDICINA, ELEANOR V. TOWARD NEW FORMS OF LIBERATION: A MILDLY UTOPIAN PROPOSAL. SOCIAL THEOR PRACT 2,275-288 SPR 73.

LAURA, RONALD S. GOD, NECESSARY EXEMPLIFICATION, AND THE SYNTHETIC/ANALYTIC. INT J PHIL RELIG 4,119-127 SUM 73.

IT IS THE BURDEN OF THIS PIECE TO SHOW THAT THE FASHIONABLE DISMISSAL OF CANDIDATES FOR THE TITLE OF 'NECESSARILY EXEMPLIFIED CONCEPTS' RESTS ON A CONFUSION OF THE NATURE OF THE ANALYTIC/SYNTHETIC DISTINCTION. I ALSO ENDEAVOUR TO SHOW THAT THE CASE FOR NECESSARILY EXEMPLIFIED CONCEPTS IS EXCEEDINGLY MORE RESPECTABLE WHEN THE LOGIC/OF 'NECESSARY NON-EXEMPLIFICATION' IS MADE MANIFEST. IT IS NO PART OF MY PURPOSE TO APPRAISE THE ONTOLOGICAL ARGUMENT FOR GOD'S EXISTENCE, BUT I DO SUGGEST THAT SUCH AN ARGUMENT CANNOT BE RULED OUT ON PURELY LOGICAL GROUNDS.

LAURA, RONALD S. POSITIVISM AND PHILOSOPHY OF RELIGION. SOPHIA 11,13-20 O 72.

I PROPOSE TO SHOW THAT THE USE THAT HAS OFTEN BEEN MADE OF WITTGENSTEIN'S WORK IN THE PHILOSOPHY OF RELIGION IS INNOCUOUS. THE NOTION THAT THE MEANING OF A WORD OR A SENTENCE IS THE USE TO WHICH IT IS PUT HAS BEEN EXPLOITED IN SUCH A WAY THAT IT NEITHER DOES JUSTICE TO RELIGIOUS BELIEF NOR TO WITTGENSTEIN'S THOUGHT. I ENDEAVOUR TO SHOW THAT THE BURDEN OF THE POSITIVIST PROGRAMME WAS NOT TO WITHOLD FROM RELIGIOUS LANGUAGE THE ACCOLADE OF 'MEANING'. IT WAS TO SHOW THAT NO PIECE OF LANGUAGE COULD BE BOTH MEANINGFUL AND TRUE (OR FALSE) WHICH DID NOT SATISFY THE CONDITIONS OF EITHER THE ANALYTIC OR THE SYNTHETIC CATEGORY. I CONCLUDE THAT WITTGENSTEIN'S WORK CAN PROVIDE AN EFFECTIVE LIBERATION FROM POSITIVISM IF IT CAN BE SHOWN THAT WITTGENSTEIN GIVES US SUFFICIENT REASON TO REJECT THE ANALYTIC-SYNTHETIC DISTINCTION NOT ONLY AS AN INADEQUATE CRITERION OF 'MEANING', BUT AS AN INADEQUATE CRITERION OF 'TRUTH' AS WELL.

LAURA, RONALD S. SOME ELUCIDATIONS AND COGNITIVITY PROBLEMS OF RELIGIOUS DISCOURSE. THOMIST 36,599-607 O 72.

IN THE PRESENT ESSAY I HAVE SET MYSELF THE TASK OF SHOWING THAT THE NONCOGNITIVIST ACCOUNT OF LANGUAGE SUFFERS FROM A SERIOUS DEFECT. FOR IT NEGLECTS CERTAIN FUNDAMENTAL USES OF RELIGIOUS LANGUAGE WHICH ARE INTENDED TO STATE 'WHAT IS THE CASE' AND WHICH ARE INTENDED TO BE 'TRUTH-ACHIEVING? I ARGUE THAT THE NONCOGNITIVISTS CONCEDE LOGICALLY LITTLE MORE THAN DID THEIR POSITIVIST PROGENITORS FROM WHOM THEY CLAIM TO HAVE BEEN LIBERATED. I CONSIDER A SPECIAL USE OF RELIGIOUS LANGUAGE WHICH CLEARLY ILLUSTRATES THE 'ODDITY' OF CALLING IT 'MEANINGFUL', BUT NEITHER 'TRUE NOR FALSE'; FOR IN THIS CASE THE USE OF THE PUTATIVE STATEMENT CONSIDERED IS ONLY MEANINGFUL INASMUCH AS IT IS EITHER 'TRUE OR FALSE'.

LAUTH, REINHARD. EL SER TEMPORAL COMO CONTENIDO DE CONCIENCIA. ANU FILOSOF 6,179-217 1973.

IN DIESEM ERSTEN VON ZWEI TEILEN WIRD DAS ZEITLICHE SEIN ZUNAECHST VON DER SEITE SEINER SYNTHESIS DURCH EINE ORDINALE APPOSITION STATISCHER ELEMENTE IN 7 GRUNSAETZEN (MIT DEN ENTSPRECHENDEN SCHEMATA) BESTIMMT. DIESE STATISCHE ORDNUNG WIRD SODANN AUF EINE DYNAMISCHE, DURCH DIE URSPRUENGLICHE ANSCHAUUNG KONSTITUIERTE APPOSITIONSFORM AUS NICHT WOHL UNTERSCHEIDBAREN KONSTITUTIVEN BEZOGEN, UND MITTELS DIESES BEZUGS WIRD DIE GRUNDFORM DER

ZEITVORSTELLUNG SYNTHETISCH ERSTELLT. (IN EINEM DEMNAECHST FOLGENDEN ZWEITEN TEIL WERDEN DIE DAZU NOTWENDIGEN LEISTUNGEN DES KONSTITUIERENDEN BEWUSSTSEINS ANALYSIERT).

LAUX, HELMUT AND SCHNEEWEISS, HANS. ON THE ONASSIS PROBLEM. THEOR DECIS 2,353-370 JE 72.

A DECISION PROBLEM IS BY CONVENTION CHARACTERIZED BY ITS OUTCOME MATRIX AND BY A SUBSEQUENT UTILITY EVALUATION. IN TRYING TO SET UP AN OUTCOME MATRIX BASED ON WEALTH VALUES IT MAY OCCUR THAT DUE TO AMBIGUITIES INHERENT IN THE DECISION PROBLEM IT IS NOT CLEAR WHICH STANDARD OF VALUE (OR NUMERAIRE) SHOULD BE USED IN ORDER TO MEASURE WEALTH. A TYPICAL EXAMPLE OF THIS KIND IS STUETZEL'S SO CALLED ONASSIS PARADOX. WE SHOW THAT PROBLEMS OF THIS KIND CAN BE SOLVED WITHIN THE CONVENTIONAL FRAMEWORK OF DECISION THEORY. THE ANALYSIS PROCEEDS IN TWO STEPS. FIRST, STATE-DEPENDENT UTILITY FUNCTIONS ARE DERIVED; SECOND, A MODEL FOR EVALUATING THESE UTILITY FUNCTIONS IS PRESENTED.

LAWSON, DAVID. ON RELEVANCE. PROC PHIL EDUC 28,101-112 1972.

EXAMINES THE QUESTION OF THE RELEVANCE OF PHILOSOPHY OF EDUCATION. ATTEMPTS TO LOCATE POINTS OF RELEVANCE WHEREBY IT IS VIEWED AS SOCIAL PHILOSOPHY, AND, ACCORDINGLY, AS PHILOSOPHY OF MEDIA (A FORM OF CULTURAL CRITICISM) AND AS MORAL AND SOCIAL DRAMATURGY. DRAWS UPON VARIED SOURCES, INCLUDING P E S PROCEEDINGS, WORKS ON PHILOSOPHY, CRITICISM, POPULAR JOURNALS AND REVIEWS. FOUR SECTIONS. TWO PAGES OF FOOTNOTES.

LAZARA, VINCENT A AND BYERLY, HENRY C. REALIST FOUNDATIONS OF MEASUREMENT. PHIL SCI 40,10-28 MR 73.

THIS PAPER DEFENDS A REALIST INTERPRETATION OF THEORIES AND A MODEST REALISM CONCERNING THE EXISTENCE OF QUANTITIES AS PROVIDING THE BEST ACCOUNT BOTH OF THE LOGIC OF QUANTITY CONCEPTS AND OF SCIENTIFIC MEASUREMENT PRACTICES. VARIOUS OPERATIONIST ANALYSES OF MEASUREMENT ARE SHOWN TO BE INADEQUATE ACCOUNTS OF MEASUREMENT PRACTICES USED BY SCIENTISTS. WE ARGUE, FURTHERMORE, THAT APPEALS TO IMPLICIT DEFINITIONS TO PROVIDE MEANING FOR THEORETICAL TERMS OVER AND ABOVE OPERATIONAL DEFINITIONS FAIL BECAUSE IMPLICIT DEFINITIONS CANNOT GENERATE THE REQUISITE DESCRIPTIVE CONTENT. THE SPECIAL CASE OF ESTABLISHING A TEMPERATURE SCALE IS EXAMINED TO SHOW THAT NONREALIST ACCOUNTS FAIL TO PROVIDE INSIGHT INTO THE THEORETICAL CONNECTIONS THAT SCIENTIFIC LAWS POSTULATE TO HOLD AMONG QUANTITIES.

LE GAL, Y. QUI EST LE SOCRATE DE NIETZSCHE? REV SCI PHIL THEOL 57,35-70 JA 73.

QUI EST LE SOCRATE DE NIETZSCHE? ETUDE DE LA PORTEE ET DE LA SIGNIFICATION, DANS L'OEUVRE DE NIETZSCHE, DU COMBAT MENE CONTRE SOCRATE, EL CELA D'UN DOUBLE POINT DE VUE. D'UNE PART, L'AUTEUR EXAMINE, A L'AIDE DU "PROBLEME DE SOCRATE" EXTRAIT DU CREPUSCULE DES IDOLES, SI LE RAPPORT DE NIETZSCHE A SOCRATE NE SERAIT PAS UN LIEU-CLE DE COMPREHENSION DE L'ENTREPRISE PHILOSOPHIQUE DE NIETZSCHE: IL S'AGIL, POUR CE DERNIEP, DE PRENDRE LE CONTRE-PIED DES 'VINGT SIECLES DE CONTRE-NATURE' QUI LE SEPARENT DE SOCRATE, POUR QU'ENFIN LA 'PHILOSOPHIE DE L'AVENIR' NEE NON PLUS DU MANQUE, MAIS DE LA SURABONDANCE, SOIL POSSIBLE. D'AUTRE PART, EN ENVISAGEANT LA PHILOSOPHIE DU CONVALESCENT, SON ORIGINE, SES TRAILS, SA POSSIBILITE, L'AUTEUR MONTRE QUE LA TENTATIVE NIETZSCHEENNE DE DESSINER LES PREMIERS LINEAMENTS DE CELLE 'PHILOSOPHIE DE L'AVENIR' MANIFESTE LE CARACTERE RELATIVEMENT INDEPASSABLE DU SOCRALISME ET DONC D'UNE RACINE ESSENTIELLEMENT MORBIDE DE LA PHILOSOPHIE.

LE HUENEN, ROLAND J. LAGNEAU ET L'IDEE DE PERSONNALITE. DIALOGUE (CANADA) 11,569-575 D 72.

LEAHY, MICHAEL. JUSTICE IN A TRAIL. ANALYSIS 33,192-193 JE 73.

I CRITICISE G E M ANSCOMBE AND J FELDMAN'S "ON THE NATURE OF JUSTICE IN A TRIAL" (ANALYSIS, 33.2., DECEMBER 1972). THEY CLAIM THAT PROPOSALS IN THE REPORT ON EVIDENCE OF THE CRIMINAL LAW REVISION COMMITTEE TO RELAX THE LEGAL PROSCRIPTIONS UPON EVIDENCE GAINED IN CERTAIN CONTROVERSIAL WAYS ARE UNJUST BY DEFINITION. I ARGUE THAT THIS IS CONSERVATISM OF THE WORST SORT. IT PREVENTS LEGAL INSTITUTIONS BOTH ADAPTING TO CHANGING REQUIREMENTS AND REMAINING JUST. IT ALSO RELIES UPON A MISTAKEN CONFLATION OF THE CONCEPTS 'LEGAL' AND 'MORAL'.

LEAVENWORTH, MAY. A SUGGESTION FOR AN INTERDISCIPLINARY APPROACH TO ETHICS. ZYGON 8,135-146 JE 73.

THE ARTICLE GIVES A DEFENSE OF A NATURALISTIC ETHIC THAT WILL ELIMINATE THE ISOLATION OF SCIENCE FROM ETHICS WHILE RETAINING THE AUTONOMY OF ETHICS. IT ACCOMPLISHES THIS GOAL BY ADOPTING A NATURALISTIC CONCEPTION OF THE SELF WHICH SEES REASONS AS CAUSES AND REJECTS CLAIMS THAT MORAL REASONING MUST BE BASED ON ULTIMATE UNALTERABLE PRINCIPLES. ON THE CONTRARY, RATIONAL ACCEPTANCE OR REJECTION OF ANY TYPE OF ACT MUST BE GUIDED BY THE REQUIREMENT OF MAXIMIZING COMMITMENT TO A SYSTEM AS A WHOLE.

LEAVITT, FRANK J. A SOLUTION TO AN ETHICAL PARADOX. MIND 81,587-589 O 72.

LEBLANC, HUGUES AND SNYDER, D PAUL. DUALS OF SMULLYAN TREES. NOTRE DAME J FORM LOG 13,387-393 JL 72.

SMULLYAN TREES (SEE SMULLYAN'S 'FIRST-ORDER LOGIC' OR LEBLANC AND WISDOM'S 'DEDUCTIVE LOGIC') ARE IDEALLY SUITED FOR TESTING FINITE SETS OF WFFS AS TO CONSISTENCY. DUALS OF THESE TREES ARE DEVELOPED HERE FOR TESTING INDIVIDUAL WFFS AS TO VALIDITY. THE AUTHORS TRACE IN SOME DETAIL THE RELATIONSHIP BETWEEN THEIR TREES AND THE DUALS OF HINTIKKA'S MODEL SETS.

LEBLANC, HUGUES. MATTERS OF RELEVANCE. J PHIL LOG 1,269-284 AG 72.

LEE, ALFRED MCCLUNG. MODERN CIVILIZATION AND HUMAN SURVIVAL: A SOCIAL-SCIENTIFIC VIEW. PHIL FORUM (DEKALB) 12,29-58 S 72.

NEGATIVE AND POSITIVE DEVELOPMENTS IN OUR ABILITY SOCIALLY TO SURVIVE. NEGATIVE: (1) WEAKNESSES IN SOCIAL SCIENCE, (2) PRESSURES TO REDUCE THE MASSES TO WORKER-CONSUMER-VOTER-FIGHTER ATOMS, (3) DIVISIVE POPULAR MOVEMENTS, (4) MANIPULATION OF MASS MEDIA, (5) CORPORATE IMPERIALISM, AND (6) IMPERIALISTIC CONFLICT. POSITIVE: (1) HUMANISTIC-EXISTENTIAL-DEMOCRATIC SOCIAL SCIENCE, (2) VERTICAL INVASION OF THE MASSES, (3) REVOLT OF THE YOUNG, (4) INCREASING INDIVIDUAL AUTONOMY, (5) INEFFICIENCIES OF HUGE ORGANIZATIONS, AND (6) POSSIBILITIES OF PARTICIPATORY COMMUNITY.

LEE, CHUNGMIN. PRESUPPOSITION OF EXISTENCE OF THEME FOR VERBS OF CHANGE (IN KOREAN AND ENGLISH). FOUND LANG 9,384-388 JA 73.

BY ASSOCIATING EVERY OCCURRENCE OF 'CAUSE' WITH 'BECOME' IN THE UNDERLYING STRUCTURE, WE CAN DISAMBIGUATE THE CONSTRUCTION 'X CAUSE Y TO BE ADJECTIVAL. ONE MEANING IS "X 'CAUSE' Y TO 'BECOME' ADJECTIVAL", AND THE OTHER IS "X 'CAUSE' Y TO 'BECOME' EXISTENT' SO THAT Y BE ADJECTIVAL. THUS, WE CAN SEE EXPLICITLY WHETHER THE THEME Y (NOT ONLY IN A CAUSATIVE BUT ALSO IN A PURE INCHOATIVE CONSTRUCTION) IS PRESUPPOSED TO EXIST AT THE TIME OF CHANGE OF STATE OR NOT. IF THE EXISTENCE IS NOT PRESUPPOSED, IT IS ENTAILED AS IN

THE SECOND READING. THE KOREAN CAUSATIVE '-KE' 'HA' CONSTRUCTION HAS THE SAME AMBIGUITY AND CAN BE RESOLVED BY THE SAME ANALYSIS.

LEE, DONALD S. ASSUMPTION-SEEKING AS HYPOTHETIC INFERENCE. PHIL RHET 6,131-152 SUM 73.

ASSUMPTION-SEEKING IS A TYPE OF HYPOTHETIC INFERENCE FROM A GIVEN BELIEF TO ITS PROXIMATE GROUND. HYPOTHETIC INFERENCE, WHICH IS BASED ON SUPPOSABILITY, IS NOT REDUCIBLE TO DEDUCTION (NECESSITY) OR INDUCTION (PROBABILITY). FORMALLY, AN ASSUMPTION IS A PREMISE WHICH WITH AUXILIARIES DEDUCTIVELY YIELDS THE GIVEN BELIEF. ACCORDINGLY, IT IS NEITHER NECESSARY NOR SUFFICIENT FOR THAT BELIEF. SEMANTICALLY, ASSUMPTION-SEEKING IS GUIDED BY MEANINGS IN THE GIVEN BELIEF, AND INVOLVES A CONCEPTUAL SHIFT IN TWO PHASES: A SWITCH IN EMPHASIS AND A SHIFT IN MEANING. IN SUM, ASSUMPTION-SEEKING IS A MATTER OF SEARCHING FOR A NON-SUFFICIENT LOGICAL GROUND OF A GIVEN BELIEF BY CHANGING EMPHASIS AND THEN SLIGHTLY CHANGING MEANING IN THAT BELIEF.

LEE, EDWARD N. PLATO ON NEGATION AND NON-BEING IN THE "SOPHIST". PHIL REV 81,267-304 JL 72.

(I) A CLOSE ANALYSIS OF "SOPHIST" 257-259 YIELDS A NEW INTERPRETATION FOR PLATO'S DOCTRINE OF THE "PARTS OF OTHERNESS" THERE. I SHOW HOW IT DEFINES A SENSE OF NON-BEING DIFFERENT FROM, AND STRONGER THAN, THAT EARLIER DEFINED BY OTHERNESS ITSELF (IN "SOPHIST" 251-257), AND I CLAIM THAT THIS EXPLAINS WHY PLATO TWICE SPECIFIES THIS DOCTRINE, RATHER THAN THAT, AS THE EXPLANATION OF NON-BEING HE NEEDS TO REFUTE PARMENIDES (258B AND 258E). NEXT I EXPLORE THE PHILOSOPHICAL FORCE OF THIS DOCTRINE OF "PARTS OF OTHERNESS". FIRST (II) I SHOW ITS LOGICAL ROLE IN ANALYZING THE SENSE OF NEGATIVE PREDICATION STATEMENTS, USING COMPARISONS WITH WITTGENSTEIN'S EARLY ANALYSIS OF NEGATION. THEN (III) I TREAT ITS METAPHYSICAL ROLE, DEFINING THAT ELEMENT OF NEGATIVITY IN BECOMING THAT CORRESPONDS TO ARISTOTLE'S PRINCIPLE OF "PRIVATION" ("PHYSICS" I). A BRIEF ADDENDUM ARGUES THAT PLOTINUS READ PLATO'S DOCTRINE OF THE "PARTS" IN THE SAME WAY AS DEVELOPED HERE.

LEE, HANS E. OBSTACLES TO THE ACCUMULATION OF KNOWLEDGE IN THE SOCIAL SCIENCES. SYNTHESE 24,431-438 S-O 72.

THE THEME TO BE DEVELOPED IS THAT THE LACK OF ACCUMULATION OF SCIENTIFIC KNOWLEDGE IN SOCIAL SCIENCES IS A DIRECT RESULT OF THE LACK OF AN APPROPRIATE VIEW OF SOCIAL REALITY. THE MAIN PURPOSE OF THE ESSAY IS TO SKETCH ONE SET OF REALITY ASSUMPTIONS WHICH COULD FILL THE CONJECTURED VOID. A SUMMARY STATEMENT OF THE POSITED METAPHYSICAL VIEW OF SOCIAL REALITY IS: MAN IS ANALOGOUS TO A YET UNREALIZED SOPHISTICATED COMPUTER, POSSESSING MEMORY, WHICH ACTS AS A STATISTICIAN WHO CONSTRUCTS MODELS OF WHAT THE WORLD IS NOT, DEPENDING UPON FEEDBACK AND CONTROL CAPABILITIES TO DIRECT HIS BEHAVIOR. HIS IS SUPERBLY SKILLED AT DECISION MAKING IN THE FACE OF INCOMPLETE INFORMATION AND GREAT IMPRECISION. MUCH OF HIS BEHAVIOR IS RELATED TO THE BEHAVIOR OF OTHER MEN. THE RESULTING INTERACTION APPEARS TO BE ORGANIZED AS A MULTI-LEVELED HIERARCHICAL SYSTEM.

LEE, HAROLD N. SOCIAL MIND AND POLITICAL ORDER. ETHICS 84,70-77 O 73.

SURVIVAL AND EVOLUTION OF THE HUMAN SPECIES DEPENDS ON THE DEVELOPMENT OF MIND, WHICH ITSELF DEPENDS ON THE ABILITY TO ANTICIPATE THE REACTIONS OF OTHERS, OR AS G H MEAD SAID "TO TAKE THE ROLE OF THE OTHER." MIND EMERGES ONLY FROM A SOCIAL CONTEXT WHERE THERE IS LANGUAGE. SOME DEGREE OF ORDERLY SOCIAL ORGANIZATION IS A PREREQUISITE FOR DEVELOPING INTELLIGENCE. MEAD SHOWED HOW PLAY AND GAMES ARE ESSENTIAL. INSTITUTIONS OF SOCIETY INCLUDING GOVERNMENT ARE MUCH LIKE HIGHLY ORGANIZED GAMES. RULES OF CONDUCT AND LAWS ARE RULES OF THE GAME AND PROVIDE THE CONTEXT FOR TAKING THE ROLE OF THE

OTHER. WITHOUT INTELLIGENT FORESIGHT MAN DESTROYS HIMSELF OR BECOMES EASY PREY FOR THE LOWER ANIMALS AND INSECTS. MAN DEPENDS UPON HIS SOCIAL INTERACTIONS NOT ONLY FOR HIS EXISTENCE AND WELL-BEING BUT ALSO FOR THIS CERTIFICATION AS A HUMAN BEING WITH A MIND AND A PERSONALITY.

LEE, HAROLD N. TIME AND CONTINUITY. S J PHIL 10,295-299 FALL 72.

TEMPORALITY OF EVENTS IS DIRECTLY EXPERIENCED. TIME IS THE CONCEPTUAL ORDERING OF THIS EXPERIENCE IN THE REALM OF DISCOURSE. PUZZLES ABOUT TIME FROM ST. AUGUSTINE TO MCTAGGART ARISE FROM CONFUSING THE REALM OF EXPERIENCE (WHICH IS CONTINUOUS) WITH THE REALM OF DISCOURSE (WHICH IS DISCONTINUOUS). ADEQUATE CONCEPTUAL ANALYSIS OF CONTINUITY AS PERFORMED BY HUNTINGTON SOLVES PUZZLES ABOUT BEGINNINGS, ENDS, THE PRESENT, AND BOUNDARIES BY RESOLVING THE CONFUSIONS ON WHICH THEY ARE BASED.

LEE, J M. THE FORM OF 'REDUCTIO AD ABSURDUM'. NOTRE DAME J FORM LOG 14,381-386 JL 73.

THIS IS A DEFENCE OF PROFESSOR I M COPI'S FORM OF 'REDUCTIO' PROOFS ("SYMBOLIC LOGIC", CHAPTERS 3 AND 4) AGAINST SOME CRITICISMS MADE BY DONALD SCHERER IN "MIND", VOLUME LXXX, 1971, PP. 247-252. IT ARGUES, AGAINST SCHERER'S CLAIMS THAT COPI'S FORM OF 'REDUCTIO' IS EPISTEMOLOGICALLY AND FORMALLY IMPOSSIBLE, THAT SCHERER (A) CONFUSES PROOFS WITH ASSERTIONS OF VALIDITY AND (B) APPEALS TO A CONCEPT OF CUMULATIVITY WHICH CANNOT BE ACCOMMODATED TO THE TRADITIONAL CRITERIA OF VALIDITY.

LEEDS, STEPHEN. HOW TO THINK ABOUT REFERENCE. J PHIL 70,485-503 6 S 73.

LEHMAN, HUGH. APPROACHES TO THE EXPLANATION OF BEHAVIOR. PHIL FORUM (BOSTON) 3,173-191 WINT 72.

CAN BEHAVIOR BE SCIENTIFICALLY EXPLAINED? SOME PHILOSOPHERS HAVE GIVEN A NEGATIVE ANSWER TO THIS QUESTION AT LEAST WITH RESPECT TO ACTIONS. CONSIDERATION OF ANIMAL BEHAVIOR SUGGESTS THAT THIS VIEW IS MISTAKEN. SEVERAL DIFFERENT SORTS OF SCIENTIFIC EXPLANATION HAVE BEEN OFFERED FOR ACTIONS.

LEHMAN, HUGH. ARE MATHEMATICAL EXISTENCE PROPOSITIONS UNIQUE? PHIL MATH 10,88-91 SUM 73.

CRITIQUE OF KOERNER'S THESIS THAT MATHEMATICS IS DISTINGUISHED BOTH FROM LOGIC AND EMPIRICAL SCIENCE IN THAT THE EXISTENCE PROPOSITIONS OF MATHEMATICS ARE NON-UNIQUE.

LEHMAN, HUGH. STATISTICAL EXPLANATION. PHIL SCI 39,500-506 D 72.

WESLEY SALMON HAS ADVANCED A NEW MODEL OF EXPLANATIONS OF PARTICULAR FACTS WHICH REQUIRES THAT THE EXPLANANS CONTAIN LAWS. THE LAWS USED IN EXPLANATIONS (ACCORDING TO THIS MODEL) ARE OF THE FORM P(A.C(1),B) = Q(1),...,P(A.C(N),B) = Q(N). A CONDITION IMPOSED BY SALMON ON THESE LAWS IS THAT THE REFERENCE CLASSES, I.E., A.C(1),...,A.C(N), BE HOMOGENOUS WITH REFERENCE TO THE PROPERTY B. A REFERENCE CLASS A IS HOMOGENOUS WITH REFERENCE TO A PROPERTY B IF EVERY PROPERTY WHICH DETERMINES A PLACE SELECTION WITH REFERENCE TO B WITHIN A IS STATISTICALLY IRRELEVANT TO B IN A. IT IS ARGUED HERE THAT THE CONCEPT OF HOMOGENEITY CANNOT IN GENERAL BE SATISFIED IN SCIENTIFIC EXPLANATIONS AND THAT EVEN A WEAKER REQUIREMENT, "EPISTEMIC HOMOGENEITY," MAY BE TOO STRONG. (EDITED).

LEHMANN, ANNE. TWO SETS OF PERFECT SYLLOGISMS. NOTRE DAME J FORM LOG 14,425-429 JL 73.

TWO SETS OF PERFECT SYLLOGISMS ARE REVEALED BY POST-EULERIAN DIAGRAMS OF 256 CATEGORICAL SYLLOGISMS. THEY ARE (A) 24 VALID PERFECT SYLLOGISMS IN WHICH WHEN THE PREMISSES ARE TRUE, THE CONCLUSION CANNOT BE FALSE, AND (B) 24 PERFECT SYLLOGISMS IN WHICH WHEN THE PREMISSES ARE TRUE, THE CONCLUSION CANNOT BE TRUE. IN THE REMAINING 208 IMPERFECT SYLLOGISMS WHEN THE PREMISSES ARE TRUE, THE CONCLUSION MAY BE TRUE OR FALSE.

LEHRER, KEITH. REASONABLE ACCEPTANCE AND EXPLANATORY COHERENCE: WILFRID SELLARS ON INDUCTION. NOUS 7,81-103 MY 73.

THIS IS A CRITICAL DISCUSSION OF WILFRID SELLARS' THEORY OF INDUCTION. HE ARTICULATES A SET OF RULES AIMING AT PRODUCING AN OVERALL SYSTEM OF ACCEPTED STATEMENTS WITH A MAXIMUM OF EXPLANATORY COHERENCE. THESE RULES FORMULATE CONDITIONS FOR THE ACCEPTANCE OF THEORIES, LAWS, AND SINGULAR STATEMENTS. IT IS ARGUED THAT THE RULES IN QUESTIONS WOULD LEAD TO ACCEPTANCE OF AN INCONSISTENT SET OF STATEMENTS AND THAT SUCH A CONSEQUENCE IS UNSATISFACTORY FOR A SET OF RULES THAT ARE SUPPOSED TO YIELD A SYSTEM OF STATEMENTS WITH A MAXIMUM OF EXPLANATORY COHERENCE. THE SINGULAR STATEMENTS WITHIN SUCH A SYSTEM WOULD CONTRADICT THE GENERAL STATEMENTS INCLUDED IN THE SYSTEM. AN AMENDMENT OF THE RULES PROPOSED BY SELLARS' IS FORMULATED WHICH YIELDS A CONSISTENT SET OF ACCEPTED STATEMENTS AND PROMOTES THE OBJECTIVES OF EXPLANATION AND VERACITY.

LEIBNIZ, GOTTFRIED WILHELM. ENSAYOS FILOSOFICOS ALEMANES. DIALOGOS 8,139-159 N 72.

LEJEWSKI, CZESLAW. A CONTRIBUTION TO THE STUDY OF EXTENDED MEREOLOGIES. NOTRE DAME J FORM LOG 14,55-67 JA 73.

LEMIEUX, JACQUES. L'IDEE DE FIDELITE CHEZ EMMANUEL MOUNIER. LAVAL THEOL PHIL 28,219-236 O 72.

A UNE EPOQUE FASCINEE PAR LE CHANGEMENT, LE BESOIN D'ASSURER DES ASSISES SOLIDES PARAIT IMPERIEUX. MOUNIER PEUT SERVIR DE GUIDE POUR DEFINIR UNE FIDELITE QUI NE SERA PAS POURTANT QUE FIXISME. AUDELA D'UNE SIMPLE DISPOSITION DE CARACTERE, MOUNIER VOIT LA FIDELITE COMME UNE CONTINUITE, UNE VOLONTE D'ASSUMER DES CONDITIONS D'EXISTENCE DONNEES. CETTE CONTINUITE RESTE TOUTEFOIS RESOLUMENT OUVERTE AUX IMPREVISIBLES ELANS DE LA VIE. ELLE EST ENCORE UNE PRESENCE, EN CELA QU'ELLE SE FONDE SUR L'ABSOLU, SUR DIEU.

LENDERS, WINFRIED. BEDEUTUNGSANALYE PHILOSOPHISCHER BEGRIFFE, EIN PROBLEM DES KANTINDEX. REV INT PHIL 27,73-83 1973.

ABSICHT DES ARTIKELS IST ES, EINEN GESICHERTEN WEG ZUR MASCHINELLEN ERMITTLUNG ZENTRALER BEGRIFFE UND ARGUMENTATIVER STRUKTUREN IN PHILOSOPHISCHEN TEXTEN AUFZUZEIGEN. ALS MITTEL HIERZU WIRD EINE ARGUMENTATIVE TEXTANALYSE VORGESCHLAGEN, DIE--VERBUNDEN MIT LINGUISTISCHEN ANALYSEN--BEGRIFFSDEFINITIONEN, RELATIONEN ZWISCHEN BEGRIFFEN, BEGRUENDUNGSSTRUKTUREN ETC. AUFDECKEN SOLL. DER VERLAUF EINER FORMALEN LINGUISTISCHEN UND ARGUMENTATIVEN ANALYSE WIRD AN EINEM BEISPIEL AUS I. KANTS KRITIK DER REINEN VERNUNFT ERLAEUTERT.

LENHARDT, CHRISTIAN. RISE AND FALL OF TRANSCENDENTAL ANTHROPOLOGY. PHIL SOC SCI 2,231-246 S 72.

LENHARDT, WAYNE A. ZIFF ON DEFINING A WORK OF ART. PERSONALIST 54,246-248 SUM 73.

ZIFF HAS OFFERED AN ACCOUNT OF SUFFICIENT CONDITIONS FOR SOMETHINGS BEING A WORK OF ART. ONE OF THE SEVEN CONDITIONS THAT HE LISTS IS THAT THE OBJECT BE A PAINTING. THIS CONDITION ALONE IS SUFFICIENT FOR SOMETHINGS BEING A WORK OF ART. HOWEVER THIS IS A TRIVIAL (ALBEIT CORRECT) THING TO SAY. THE INTERESTING QUESTION HERE WOULD BE: WHAT ARE SUFFICIENT CONDITIONS FOR AN OBJECT BEING A PAINTING (REQUISITE SENSE OF 'PAINTING')? IF ONE ELIMINATES THE CONDITION THAT THE OBJECT BE A PAINTING, FROM HIS LIST OF CONDITIONS, THE REMAINING CONDITIONS ARE NOT SUFFICIENT FOR SOMETHINGS BEING A WORK OF ART.

LENK, HANS. SPORT, ACHIEVEMENT, AND THE NEW LEFT CRITICISM. MAN WORLD 5,179-192 MY 72.

LENK, HANS. TECHNOCRACY AND SCIENTISM: REMARKS CONCERNING AN IDEOLOGICAL DISCUSSION. MAN WORLD 5,253-271 AG 72.

LENNES, GEORGES. HYPOTHESE ET INFIRMATION EXPERIMENTALE: ETUDE D'UN PROBLEME DE GENETIQUE HUMAINE. REV INT PHIL 25,147-159 1971.

LENTRICCHIA, FRANK. COLERIDGE AND EMERSON: PROPHETS OF SILENCE, PROPHETS OF LANGUAGE. J AES ART CRIT 32,37-46 FALL 73.

LENZEN, VICTOR F. CHARLES S PEIRCE AS MATHEMATICAL GEODESIST. TRANS PEIRCE SOC 8,90-105 SPR 72.

THE PRINCIPAL SCIENTIFIC WORK OF CHARLES S. PEIRCE WAS THE DETERMINATION OF THE INTENSITY OF GRAVITY AT VARIOUS STATIONS IN AMERICA AND EUROPE. IN HIS CAPACITY AS MATHEMATICAL GEODESIST HE ALSO USED THE RESULTS OF SURVEYS OF GRAVITY TO CALCULATE THE ELLIPTICITY, OR FLATTENING, OF THE EARTH. THE ARTICLE PRESENTS THE RESULTS OF A PUBLISHED PAPER ON ELLIPTICITY BY PEIRCE, AND CALCULATES FROM DATA PROVIDED BY HIS UNPUBLISHED REPORTS CONSTANTS WHICH PEIRCE PRESUMABLY USED IN HIS REDUCTIONS TO THE EQUATOR OF HIS DETERMINATIONS OF GRAVITY AT A NUMBER OF STATIONS IN AMERICA.

LEONARD, ANDRE. COMMENT LIRE HEGEL? REV PHIL LOUVAIN 70,573-586 N 72.

CET ARTICLE A POUR BUT DE FOURNIR UN PLAN A LA FOIS PEDAGOGIQUE ET METHODIQUE DE LECTURE DES OEUVRES DE MATURITE DE HEGEL. POUR CE FAIRE, IL S'INSPIRE DES INDICATIONS CONTENUES DANS LA STRUCTURE MEME DU SYSTEME HEGELIEN EN MEME TEMPS QU'IL RENVOIE AUX PROCEDES EMPLOYES PAR HEGEL DANS SON ENSEIGNEMENT UNIVERSITAIRE. TROIS CYCLES DE LECTURE SONT AINSI PROPOSES, QUI CORRESPONDENT GLOBALEMENT AUX TROIS GENRES LITTERAIRES ADOPTES RESPECTIVEMENT PAR HEGEL DANS LES "COURS DE BERLIN", LA "PHENOMENOLOGIE DE L'ESPRIT" ET "L'ENCYCLOPEDIE DES SCIENCES PHILOSOPHIQUES". L'ARTICLE FOURNIT CONJOINTEMENT LES RENSEIGNEMENTS RELATIFS A L'ETUDE DES TEXTES HEGELIENS EUX-MEMES ET LES REFERENCES BIBLIOGRAPHIQUES INDISPENSABLES.

LEONARD, LINDA. TOWARD AN ONTOLOGICAL ANALYSIS OF DETACHMENT. PHIL TODAY 16,268-280 WINT 72.

THE ARTICLE IS AN ATTEMPT TO RECONSIDER THE MEANING OF DETACHMENT THROUGH ITS ONTOLOGICAL ORIGINS, USING HEIDEGGER'S PHILOSOPHY AS A GROUND. THE ESSENTIAL INTER-RELATIONSHIP OF DETACHMENT AND ATTACHMENT IS POINTED OUT, BOTH IN ALIENATED FORM AS WELL AS OPTIMAL FORMS OF THIS PHENOMENON, AND DETACHMENT IS FUNDAMENTALLY UNDERSTOOD AS DISTANCING, AS A WAY TO BE REQUIRED BY THE VERY DISTANCING PROCESS WHICH BEING IS.

LEONTIEV, A N. SOME NOTES CONCERNING DR FODER'S 'REFLECTIONS ON L S VYGOTSKY'S "THOUGHT AND LANGUAGE"'. COGNITION 1,311-316 1972.

LEPLIN, JARRETT. CONTEXTUAL FALSIFICATION AND SCIENTIFIC METHODLOGY. PHIL SCI 39,476-490 D 72.

RECENT DISCUSSION OF THE PROBLEM OF THE CONCLUSIVE FALSIFICATION OF SCIENTIFIC HYPOTHESES HAS GENERALLY REGARDED THE DUHEMIAN THESIS (D-THESIS) AS BOTH TRUE AND INTERESTING BUT HAS DISMISSED THE CLAIM THAT DISCONFIRMED HYPOTHESES CAN BE RETAINED IN EXPLANATIONS OF THE DISCONFIRMING EVIDENCE AS EITHER TRIVIAL OR UNARGUED. THIS PAPER REJECTS THESE POSITIONS. FIRST, THE STATUS, IN THE ARGUMENT FOR THE D-THESIS, OF THE CLAIM THAT AUXILIARY ASSUMPTIONS ARE NECESSARY FOR THE DERIVATION OF EVIDENTIAL PROPOSITIONS FROM HYPOTHESES IS EXAMINED. IT IS CONCLUDED THAT DEPENDING ON THIS STATUS, THE D-THESIS IS EITHER TRIVIALLY TRUE OR UNARGUED. THEN THE RETENTION OF CONTEXTUALLY DISCONFIRMED HYPOTHESES IS DISCUSSED. IT IS FOUND THAT THE USE OF SUCH HYPOTHESES IN EXPLANATIONS OF THE DISCONFIRMING EVIDENCE IS MEDIATED BY PRINCIPLES OF SCIENTIFIC METHODOLOGY. A NEW THESIS IS PRESENTED CONNECTING THE PROBLEM OF CONCLUSIVE FALSIFICATION WITH CHANGES IN METHODOLOGY. FINALLY, THE CONTRIBUTION OF THIS ANALYSIS TO THE UNDERSTANDING OF SCIENTIFIC CHANGE IS DESCRIBED. (EDITED).

LERMAN, MANUEL. ON SUBORDERINGS OF THE ALPHA-RECURSIVELY ENUMERABLE ALPHA-DEGREES. ANNALS MATH LOG 4,369-392 N 72.

LERMAN, MANUEL. SOME MINIMAL PAIRS OF ALPHA-RECURSIVELY ENUMERABLE DEGREES. ANNALS MATH LOG 4,415-419 N 72.

LESCHE, CARL. ON THE METASCIENCE OF PSYCHOANALYSIS. HUMAN CONTEXT 5,268-284 SUM 73.

LESHER, JAMES H. HUME'S ANALYSIS OF "CAUSE" AND THE 'TWO-DEFINITIONS' DISPUTE. J HIST PHIL 11,387-392 JL 73.

HUME GIVES TWO DEFINITIONS OF 'CAUSE' IN THE "TREATISE" WHICH ARE SAID TO BE 'ONLY DIFFERENT BY THEIR PRESENTING A DIFFERENT VIEW OF THE SAME OBJECT', BUT THE SIGNIFICANCE OF THESE REMARKS HAS BEEN THE SUBJECT OF DISPUTE. SOME COMMENTATORS TAKE THE TWO DEFINITIONS TO BE EQUIVALENT; OTHERS, DENYING THIS, HOLD THAT ONLY ONE IS A GENUINE DEFINITION WHILE THE OTHER IS INTENDED AS A PSYCHOLOGICAL EXPLANATION. I ARGUE THAT THESE ACCOUNTS HAVE BEEN BASED ON THE MISTAKEN ASSUMPTION THAT HUME IS ATTEMPTING TO EXPLICATE A SINGLE SENSE OF 'CAUSE'. ATTENTION TO HUME'S REMARKS ON PHILOSOPHICAL METHOD AND HIS PARALLEL ACCOUNT OF 'NECESSITY' REVEAL THAT HE RECOGNIZES TWO DISTINCT EXPERIENCES AS CONDITIONING OUR BELIEFS ABOUT CAUSES, AND HENCE THAT THERE ARE TWO IDEAS OF CAUSE OR SENSES OF 'CAUSE'. THUS, THE EXISTENCE OF TWO NONEQUIVALENT DEFINITIONS OF 'CAUSE' CEASES TO BE PROBLEMATIC.

LESHER, JAMES H. THE MEANING OF 'NOUS' IN THE POSTERIOR ANALYTICS. PHRONESIS 18,44-68 1973.

LESLIE, JOHN. DOES CAUSAL REGULARITY DEFY CHANCE? IDEAL STUD 3,277-284 S 73.

DO CAUSATION'S PATTERNS DEFY CHANCE IN A WAY THAT DEMANDS, SAY, THEOLOGICAL EXPLANATION? THOSE WHO SAY SO ARE OFTEN ACCUSED OF MISUNDERSTANDING THE CONCEPT OF PROBABILITY. CASINO OPERATORS KNOW THE PROBLEMS OF MANUFACTURING DEVICES WHICH ILLUSTRATE EXACTLY THE SO-CALLED LAWS OF CHANCE; WHY THEN EXPECT EVENTS IN GENERAL TO ILLUSTRATE THEM? BUT (1) FEW HAVE URGED THAT OBEDIENCE TO CHANCE IS A PRIORI TO BE EXPECTED. THE CASE IS NOT ONE OF "WE DON'T EXPECT SMOKE" BUT OF "WE DON'T EXPECT SMOKE WITHOUT FIRE." (2) IT WOULD BE A VERY ODD ROULETTE WHEEL WHOSE REDS AND BLACKS FOLLOWED A

DISCOVERABLE PATTERN, SUCH AS THAT OF SPELLING OUT A MORSE CODE VERSION OF AYER'S ARGUMENT THAT IN TELEPATHY TESTS DOING BETTER THAN CHANCE PROVES NOTHING. AND TO SAY THIS IS TO FOLLOW EXPERIENCE, NOT JUST A PRIORI REASONING.

LESNOFF-CARAVAGLIA, GARI. PHILOSOPHY OF/AND EDUCATION. J THOUGHT 8,154-157 AP 73.

THE DISTINCTION BETWEEN "PHILOSOPHY OF EDUCATION" AND "PHILOSOPHY AND EDUCATION" IS BUILT UPON ASSUMPTIONS AND IMPLICATIONS INHERENT IN THE CONNECTIVES 'OF' AND 'AND.' FROM AN EXAMINATION OF THESE CONNECTIVES, "PHILOSOPHY AND EDUCATION" RESULTS AS THE PREFERRED TERM AS IT ALLOWS FOR AN 'INFERRED RELATEDNESS', I.E., AN ADMISSION OF SEPARATENESS ALONG WITH AN ADMISSION OF SOME FORM OF RELATIONSHIP.

LESSEM, R. A PHILOSOPHY OF ORGANIZATIONS: PART I. SYSTEMATICS 10,93-118 S 72.

THIS ARTICLE RELATES FUNDAMENTAL LAWS OF THERMODYNAMICS AND MUTUAL CAUSALITY, AND GENERAL PRINCIPLES OF SYSTEMS THEORY AND CYBERNETICS, TO THE STUDY OF ORGANIZATIONS. ALL ORGANIZATIONAL INPUTS ARE CONSIDERED POTENTIALLY SUPPORTIVE TO THE EXTENT THAT THEIR DEMANDS ARE ACCOMMODATED WITHIN THE ORGANIZATIONAL SYSTEM. FURTHERMORE, INSOFAR AS DEMANDS ARE CATERED FOR AND SUPPORT IS ACTUALIZED, SO, CORRESPONDINGLY, SATISFACTIONS CAN BE REALIZED AND PRODUCTIVITY GENERATED. FINALLY, SYSTEM INPUTS AND OUTPUTS ARE CONCEIVED IN TERMS OF A RANGE OF NEEDS, THUS CONSIDERABLY BROADENING THE CONVENTIONAL NOTIONS OF ORGANIZATIONAL PRODUCTIVITY.

LESSING, ABBA. SPINOZA AND MERLEAU-PONTY ON HUMAN EXISTENCE. PROC N MEX W TEX PHIL SOC 20-24 AP 72.

LESTIENNE, R. CHARACTERISTICS OF PHYSICAL DURATION. SCIENTIA 107,279-306 1972.

IN THIS ARTICLE THE AUTHOR EXAMINES THE PRINCIPLES, OF BOTH MECHANICS AND THERMODYNAMICS, THAT ARE USED FOR THE MEASUREMENT OF TIME IN PHYSICS. THE MAIN CONCLUSIONS DRAWN FROM THIS ANALYSIS ARE THAT THE UNCERTAINTY RELATIONSHIPS DO NOT ALONE JUSTIFY THE LAW OF INCREASE OF ENTROPY, AND THAT THE STATISTICAL INTERPRETATION FAILS TO ANSWER EITHER THE PROBLEM OF THE DIRECTIONALITY OF TIME OR THAT OF THE OBJECTIVITY OF ENTROPY. THE LATTER IS A MACROSCOPIC CONCEPT THAT IS BASED ON AN 'A PRIORI' DEFINITION OF PROBABILITIES AND RELIES ON THE FACT THAT WE ARE UNABLE, IN PRACTICE, TO MAKE A PRECISE DETERMINATION OF THE STATE OF THE SYSTEMS BEING STUDIED, AND IT IS THEREFORE NECESSARY TO EXAMINE EACH OF THESE ASPECTS IN THE OPERATION OF THERMODYNAMIC CLOCKS. AFTER EXPRESSING SURPRISE AT THE COMPATIBILITY OF THE LATTER WITH MECHANICAL CLOCKS, THE AUTHOR STUDIES THE EXAMPLE OF CLOCKS BASED ON THE DECAY OF RADIOACTIVE SUBSTANCES. HE CONCLUDES BY INDICATING TWO POSSIBLE BUT DIVERGENT DIRECTIONS IN THE SEARCH FOR AN ANSWER TO THE PROBLEM OF THE INCREASE OF ENTROPY.

LESTIENNE, R. FAUT-IL REFORMULER LA PHYSIQUE? SCIENTIA 108,69-101 1973.

CLASSICAL PHYSICS (NEWTONIAN THEORY AND RELATIVITY) ATTEMPTED TO GIVE A CAUSAL DESCRIPTION OF NATURE FALLING WITHIN THE GEOMETRIC SPACE-TIME FRAMEWORK. QUANTUM PHYSICS HAS UPSET THE FUNDAMENTAL CONCEPTS OF CAUSALITY AND LOCALITY, AS THE FIRST PART OF THIS ARTICLE SHOWS. YET THE FOUNDERS OF THE ORTHODOX INTERPRETATION OF QUANTUM MECHANICS DO NOT APPEAR TO HAVE DRAWN THE FULL INFERENCES FROM THESE TWO FACTS. IN THE VIEW OF DAVID BOHM, ON WHOSE WORK THE IDEAS GIVEN IN THE PRESENT ARTICLE ARE LARGELY BASED,THIS SITUATION REFLECTS THE LIMITED SCOPE OF THE CLASSICAL RELATIONSHIPS OF ORDER FOR THE DESCRIPTION OF THE GROWING REALITY. THE 'TRUE' NATURE OF

THE LATTER ESCAPES US, BUT WE KNOW THAT IT ALLOWS CERTAIN RELATIONSHIPS OF ORDER WHICH PHYSICAL THEORY HAS TO EXPRESS AND WHICH MANIFEST THEMSELVES IN CERTAIN CIRCUMSTANCES IN THE EMERGENCE OF EXPLICIT ORDERS THAT CANBE PERCEIVED WITHIN A CERTAIN FIELD BY OUR SENSES OR BY OUR INSTRUMENTS. ANY HOPE OF RECONCILING QUANTUM PHYSICS AND RELATIVITY, FOR INSTANCE, LIES IN BREAKING FREE FROM THE TIME-HONOURED CONVENTIONS OF ANALYTICAL LANGUAGE, WHICH GOVERNS OUR THINKING, AND IN BASING PHYSICS ON A NEW MATHEMATICAL SCHEME THAT IS INDEPENDENT OF THE SPACE-TIME FRAMEWORK. (EDITED).

LESZL, WALTER. KNOWLEDGE OF THE UNIVERSAL AND KNOWLEDGE OF THE PARTICULAR IN ARISTOTLE. REV METAPH 2,278-313 D 72.

THERE IS A DIFFICULTY WHICH IS RECOGNIZED BY MOST INTERPRETERS OF ARISTOTLE AND WHICH CONCERNS AN ALLEGED INCOMPATIBILITY BETWEEN THE REQUIREMENTS OF HIS ONTOLOGY AND THOSE OF HIS LOGIC AND EPISTEMOLOGY; IT CAN BE FORMULATED BY MEANS OF THE FOLLOWING PROPOSITIONS: (1) WHAT HAS FULL, AND PRIMARY, EXISTENCE IS THE INDIVIDUAL SUBSTANCE; (2) THE OBJECT OF KNOWLEDGE IS WHAT PRIMARILY IS; (3) SCIENCE IS OF THE UNIVERSAL. THESE PROPOSITIONS, AND THE CONSIDERATIONS WHICH ARE USUALLY ADDUCED IN THEIR SUPPORT, ARE NOT WHOLLY UN-ARISTOTELIAN, BUT ARE MISUNDERSTOOD. PRIORITY IN EXISTENCE DOES BELONG TO SUBSTANCE, BUT NOT TO IT AS AN INDIVIDUAL; AND TO THIS PRIORITY OF SUBSTANCE CORRESPONDS WHAT IS THE PRIOR, BUT NOT THE ONLY, FORM OF KNOWLEDGE. A PROBLEM OF KNOWING THE INDIVIDUAL AS INDIVIDUAL DOES NOT SUBSIST, AND THESIS (3) IS FORMULATED BY ARISTOTLE IN SUCH A WAY AS TO IMPLY THE POSSIBILITY OF KNOWING THE INDIVIDUAL 'SUB SPECIE UNIVERSALITATIS'. THIS POSSIBILITY IS JUSTIFIED BY PROPER CONCEPTUAL INSTRUMENTS PROVIDED BY HIM.

LESZL, WALTER. UN LIBRO RECENTE SULLA TEORIA DEI TRASCENDENTALI IN ARISTOTELE. RIV FILOSOF NEO-SCOLAS 65,85-97 JA-MR 73.

L'ARTICOLO OFFRE UNA DISCUSSIONE DI K BAERTHLEIN, DIE TRANSZENDENTALIENLEHRE IM CORPUS ARISTOTELICUM, BERLIN, 1972. SI MOSTRA CHE IL TENTATIVO DELL'AUTORE DI IDENTIFICARE NEGLI SCRITTI DI ARISTOTELE UNA CONCEZIONE RADICALMENTE FORMALISTICA DEI TRASCENDENTALI CHE SIA COERENTE E UNITARIA, NONOSTANTE LA PRESENZA IN ESSI DI TEORIE DEL TUTTO IN CONTRASTO CON QUESTA CONCEZIONE, E INFRUTTUOSO: ESSO E IL RISULTATO DELLA SUA INCOMPRENSIONE DEL SIGNIFICATO VERO DI DOTTRINE COME QUELLA CHE L'UNO E QUALCOSA DI DIFFERENTE IN DIFFERENTI CATEGORIE, QUINDI E INTER-CATEGORIALE SENZA ESSERE TRANS-CATEGORIALE.

LEVI, ALBERT WILLIAM. HOMAGE TO THE SQUARE. J AES EDUC 7,11-34 AP 73.

LEVI, ISAAC. BUT FAIR TO CHANCE. J PHIL 70,52-55 25 JA 73.

LEVIN, DAVID. CLASSIC STATEMENT: DAVID LEVIN ON "THE LITERARY CRITICISM OF HISTORY". CLIO 1,42-45 C 71.

LEVIN, M E. DESCARTES' PROOF THAT HE IS NOT HIS BODY. AUSTL J PHIL 51,115-123 AG 73.

DESCARTES' PROOF THAT HE IS NOT HIS BODY MAKES USE OF LEIBNIZ' LAW: "IF X=Y THEN, FOR ALL P, P(X) IF AND ONLY IF P(Y)". IN PARTICULAR, HE ARGUES THAT SINCE HIS BODY HAS THE PROPERTY OF BEING IMAGINATIVELY DISTINGUISHABLE FROM DESCARTES, WHILE DESCARTES LACKS THIS PROPERTY, DESCARTES IS NOT DESCARTES' BODY. PHILOSOPHERS HAVE COMPLAINED THAT THIS IS PROPERTY, INVOLVING BELIEF, IS INTENSIONAL, AND IS NOT COVERED BY LEIBNITZ LAW. I ARGUE THAT SOME PROPERTIES OF THE FORM "X IS BELIEVED BY Y TO BE P" ARE EXTENSIONAL AT THE X POSITION, AND THAT "X IS BELIEVED BY DESCARTES TO BE DISTINCT FROM DESCARTES' BODY" IS SUCH A ONE. IN PARTICULAR, I SAY THAT "X IS BELIEVED BY Y TO BE P" IS EXTENSIONAL IF X EXISTS AND IF Y HAS A

DIRECT EPISTEMIC RELATION TO X. I DISCUSS OBJECTIONS TO THIS STRATEGY AND POINT OUT HOW IDENTITY PARADOXES IN EXTENSIONALLY CONSTRUED BELIEF CONTEXTS MAY BE AVOIDED. (EDITED).

LEVIN, SAMUEL R. REPLY TO KINTGEN. FOUND LANG 9,105-112 S 72.

LEVINSON, SANFORD. RESPONSIBILITY FOR CRIMES OF WAR. PHIL PUB AFFAIRS 2,244-273 SPR 73.

LEVIT, MARTIN. THE STUDY OF EDUCATION. EDUC THEORY 23,15-26 WINT 73.

ARGUES THAT CURRENT COURSES OR STUDIES IN PHILOSOPHICAL, SOCIAL AND PSYCHOLOGICAL FOUNDATIONS OF EDUCATION ARE MOST FREQUENTLY EITHER IDEOLOGICAL IN NATURE--ADVOCATING OR ASSUMING MAINTENANCE, REFORM OR TOTAL TRANSFORMATION OF THE EDUCATIONAL SYSTEM--OR ARE LIFELESS, MAINLY DESCRIPTIVE OF WHAT EXISTS, AND AMORAL. CONTENDS THAT THE OVERALL AIM OF STUDIES OF THE INTELLECTUAL, MORAL AND SOCIAL FOUNDATIONS OF EDUCATION SHOULD BE TO IMPROVE PERSONAL AND SOCIAL INQUIRY INTO EDUCATION, AND DISTINGUISHES THE MEANS AND ENDS OF THIS POSITION FROM THOSE OF THE ADVOCACY OR FACT-PRESENTATION POSITIONS.

LEVY-LEBLOND, J M. CRISE DE LA SCIENCE OU CRISE DE LA SOCIETE? SCIENTIA 107,801-809 1972.

LEVY, A. ON THE DECOMPOSITION OF SETS OF REALS TO BOREL SETS. ANNALS MATH LOG 5,1-19 D 72.

LEWIS, CARROLL. ON UNDETECTABLE DIFFERENCES IN SENSATIONS. ANALYSIS 33,193-194 JE 73.

ACCORDING TO THE 'CLASSICAL' VIEW OF SENSATIONS SHARED BY MOST PHILOSOPHERS, A SENSATION IS SO CLOSELY BOUND UP WITH THE SENSING OR FEELING OF IT THAT IT CANNOT HAVE ANY ASPECTS NOT THEMSELVES SENSED OR FELT. THIS VIEW, WHICH ENTAILS THAT THERE CANNOT BE ANY UNDETECTABLE DIFFERENCES IN SENSATIONS, IS REFUTED BY AN EXAMPLE SHOWING THAT, WITH RESPECT TO THE INTENSITY OF PAINS, THERE CAN BE DIFFERENCES THE EXISTENCE OF WHICH CAN BE KNOWN ONLY THROUGH INFERENCE.

LEWIS, DAVID. CAUSATION. J PHIL 70,556-567 11 O 73.

A COUNTERFACTUAL ANALYSIS OF CAUSAL DEPENDENCE AND CAUSATION (AMONG EVENTS IN A DETERMINISTIC WORLD) IS STATED, DEFENDED, AND COMPARED WITH A CERTAIN REGULARITY ANALYSIS OF CAUSATION.

LEWIS, DAVID. PSYCHOPHYSICAL AND THEORETICAL IDENTIFICATIONS. AUSTL J PHIL 50,249-258 D 72.

THE PSYCHOPHYSICAL IDENTITY THEORY MAY BE SUBSUMED UNDER A GENERAL ACCOUNT OF THE MEANING OF THEORETICAL TERMS AND THE NATURE OF THEORETICAL IDENTIFICATIONS, AS FOLLOWS. THEORETICAL TERMS, BY THEIR MEANING, DENOTE WHICHEVER ENTITIES UNIQUELY REALIZE THE THEORY THAT INTRODUCED THEM; BY LEARNING WHICH ENTITIES DO SO, WE CAN ESTABLISH AN IDENTIFICATION. IN PARTICULAR, THE NAMES OF MENTAL STATES DENOTE WHICHEVER ENTITIES UNIQUELY REALIZE COMMON-SENSE PSYCHOLOGY; IF CERTAIN NEURAL STATES DO SO, THEY MUST BE IDENTICAL TO THE MENTAL STATES.

LEWIS, HARRY R AND GOLDFARB, WARREN D. THE DECISION PROBLEM FOR FORMULAS WITH A SMALL NUMBER OF ATOMIC SUBFORMULAS. J SYM LOG 38,471-480 S 73.

LEWIS, JOHN. THE UNIQUENESS OF MAN AND THE DIALECTIC OF HISTORY. PRAXIS 93-99 1970.

LEYRAZ, J P. BERTRAND RUSSELL ET L'IMPACT DE WITTGENSTEIN. REV INT PHIL 26,461-482 1972.

L'AUTEUR ETUDIE L'INFLUENCE DE WITTGENSTEIN SUR RUSSELL, DU POINT DE VUE DE L'ABSTRACTION. RUSSELL, AYANT REJETE L'IDEALISME, SE HEURTE A LA QUESTION DU RAPPORT DE LA LOGIQUE AU MONDE. LA REPONSE DE W A CETTE QUESTION DANS LE TRACTATUS CONVIENT A RUSSELL SUR DE NOMBREUX POINTS, MAIS ELLE PART D'UNE CONCEPTION DE L'ABSTRACTION ET DES STRUCTURES LOGIQUES TRES DIFFERENTE DE CELLE DE RUSSELL. LE VRAI DEBAT N'A PAS EU LIEU ENTRE LES DEUX PHILOSOPHES, CAR RUSSELL NE S'EST PAS INTERESSE AUX RECHERCHES ULTERIEURES DE W. L'AUTEUR SOUTIENT QUE L'ATTITUDE DE RUSSELL, HISTORIQUE ET CRITIQUE, HERITEE DE LOCKE ET DE HUME, ETAIT D'EMBLEE PEU COMPATIBLE AVEC CELLE DE W, ASSEZ PROCHE DU SPINOZISME.

LICHTENSTEIN, HEINZ. COMMUNICATION. PHIL PHENOMENOL RES 32,412-413 MR 72.

RE: RICOEUR, P., FREUD AND PHILOSOPHY, NEW HAVEN, YALE UNIV. PRESS, 1970. THE CENTRAL CONTRIBUTION OF FREUD IS, ACCORDING TO RICOEUR, HIS INSISTENCE THAT THERE ARE NO NON-COMMUNICATIVE MENTAL ACTS. DREAMS, NEUROTIC SYMPTOMS, SEEMINGLY INCOHERENT UTTERANCES OF PSYCHOTIC INDIVIDUALS ARE CONSIDERED EQUALLY COMMUNICATIVE AS LOGICAL THOUGHT. THE POSTULATED LAYERS OF COMMUNICATIVE PROCESSES WERE SEEN BY FREUD AS DEVELOPMENTALLY RELATED TO ONE ANOTHER, EXPRESSING MEANING IN A SEQUENCE FROM PRIMITIVE BODY LANGUAGE TO ABSTRACT THOUGHT. THE EXTENSION BY FREUD OF THE CONCEPT OF LANGUAGE IS SEEN BY RICOEUR AS CONSISTENTLY LEADING TO THE INTRODUCTION OF INTERPRETATION AS A BASIC APPROACH TO THE UNDERSTANDING OF THE AMBIGUITIES OF MEANING, WHICH ARE SEEN AS INTEGRAL ASPECTS OF HUMAN CONSCIOUSNESS. THUS, FOR RICOEUR, FREUD'S SUSPICION OF THE HIDDEN MEANING OF COMMUNICATED CONSCIOUS THOUGHT PLACES HIM ALONGSIDE MARX AND NIETZSCHE, THE TWO GREAT DISTURBERS OF ANY COMPLACENCY REGARDING THE TRUSTWORTHINESS OF OUR CONSCIOUSNESS.

LICHTHEIM, GEORGE. REPLY TO PROFESSOR SHUE. J HIST IDEAS 34,651-652 O-D 73.

LIEBEL, HELEN. RANKE'S FRAGMENTS ON UNIVERSAL HISTORY. CLIO 2,145-159 F 73.

NEW INTERPRETATION OF THE RELATION BETWEEN RANKE'S HISTORICISM AND THE IDEENLEHRE OF GERMAN IDEALIST PHILOSOPHY. KANTIAN ROOTS DOCUMENTED. INCLUDES THREE PREVIOUSLY UNPUBLISHED FRAGMENTS FROM RANKE'S PAPERS, HERE TRANSLATED FROM THE ORIGINALS.

LIGIS, ALPHONSO F. THE PERCEPTION OF OTHERS. RES PHENOMENOL 2,47-62 1972.

THE OTHER MAN IS GIVEN AS SUCH IN PERCEPTION. BY WHAT KIND OF INTENTIONALITY? IF WE ASSUME THAT IT HAS THE FORM OF AN IDENTIFICATION SYNTHESIS, POSITING AN IDEAL IDENTITY TERM, THAT TRANSFORMS SENSATION INTO THE PERCEPTION OF A TRUE OBJECT, THEN A MAN IN THE FULL SENSE-SENSITIVE AND SELF-ORIENTING IS NOT REALLY GIVEN IN PERCEPTION, AND IT IS NOT REALLY OTHER THAN ME. THE PRESENT ARTICLE AIMS TO DEFINE AN 'ASSOCIATIONAL SYNOPSIS' AND SHOW THAT IT PRECEDES AND MAKES POSSIBLE THE IDENTIFYING OF SOMETHING PERCEIVED AS ANOTHER MAN.

LINDAUER, MARTIN S. TOWARD A LIBERALIZATION OF EXPERIMENTAL AESTHETICS. J AES ART CRIT 31,459-465 SUM 73.

THE RELATIONSHIP BETWEEN PSYCHOLOGY AND AESTHETICS WAS CHARACTERIZED AS POSITIVE AND PROMISING, YET THE REACTIONS OF ITS CRITICS, AESTHETICIANS AS WELL AS PSYCHOLOGISTS, WERE INDICATED AS LESS THAN ENTHUSIASTIC, ESPECIALLY WITH REGARD TO EXPERIMENTATION. IT WAS ARGUED THAT A RIGOROUSLY SCIENTIFIC EXPERIMENTAL AESTHETICS WAS POSSIBLE, RELEVANT, AND FRUITFUL, ESPECIALLY IF IT WERE MODIFIED TO INCORPORATE THE OBJECTIONS OF CRITICS TO ITS NARROWNESS. TO THIS END, A REVISION OF THE TRADITIONAL LABORATORY APPROACH WOULD INCLUDE THE USE OF AESTHETIC MATERIALS; AND THE INVESTIGATION OF PROBLEMS WHOSE SOURCES STEM PRIMARILY FROM GENERAL PSYCHOLOGICAL INTERESTS, BUT WHICH ARE ALSO RELEVANT TO TRADITIONAL AESTHETIC CONCERNS. THIS REFORMULATION CONTRASTS WITH, FOR EXAMPLE, THE USUAL RELIANCE ON HIGHLY CONTROLLED BUT UNINTERESTING NONSENSE SHAPES, AND A PREOCCUPATION WITH QUESTIONS WHICH ARE ESSENTIALLY CONCERNED WITH THE EVALUATION OF BEAUTY. AS A MEANS OF ILLUSTRATING THE USEFULNESS OF A LIBERALIZATION OF THE TRADITIONAL RESTRICTED APPROACH TO AESTHETICS, SEVERAL STUDIES REFERRING TO FORM PERCEPTION AND ART WERE REVIEWED.

LINDSAY, R B. THE SCIENTIFIC AND TECHNOLOGICAL REVOLUTIONS AND THEIR IMPLICATIONS FOR SOCIETY. ZYGON 7,212-243 D 72.

THE INTERACTION OF SCIENCE AND SOCIETY PROVIDES ONE OF THE MOST SERIOUS PROBLEMS OF THE PRESENT AGE. THIS ARTICLE DISCUSSES THE NATURE OF SCIENCE AND TECHNOLOGY, AND TRACES THEIR HISTORICAL EVOLUTION WITH PARTICULAR EMPHASIS ON THE MODERN ROLE OF ENERGY. THERE IS STRESS ON SOME OF THE IMPORTANT IMPLICATIONS OF SCIENCE FOR THE LIFE OF MAN IN SOCIETY.

LINEBACK, RICHARD H. THE PHILOSOPHER'S INFORMATION RETRIEVAL SYSTEM. REV INT PHIL 27,95-104 1973.

THE PHILOSOPHER'S INFORMATION RETRIEVAL SYSTEM PROVIDES PHILOSOPHERS WITH CUSTOM BIBLIOGRAPHIES ON ANY SUBJECT RELATED TO PHILOSOPHY. THE ADVANTAGES OF THIS SYSTEM ARE ITS SPEED, ITS PRECISION, THE COMPLETENESS OF THE INFORMATION PROVIDED AND THE RELEVANCE OF THE INFORMATION PROVIDED TO THE USER'S AREA OF INTEREST. THE USER IN REQUESTING A BIBLIOGRAPHY SPECIFIES THE YEARS IN WHICH HE IS INTERESTED, THE LANGUAGES WHICH HE CAN READ, THE NAMES OF JOURNALS IN WHICH HE IS PARTICULARLY INTERESTED AND ANY LOGICAL COMBINATION OF SUBJECT HEADINGS WHICH HE IS INTERESTED IN. THE SECOND PART OF THE ARTICLE EXPLAINS THE LOGIC AND OPERATION OF THE SYSTEM. THE ARTICLE CONCLUDES BY SUGGESTING THAT THE SYSTEM WHICH IS CURRENTLY OPERATING ON A TEST BASIS SHOULD BE AVAILABLE TO SERVE PHILOSOPHERS IN THE NEAR FUTURE.

LINSKY, LEONARD. REFERENTIAL OPACITY. REV INT PHIL 26,130-148 1972.

LIPMAN, MATTHEW. HUMAN ECONOMY AND JUDGMENTAL PROCESS. J CRIT ANAL 3,165-177 JA 72.

IN ORDER TO UNDERSTAND THE HUMAN WAY OF FUNCTIONING IN NATURE--THE 'HUMAN PROCESS,' IT IS NECESSARY TO MAKE USE OF SUCH NOTIONS AS 'HUMAN ECONOMY' AND 'HUMAN JUDGMENT'. ANY ECONOMY STRETCHES BEYOND ONE'S BODY AND COMPREHENDS ALL THAT ONE IS SIGNIFICANTLY RELATED TO. IT IS THE CONTEXT OF EVERY JUDGMENTAL PROCESS--I E, PROCESSES OF MAKING, SAYING OR DOING WHICH LEAD TO OR LEAD TOWARDS JUDGMENTAL PRODUCTS WHICH ARE RESPONSES RATHER THAN EFFECTS. ALSO DEALT WITH IN THE ARTICLE ARE SUCH NOTIONS AS 'PERSPECTIVE,' 'EXPRESSION,' AND 'INVOLVEMENT'. THE ARTICLE CONCLUDES WITH A DISCUSSION OF THE RELATION BETWEEN JUDGMENTAL PROCESSES AND THE HUMAN PROCESS.

LISSKA, ANTHONY J. DEELY AND GEACH ON ABSTRACTIONISM IN THOMISTIC EPISTEMOLOGY. THOMIST 37,548-568 JL 73.

THIS ARTICLE IS AN EXTENDED RESPONSE TO AN EARLIER ACCOUNT BY JOHN DEELY IN WHICH DEELY CRITICIZES THE NOTION OF 'ABSTRACTIONISM' AS ELUCIDATED BY PETER GEACH IN "MENTAL ACTS." DEELY ARGUES THAT GEACH'S ANALYSIS OF ABSTRACTIONISM IS BOTH FUNDAMENTALLY UNSOUND AND STRUCTURALLY INCOMPATIBLE WITH THE EPISTEMOLOGY OF THOMAS AQUINAS. I DEFEND GEACH'S ANALYSIS ON BOTH COUNTS. I SUGGEST THAT GEACH'S CRITICISM OF ABSTRACTIONISM IS TO BE UNDERSTOOD ONLY IN LIGHT OF TWO PRESUPPOSITIONS, NEITHER OF WHICH DEELY CONSIDERS: A) THE USE THEORY OF MEANING, AND B) THE ASSAY OF A MENTAL ACT IN TERMS OF A DIAPHANOUS RELATION OF DIRECT ACQUAINTANCE. I FURTHER SUGGEST THAT GEACH'S CRITIQUE OF ABSTRACTIONISM IS DIRECTED AGAINST THE RELATIONAL EPISTEMOLOGIES CHARACTERISTIC OF MOORE AND RUSSELL. FINALLY, I ARGUE THAT THE AQUINIAN ASSAY OF ABSTRACTIONISM IS FUNDAMENTALLY OPPOSED TO ANY RELATIONAL ACCOUNT OF DIRECT ACQUAINTANCE. IF GEACH EQUATES ABSTRACTIONISM WITH DIRECT ACQUAINTANCE, THEN IT IS CORRECT TO STATE THAT AQUINAS WAS NOT AN ABSTRACTIONIST. IN CONCLUSION, I SUGGEST THAT THE 'ACTIVE INTELLECT' IN AQUINIAN EPISTEMOLOGY EXEMPLIFIES A 'STRUCTURED' MENTAL ACT POSITION AS OPPOSED TO THE 'DIAPHANOUS ARROW' OF DIRECT ACQUAINTANCE.

LITTLE, IVAN L. REFLECTIONS ON HUME'S AND THE BUDDHA'S IDEAS ABOUT THE SOUL. PROC N MEX W TEX PHIL SOC 79-84 AP 72.

HUME'S 'STREAM OF CONSCIOUSNESS' IS COMPARED WITH THE BUDDHIST DOCTRINE OF ANATTA (WHAT IS LEFT OF ATMAN ARE THE BODILY (RUPA) AND THE MENTAL (NAMA) PROCESSES). FOR THE BUDDHA, THE BELIEF IN A PERMANENT SOUL HAS ARISEN FROM THE BLIND IGNORANCE WHICH HAS ORIGINATED THE CRAVING WHICH, IN TURN, HAS ORIGINATED CONSCIOUSNESS, ETC. SIMILARLY FOR HUME, THE SAME BELIEF HAS ORIGINATED IN IGNORANCE (HIS DISCOVERIES ACHIEVED BY LOOKING INTO HIMSELF ARE OFFERED TO US SO THAT WE MAY DISPEL OUR OWN IGNORANCE). BUT HUME, BEING A WESTERNER, SAW NO WAY, NOR DID THE IDEA EVEN OCCUR TO HIM THAT EGOISTIC CRAVINGS CAN AND SHOULD BE ELIMINATED. HAD HUME HAD THIS INSIGHT, IT IS ASSUMED THAT THEIR 'PHILOSOPHIES' WOULD HAVE COME OUT ABOUT THE SAME PLACE.

LIU, JAMES T C. HOW DID A NEO-CONFUCIAN SCHOOL BECOME THE STATE ORTHODOXY? PHIL EAST WEST 23,483-505 O 73.

IT WAS THE LACK OF HOPE FOR POLITICAL REFORM THAT TURNED A NEO-CONFUCIANIST SCHOOL LED BY CHU HSI TO DEVELOP COMPREHENSIVE METAPHYSICAL PRINCIPLES AND INTEGRATED SOCIAL ACTIONS AS THE ONLY TRUE WAY TO PUT THE CONFUCIAN VALUE SYSTEM INTO PRACTICE. AN ILL-ADVISED PERSECUTION LED TO THE CONTRARY RESULT: A HEIGHTENED PRESTIGE. FACING THE MONGOL THREAT, THE STATE IN AN EFFORT TO STRENGTHEN ITSELF BELATEDLY ACCPTED THIS SCHOOL AS THE STATE ORTHODOXY, MORE FOR PRESTIGE THAN FOR REALITY. WHEN THE MONGOLS OCCUPIED ALL CHINA, IT WAS TO THIS NEO-CONFUCIANISM THAT THE CHINESE SOCIETY TURNED FOR ITS CULTURAL IDENTITY. THIS WAS THE SOCIO-POLITICAL PROCESS BY WHICH A RE-DEFINED CONFUCIAN VALUE SYSTEM CAME TO PERVADE CHINA, EVEN AMONG THE ILLITERATE.

LIU, JOSEPH. THE PEOPLE'S COMMUNES AND THE PARIS COMMUNE. STUD SOVIET THO 12,149-165 JE 72.

IT IS NOT SURPRISING THAT CHINESE COMMUNISTS TOOK THE PARIS COMMUNE AS ONE OF THEIR MODELS AND THE WRITINGS OF THE 'CLASSICS' OF MARXISM-LENINISM ON THIS SUBJECT AS ONE OF THEIR MAIN THEORETICAL INSPIRATIONS. MORE INTERESTING, HOWEVER, IS THE FACT THAT ONE CAN SHOW THAT THE CHINESE COMMUNIST LEADERSHIP HAS CONTINUALLY SUFFERED FROM NOT BEING QUITE CERTAIN WHAT THE PARIS COMMUNE REALLY MEANS - EITHER IN THEORY OR IN PRACTICE.

LIVINGSTON, DONALD W. HUME ON THE PROBLEM OF HISTORICAL AND SCIENTIFIC EXPLANATION. NEW SCHOLAS 47,38-67 WINT 73.

THERE ARE THREE DOCTRINES OF CAUSAL EXPLANATION IN HUME'S WRITINGS: (1) SCIENTIFIC, (2) METAPHYSICAL, AND (3) HISTORICAL. (1) ANSWERS THE QUESTION WHETHER AN EXPLANANDUM EVENT 'E' EXISTS; (3) ANSWERS THE QUESTION WHY 'E' EXISTS. ONLY (2) COULD FRAME AN ANSWER TO BOTH 'WHY?' AND 'WHETHER?', BUT HUME HAS NO COHERENT ACCOUNT OF (2). SO (1) AND (3) ARE INCOMPATIBLE FORMS OF EXPLANATION, CONTRADICTING HUME'S THESIS OF THE UNITY OF CAUSAL EXPLANATION.

LLEDO, EMILIO. SEMANTICA CARTESIANA. CONVIVIUM 31,47-67 1970.

LLOMPART, JOSE. LA HISTORICIDAD DE LOS DERECHOS HUMANOS. AN CATED SUAREZ 12,131-160 1972.

LOS DERECHOS DEL HOMBRE EN SU MANIFESTACION CONCRETA O SEA AL PRESENTARSE COMO PROBLEMA JURIDICO ESTAN CONDICIONADOS POR LA HISTORIA. TRADICIONALMENTE LA HISTORICIDAD DEL DERECHO SOLO SE HA EXPLICADO POR EL CAMBIO DE LA SITUACION HISTORICA. SIN EMBARGO HAY QUE ADMITIR QUE LA HISTORICIDAD AFECTA A LOS AXIOMAS JURIDICOS. SOLAMENTE LOS PRINCIPIOS METAFISICOS TRANSCIENDEN POR COMPLETO LA HISTORIA. SI SE ADMITE LA LLAMADA "NECESEIDAD" DE LOS AXIOMAS JURIDICOS SE PUEDE ADMITIR SU HISTORICIDAD SIN CAER EN EL RELATIVISMO. ESA TECRIA SE CONFIRMA CON LA HISTORIA DE LOS DERECHOS DEL HOMBRE.

LLOYD, G E R. PARMENIDES' SEXUAL THEORIES: A REPLY TO MER KEMBER. J HELLEN STUD 92,178-179 1972.

AN ANALYSIS OF THE DOXOGRAPHIC EVIDENCE SUGGESTS THAT, CONTRARY TO THE VIEW EXPRESSED BY MR. OWEN KEMBER IN "J HELLEN STUD", 91, 1971, 70-9, GALEN PROVIDES OUR MOST RELIABLE TESTIMONY CONCERNING PARMENIDES' SEXUAL THEORIES AND THE LIKELIHOOD IS THAT PARMENIDES BELIEVED THAT SEX IS DETERMINED BY THE POSITION OF THE EMBRYO IN THE WOMB.

LOBKOWICZ, NIKOLAUS. INTEREST AND OBJECTIVITY. PHIL SOC SCI 2,193-210 S 72.

LOCKE, DON. JUST WHAT IS WRONG WITH THE ARGUMENT FROM ANALOGY? AUSTL J PHIL 51,153-156 AG 73.

A REPLY TO HYSLOP AND JACKSON, AMERICAN PHILOSOPHICAL QUARTERLY, APRIL 1972: I ARGUE THAT THE ARGUMENT FORM ANALOGY BEGS THE QUESTION, MUCH AS DOES THE INDUCTIVE JUSTIFICATION OF INDUCTION, OF WHICH IT IS A VERSION.

LOCKWOOD, MICHAEL. A REPLY TO PROFESSOR ABELSON. PHIL STUD 24,133-135 MR 73.

ABELSON CLAIMS THAT THE HUMAN MIND HAS AT LEAST ONE CAPACITY THAT IS INCONSISTENT WITH THE MENTAL STATE-BRAIN STATE IDENTITY THESIS - NAMELY THE CAPACITY TO THINK OF ANY NATURAL NUMBER, NO MATTER HOW LARGE. HIS POINT IS THAT EACH THOUGHT WOULD HAVE TO BE REPRESENTED BY A DISTINCT MENTAL STATE, WHEREAS THERE ARE ONLY A FINITE NUMBER OF POSSIBLE STATES OF THE BRAIN. IN THE PRESENT ARTICLE, ISSUE IS TAKEN WITH THE CLAIM THAT WE CAN THINK OF ANY NUMBER. IT IS POINTED OUT THAT PROGRESSIVELY LARGER NUMBERS CAN ONLY BE CONCEIVED WITH THE AID OF PROGRESSIVELY MORE SOPHISTICATED NOTATIONS - INVOLVING MATHEMATICAL FUNCTIONS WHICH THEMSELVES MIGHT ULTIMATELY BECOME UNMANAGEABLE. THE FINITUDE OF BRAIN STATES IS, IN ANY CASE, CONSISTENT WITH AN INFINITY OF DISTINCT BRAIN PROCESSES. IF THOUGHTS OF NUMBERS WERE TO CONSIST IN SUCCESSIONS OF BRAIN STATES, ONLY OUR MORTALITY WOULD PREVENT OUR THINKING OF INDEFINITELY LARGE NUMBERS.

LOEMKER, LEROY E. THE METAPHYSICAL STATUS OF REGULATIVE MAXIMS IN LEIBNIZ AND KANT. S J PHIL 11,141-147 SPR-SUM 73.

ALTHOUGH NEARLY A CENTURY OF SELF-EXAMINATION AND PHILOSOPHICAL CRITICISM, THE ENLIGHTENMENT, SEPARATES KANT IN HIS CRITICAL PHASE FROM LEIBNIZ, AND THEIR CONCEPTIONS OF THE RELATION OF METAPHYSICS TO THE SCIENCES DIFFER ACCORDINGLY, THEY ARE NEVERTHELESS IN GENERAL AGREEMENT ON THE SCOPE AND FUNCTION OF WHAT KANT CALLED THE REGULATIVE ROLE OF IDEAS OF REASON IN SCIENCE. THIS PAPER EXAMINES THIS CLOSE SIMILARITY IN TERMS (1) OF THE SCHOLASTIC TRADITION OF THE TRANSCENDENTALS AND THEIR CONVERTIBILITY, AND (2) OF THE DIFFERING NOTIONS WHICH THEY HAVE OF THE PLACE OF METAPHYSICS AND THE SCIENCES IN THE TOTAL FIELD OF KNOWLEDGE. THE PAPER CLOSES BY DISCUSSING SEVERAL CONVICTIONS UPON WHICH LEIBNIZ'S METAPHYSICAL CONCLUSIONS REST AND FOR WHICH HE CLAIMED EMPIRICAL EVIDENCE, BUT WHICH KANT REJECTED AS UNEMPIRICAL AND 'DOGMATIC'. FOR KANT A SCIENTIFICALLY ACCEPTABLE METAPHYSICS MUST PRESUPPOSE THE POSTULATES OF MORALITY; ACCORDING TO LEIBNIZ ETHICS ITSELF IS IMPOSSIBLE WITHOUT A METAPHYSICAL BASIS. (EDITED).

LOEWENBERG, INA. TRUTH AND CONSEQUENCES OF METAPHORS. PHIL RHET 6,30-45 WINT 73.

METAPHORICAL PREDICATION, METAPHOR-RECOGNITION AND THE QUESTION OF TRUTH-VALUE OF METAPHORS ARE CONSIDERED. DEAD AND NOVEL METAPHORS RECEIVE DIFFERENT ANALYSES. THE FORMER ARE PART OF THE LITERAL LANGUAGE. BLACK'S "FILTERING" IS THE BASIS FOR UNDERSTANDING NOVEL METAPHORS. FORMAL IDENTIFICATION OF METAPHORS IS THWARTED BY THEIR CONTEXT-DEPENDENCE. SINGLE METAPHORS ARE TRUE ONLY TRIVIALLY BY STIPULATIVE DEFINITION.. ANALOGIES, MODELS AND THEORIES ARE DISTINGUISHED FROM METAPHORS DUE TO THEIR WIDER IMPLICATIONS AND THEIR TRUTH IN CONTEXT.

LOEWITH, KARL. VERMITTLUNG UND UNMITTELBARKEIT BEI HEGEL, MARX UND FEUERBACH. REV INT PHIL 26,308-335 1972.

LOFTIN, ROBERT W. PLANNING AN UNDERGRADUATE PHILOSOPHY CONFERENCE. METAPHILOSOPHY 4,91-93 JA 73.

LOGAN, SCOTT. MAN AND TECHNOLOGY: THE RESPONSIBILITIES OF PHILOSOPHY AND THE PHILOSOPHER IN THE BRAVE NEW WORLD. DIALOGUE (PST) 15,70-74 MY 73.

THE HUMAN RACE IS ENTERING A FUTURE PROMISING FECUNDANT BLISS OR CATACLYSMIC FAILURE. THE OPTIONS FOR TOMORROW'S DESTINY HINGE ON THE ABILITY OF MAN TO MASTER AND GUIDE HIS TECHNOLOGY. THIS GUIDANCE MUST ADHERE TO THE UNWRITTEN LAWS OF SURVIVAL. IT AS WELL NECESSARILY DEMANDS THE PARTICIPATION OF THE PHILOSOPHER FOR TECHNOLOGY CREATES SITUATIONS THAT ARE, OR ARE EMBROILED IN, PHILOSOPHICAL ISSUES.

LOGSTRUP, K E. LE KANT ET L'ACTION. CAN YRBK PHIL 8,159-180 1971.

LOHR, CHARLES H. MEDIEVAL LATIN ARISTOTLE COMMENTARIES, AUTHORS: NARCISSUS-RICHARDUS. TRADITIO 28,281-396 1972.

ALPHABETICAL LISTING OF MEDIEVAL COMMENTARIES CONTINUING THAT IN EARLIER ISSUES OF TRADITIO. THE MOST IMPORTANT OF THE AUTHORS ARE PETRUS ABELARD (S. XII) PETRUS HISPANUS, PETRUS DE ALVERNA (S. XIII), NICOLAUS ORESME (S. XIV), PAUL OF VENICE (S. XV).

LOHR, CHARLES H. RAMON LLULL, "LOGICA BREVIS". FRAN STUD 32,144-153 1972.

THE OLDEST CATALOGUE OF LLULL'S WORKS LISTS ONLY TWO WORKS ON LOGIC: LOGICA NOVA AND LOGICA BREVIS. THE FORMER WAS WRITTEN IN GENOA IN 1303. THE LATTER IS PROBABLY LLULL'S COMPENDIUM LOGICAL ALGAZELIS. TWO WORKS SOMETIMES IDENTIFIED AS THE LOGICA BREVIS ARE ACTUALLY LULLISTIC TREATISES OF THE FIFTEENTH CENTURY.

LOMBARDI, F. KIERKEGAARD AUJOURD'HUI. CAN YRBK PHIL 8,135-158 1971.

LOMBARDI, FRANCO. HEGEL ET NOUS: A PROPOS PROBLEME DE L'HISTOIRE DE LA PHILOSOPHIE. REV INT PHIL 24,31-52 1970.

LOMBARDI, G. ANALITICITA E LINGUAGGI NATURALI. RIV FILOSOF 64,18-44 JA-MR 73.

LONERGAN, BERNARD. MERGING HORIZONS: SYSTEM, COMMON SENSE, SCHOLARSHIP. CULT HERMEN 1,87-99 AP 73.

"MERGING HORIZONS" (H G GADAMER'S HORIZONTVERSCHMELZUNG) NAMES THE KEY ELEMENT IN THE ACHIEVEMENT OF THE LINGUIST, INTERPRETER, HISTORIAN AT HOME IN THE THOUGHT AND EXPRESSION OF ANOTHER PLACE AND TIME. DRAWING ON HIS ACCOUNT OF COMMON SENSE IN "INSIGHT" (LONDON AND NEW YORK, 1957), THE AUTHOR ARGUES THAT HORIZONS MERGE NOT BY A SCIENTIFIC BUT BY A COMMON SENSE APPROPRIATION OF OTHERS' COMMON SENSE.

LONG, EUGENE T. JASPERS' PHILOSOPHY OF EXISTENCE AS A MODEL FOR THEOLOGICAL REFLECTION. INT J PHIL RELIG 3,35-43 SPR 72.

FRITZ BURI HAS ARGUED THAT KARL JASPERS' PEREICHONTOLOGY OFFERS A MORE ADEQUATE MODEL FOR THINKING AND SPEAKING OF BEING OR GOD THAN DOES HEIDEGGER'S MEDITATIVE THINKING OF BEING. BURI INTENDS TO OVERCOME TENDENCIES TOWARD MYSTICAL SPECULATION AND SILENCE ON THE ONE HAND AND UNCRITICAL THINKING ON THE OTHER HAND. LONG ASSESSES BURI'S ARGUMENT AND CONCLUDES THAT BURI IS UNABLE TO TALK SIGNIFICANTLY OF BEING OR GOD.

LONG, THOMAS A. CAPITAL PUNISHMENT- "CRUEL AND UNUSUAL"? ETHICS 83,214-223 AP 73.

LOPES, J LEITE. THE EVOLUTION OF THE NOTIONS OF SPACE AND TIME. SCIENTIA 107,434-453 1972.

SIXTY YEARS AFTER THE PUBLICATION IN THIS JOURNAL OF THE ARTICLE ON THIS SUBJECT BY PAUL LANGEVIN (1), HIS ANALYSIS OF THE IDEAS OF SPACE AND TIME IN CONTEMPORARY PHYSICS IS HERE RESUMED. THE DIRECTION IN WHICH LANGEVIN WENT FURTHEST WAS IN HIS EXPLORING THE PHYSICAL CONSEQUENCES OF THE LORENTZ TRANSFORMS AND, IN PARTICULAR, THE FAMOUS PARADOX OF THE TWINS. IN THE PRESENT ARTICLE, IDEAS OF SPACE AND TIME ARE EXAMINED IN THE CONTEXT OF NEWTONIAN MECHANICS, IN THAT OF THE SPECIAL THEORY OF RELATIVITY AND IN THAT OF THE RELATIVISTIC THEORY OF GRAVITATION (GENERAL RELATIVITY). ALTHOUGH THE QUANTUM FIELD THEORY HAS NOT YET BEEN ADEQUATELY FORMULATED SO AS TO STAND UP TO MATHEMATICAL AMBIGUITIES THE CONCEPT OF A PHYSICAL VACUUM IN THE THEORY OF ELEMENTARY PARTICLES HAS GIVEN RISE TO THAT OF PHYSICAL SPACE POSSESSING A DYNAMIC STRUCTURE.

LOPEZ QUINTAS, ALFONSO. FILOSOFIA Y LENGUAJE. PENSAMIENTO 29,105-115 JA-MR 73.

LA RENOVACION DE LA TERMINOLOGIA FILOSOFICA DEBE RESPONDER A LAS EXIGENCIAS DE LA REALIDAD. -EN LENGUAJE DEL "ULTIMO HEIDEGGER" NO ES "MISTICO" Y "PSEUDOPOETICO"; NO OCULTA LA ESENCIA DE LA REALIDAD BUSCADA. LA INTERPRETACION "TRASCENDENTALISTA" DE DESCARTES APORTA

ELEMENTOS VALIOSOS PARA UNA REVISION A FONDO DEL CONCEPTO USUAL DE RACIONALISMO E IDEALISMO (SOBRE TODO, EL DE FICHTE).

LOPEZ, JESUS GARCIA. ANALOGIA DE LA NOCION DE ACTO SEGUN SANTO TOMAS. ANU FILOSOF 6,147-176 1973.

LORAUX, PATRICE. GENRE: PHILOSOPHIQUE: ESSAI DE QUELQUES FONCTIONS ET DE LEURS VARIATIONS . REV METAPH MORALE 77,434-475 O-D 72.

L'ONTOLOGIE N'A JAMAIS ETE QU'UN FONCTIONNEMENT DE LA LANGUE INSTITUEE EN REPERTOIRE A VARIATIONS CIRCULAIRES, TRAVAILLANT DE TELLE SORTE QUE LA REALITE COMME SENS EST SOUTIREE PAR UN REDOUBLEMENT INFINI DES MOTS EN CE MOT ET EN REALITE COMME INDEX. LES PHILOSOPHES ONT TOUJOURS ETE PRIS DANS CE FONCTIONNEMENT ET SEULE UNE CONTRE-ECRITURE PERMET UNE DEPRISE EN DEREGLANT, SELON UNE PRATIQUE HORS-CONCEPT ET UN RETRAVAIL JAMAIS DIRECTEMENT REPERABLE, UNE LANGUE TOUJOURS TROP TOT ASSUREE DE SON GENRE. LE FONCTIONNEMENT HEGELIEN A AUSSI ETE UNE FACON DE SE DEPRENDRE DE L'ONTOLOGIE PAR USURE DES OPPOSITIONS D'ENTENDEMENT, MAIS IL EST AUSSI QUESTION DE SE DEPRENDRE DE HEGEL. PAR UN RETRAVAIL D'ECRITURE JAMAIS RESORBABLE L'ONTOLOGIE EST ATTAQUEE A PARTIR DE SA MECONNAISSANCE D'ETRE TOUJOURS CHOSE DE LANGAGE DEJA DITE ET NON IDENTIFIABLE A LA CHOSE QU'ELLE DIT, PAR OU IL APPERT QUE LA REDITE EST ALTERANTE. LA REECRITURE EST DONC TOUJOURS SEULEMENT MODALE, USANT DE CONTRE-CATEGORIES HEGELIENNES QUI SONT AUSSI DES FONCTIONS FAISANT SURVENIR DANS LES MAITRES-MOTS DE L'ONTOLOGIE MOINS DES TRANSFORMATIONS QUE DES EVENEMENTS SANS FIGURE.

LORENZ, KUNO. RULES VERSUS THEOREMS: A NEW APPROACH FOR MEDIATION BETWEEN INTUITIONISTIC AND TWO-VALUED LOGIC. J PHIL LOG 2,352-367 JL 73.

IT IS SHOWN HOW THE GAME-THEORETIC, I.E., PRAGMATIC APPROACH TO THE SEMANTICS OF LOGICAL CALCULI--A PROPOSITION IS DEFINED AS INITIAL POSITION OF A DIALOGUE, I.E., AN OPEN TWO-PERSON-ZERO-SUM-GAME SUCH THAT THE EXISTENCE OF WINNING STRATEGIES FOR EITHER PLAYER COINCIDES WITH THE TRUTH RESP. THE FALSEHOOD OF THAT PROPOSITION--CLARIFIES THE REASONS FOR ADOPTING EITHER TWO-VALUED OR INTUITIONISTIC LOGIC AS PART OF A SCIENTIFIC LANGUAGE. THIS IS POSSIBLE BECAUSE THE USE OF DIALOGUE-GAMES PROVIDES A NATURAL DEFINITION OF FORMAL TRUTH WITHOUT RECOURSE TO THE NOTION OF MATERIAL TRUTH WHICH IS DIFFERENT FROM THE CLASSICAL PROCEDURE WHERE FORMAL TRUTH IS DEFINED AS A KIND OF GENERAL MATERIAL TRUTH. THE WHOLE ISSUE IS PLACED IN A HISTORICAL CONTEXT THROUGH DISCUSSION OF THE ART-SCIENCE-DISPUTE IN ANTIQUITY AND THE MIDDLE AGES. THE RESULTING SYSTEMATIC AMBIGUITY OF ARISTOTLE'S SYLLOGISTICS AS AN ART (SYLLOGISMS AS RULES) OR AS A SCIENCE (SYLLOGISMS AS THEOREMS) IS TERMINOLOGICALLY BACKED BY THE GREEK TEXT.

LORENZ, KUNO. ZUR DEUTUNG DER ABBILDTHEORIE IN WITTGENSTEINS TRACTATUS. TEOREMA MONO,67-90 1972.

LORENZO, JAVIER. RUSSELL ANTE EL INICIO DE LA MATEMATICA. TEOREMA 45-53 D 72.

LOUZECKY, DAVID JAMES AND TELOH, HENRY. PLATO'S THIRD MAN ARGUMENT. PHRONESIS 17,80-94 1972.

WE DISCUSS THE STRUCTURE AND INTENT OF THE T.M.A. OF "PARMENIDES" 132 A1-B2. AGAINST VLASTOS WE ARGUE THAT THE FIRST TWO STEPS OF THE ARGUMENT ARE NOT INCONSISTENT, NOR ARE THEY RELATED AS PREMISE TO CONCLUSION. TO SUPPORT THE FORMER CLAIM WE TRANSLATE THE FIRST AND LAST STEPS BY PLACING 'ONE' IN THE PREDICATE POSITION. THIS CONFORMS TO THE ELEATIC USE WHICH WAS ADOPTED BY PLATO. TO SUPPORT THE LATTER WE GIVE AN ASSUMPTION (T) FROM WHICH ALL THE STEPS ARE GENERATED. PARMENIDES SHOWS THAT EACH FORM IS ONE AND MANY. HENCE PLATO'S MODIFIED PARMENIDIANISM IS REFUTED.

LOVERDE, LORIN. WESTERN CIVILIZATION ON TRIAL. MAIN CURRENTS 29,62-68 N-D 72.

WRITTEN FROM THE POINT OF VIEW OF A DISCIPLINE OF INTERDISCIPLINARY STUDIES, THIS ARTICLE USES THE AUTHOR'S METHOD OF STRUCTURAL HERMENEUTICS TO INTERPRET JOSEPH CONRAD'S PERSPECTIVE ON WESTERN CIVILIZATION. BUILDING ON THE RESEARCHES OF THE SOCIOLOGIST, BENJAMIN NELSON, A NEW STRUCTURE OF CONSCIOUSNESS IS POSITED, THE SKEPSIS STRUCTURE, AS THE CULMINATION OF RATIONAL PROCESSES IN THE LINEAR-HISTORICAL TIME STRUCTURE OF THE WEST. THE CAPACITY OF THE SKEPSIS STRUCTURE TO PERCEIVE ONE'S OWN HORIZON/EPOCH AS A CERTAIN POSSIBILITY AMONG OTHERS IS NOTED TO BE A MODERN ACHIEVEMENT THROUGH RATIONAL PROCESSES. WESTERN MAN IS NOW CONFRONTING PRESUPPOSITIONS OF OUR CULTURE IN ITS HIGHEST ORDERS. AN ANTINOMY FACING ANY POST-SKEPSIS EFFORT AT RATIONAL CONTROL IS NOTED: (1) BREAKTHROUGHS BEYOND CONTEMPORARY CULTURE END UP IN THE ARCHIMEDEAN DEFENSE WHERE THE ILLUSION OF TRANSCENDENCE IS TACITLY SUPPORTED BY A FIXED PRESUPPOSITION, YET (2) ESTABLISHING DIFFERENTIATIONS BY RATIONAL KNOWLEDGE IS MAINTAINED ONLY IN THE MATRIX OF A PLATONIC APPROPRIATION AS A GIVEN EPOCHAL RANGE, RESTRICTING 'NON-INFINITE' CATEGORIES IN A TACIT HORIZON. (EDITED).

LU, HENRY C AND FRIESEN, JOHN W AND ORTEZA Y MIRANDA, EVELINA. PHILOSOPHY OF EDUCATION - A DESCRIPTION OF THE FIELD. PROC PHIL EDUC 28,197-221 1972.

THIS STUDY REPORTS ON THE RESULTS OF A QUESTIONNAIRE SUBMITTED TO MORE THAN 600 MEMBERS OF THE PHILOSOPHY OF EDUCATION SOCIETY. RESULTS INDICATE THAT THREE DOMINANT THEMES ARE OBVIOUS IN TEACHING AND WRITING IN THE FIELD: 1) ANALYTIC PHILOSOPHY AND EDUCATION (ORDINARY LANGUAGE ANALYSIS), 2) SURVEY OF WORLD VIEWS AND EDUCATION, E.G., IDEALISM, REALISM, ETC., 3) GENERALIST, FOUNDATIONAL APPROACHES AND EXISTENTIALISM. AN ANALYSIS OF THE RESULTS IS OFFERED IN TERMS OF THE IMPLICATIONS FOR PRACTICE AND IN TERMS OF DIRECTIONS FOR PHILOSOPHY OF EDUCATION.

LUBANSKI, M. KLASY ILORAZOWE I PODZIALY. STUD PHIL CHRIST 8,37-50 1972.

IN DER LOGIK SPRICHT MAN VON DER BEGRIFFSZERLEGUNG (ODER KLASSIFIKATION), IN DER MATHEMATIK,--VON DEN FAKTORKLASSEN, IN DER PHILOSOPIE--VON DER ABSTRAKTION. ES SCHEINT, DASS DIE KLASSIFIKATION, DAS KONSTRUIEREN DER FAKTORKLASSEN MIT DER HILFE DER AEQUIVALENZRELATION UND DIE ABSTRAKTION ETWAS GANZ ANDERES SIND. IN DER WIRKLICHKEIT DOCH, DIE AUSGEZAEHLTEN ERKENNTNISVERFAHREN ESSENTIELL NICHT VERSCHIEDENE OPERATIONEN SIND. IM ARTIKEL ZEIGT MAN DIE WECHSELRELATIONEN WELCHE HIER GELTEN. SPEZIELL BEWEISST MAN DASS SIE AEQUIVALENT SIND. ES SCHEINT, DASS DIE BEMERKUNGEN DIESES ARTIKELS WEGEN DEM KLASSIFIKATIONSPROBLEM DER DENKARTEN HILFE LEISTEN MOEGEN. MAN KANN HIER MINDESTENS DIE SO GENANNTE NEGATIVE NORM ERREICHEN. MAN STELLT EIN PROBLEM: KANN MAN EINE ALLGEMEINE THEORIE, FUER WELCHE DIE KLASSIFIKATION, DIE FAKTORKLASSEN UND DIE ABSTRAKTION ALS MODELLE GELTEN, SCHAFFEN? FUER DIESES PROBLEM HABEN WIR EINEN ANALOGON IN DER KYBERNETIK. SOLCHER ART IHRE BEZIEHUNG ZUR PHYSIOLOGIE, ELEKTRONIK UND DER EKONOMISCHEN SYSTEME IST.

LUBANSKI, MIECZYSLAW. ZBIORY I KLASY. STUD PHIL CHRIST 7,131-150 1971.

LUCAS, J R. "BECAUSE YOU ARE A WOMAN". PHILOSOPHY 48,161-171 AP 73.

LUCAS, J R. JUSTICE. PHILOSOPHY 47,229-248 JL 72.

LUCASH, FRANK S. THE MEANING OF "SENSE" IN FREGE. S J PHIL 10,435-441 WINT 72.

UPON EXPLICATING FREGE'S USE OF "SENSE" I REACHED THE FOLLOWING CONCLUSIONS. THE SENSE OF A PROPER NAME OR SENTENCE DEPENDS ON HOW WHATEVER THE WORDS REFER TO IS PRESENTED. THIS MEANS THAT THE SENSE MUST PRECEDE THE REFERENCE. THE SENSE CANNOT REALLY BE EXHAUSTED BY WORDS, THEREFORE IT MUST EXIST IN SOME WAY INDEPENDENT OF WORDS. BUT WE CAN ONLY KNOW IT WHEN IT IS EXPRESSED BY WORDS. WHEN IT IS EXPRESSED IN WORDS AN IRRECONCILABLE DIFFICULTY OCCURS: WE HAVE TO KNOW THE REFERENCE INDEPENDENTLY OF KNOWING WHAT SIGN DESIGNATES IT OR HOW IT IS PRESENTED, YET WE CAN ONLY KNOW THE REFERENCE THROUGH A SENSE WHICH IS EXPRESSED BY A SIGN.

LUCE, R DUNCAN. CONDITIONAL EXPECTED, EXTENSIVE UTILITY. THEOR DECIS 3,101-106 D 72.

LUCE AND KRANTZ (1971) PRESENTED AN AXIOM SYSTEM FOR CONDITIONAL EXPECTED UTILITY. AXIOMS WERE GIVEN THAT ARE ADEQUATE TO CONSTRUCT A NUMERICAL UTILITY FUNCTION OVER DECISIONS AND A PROBABILITY FUNCTION OVER EVENTS FOR WHICH THE CONDITIONAL EXPECTATION OF THE UTILITY IS ORDER PRESERVING. SEVERAL OF THE AXIOMS ARE QUITE COMPLEX AND SEEM A BIT ARTIFICIAL, AND THE PROOF IS VERY LONG. HERE THE STRUCTURE IS MODIFIED BY ADDING TO THE SET OF OUTCOMES A CONCATENATION OPERATION, AND THE REPRESENTATION THEOREM IS MODIFIED BY REQUIRING THAT THE UTILITY FUNCTION BE ADDITIVE OVER THIS BINARY OPERATION AS WELL AS EXHIBITING THE EXPECTED UTILITY PROPERTY. THE ADVANTAGES OF THIS PAIR OF CHANGES ARE, FIRST, IT EXPLOITS THE OBVIOUS FACT THAT THE UNION OF CONSEQUENCES IS ITSELF A CONSEQUENCE; SECOND, IT REDUCES THE MATHEMATICAL BURDEN CARRIED BY THE SET THEORETIC STRUCTURE OF CONDITIONAL DECISIONS AND, AS A RESULT, THE AXIOMS CAN BE MADE MUCH EASIER TO UNDERSTAND; AND THIRD, IT PERMITS A CONSIDERABLY SHORTER PROOF BECAUSE ONE CAN DRAW READILY ON KNOWN RESULTS. THE MAJOR DRAWBACK IS, THAT IT IS INCONSISTENT WITH THE EVIDENCE THAT UTILITY IS NOT ADDITIVE OVER CONSEQUENCES. (EDITED).

LUEBBE, HERMANN. PHILOSOPHIE ALS AUFKLAERUNG. MAN WORLD 5,38-61 F 72.

LUEBKE, NEIL R. A REPLY TO PROFESSOR FEIBLEMAN. SW J PHIL 4,25-31 SPR 73.

AFTER A BRIEF ATTEMPT TO PLACE FEIBLEMAN'S SYMPOSIUM PRESENTATION "HUMAN NATURE AS RECENT SCIENCE SEES IT" IN THE CONTEXT OF HIS NEW MATERIALISM, HIS VIEWS ARE CRITICIZED ON TWO MAIN POINTS: (1) HIS ACCEPTANCE OF A LORENZ-LIKE POSITION AFFIRMING A BASIC AGGRESSIVE DRIVE IN HUMANS AND (2) HIS EVALUATION OF LEVI-STRAUSS' STRUCTURALISM AS A SPECIES OF SUBJECTIVE IDEALISM. THE FIRST CRITICISM IS SUPPORTED ON EMPIRICAL AND LOGICAL GROUNDS; THE SECOND ON GROUNDS OF INTERPRETATION.

LUHMANN, NIKLAS. RECHTSTHEORIE IM INTERDISZIPLINAEREN ZUSAMMENHANG. AN CATED SUAREZ 12,201-253 1972.

LUIZZI, VINCENT. ISSUES IN THEORY CHANGE. DIALOGUE (PST) 16,1-7 O 73.

LUKACS, GEORG. ON POVERTY OF SPIRIT: A CONVERSATION AND A LETTER. PHIL FORUM (BOSTON) 3,371-385 SPR-SUM 72.

LUKACS, GEORG. ON THE PHENOMENOLOGY OF THE CREATIVE PROCESS. PHIL FORUM (BOSTON) 3,314-325 SPR-SUM 72.

LUKOMSKI, JULISLAW. AUGUSTYNA TECRIA RCZWCJU ORGANIZMOW W SWIETLE WSPOLCZESNEGO EWOLUCJONIZMU. STUD PHIL CHRIST 7,151-182 1971.

L'APPRECIATION DE LA THECRIE AUGUSTINIENNE SUR L'ORIGINE ET LE DEVELOPPEMENT DES ETRES VIVANTS DU POINT DE VUE DE L'EVOLUTIONISME CONTEMPORAIN, OFFRE BEAUCOUP DE DIFFICULTES, ETANT DONNE QUE LES TERMES ADMIS PAR AUGUSTIN ETAIENT CONDITIONNES PAR LA CONNAISSANCE DU MONDE A L'EPOQUE D'AUGUSTIN ET PAR LA TRADITION PHILOSOPHIQUE. IL SERAIT EN OUTRE BIEN DIFFICILE, A CE QU'IL SEMBLE, DE COMPARER ENTRE ELLES DEUX VISIONS DU MONDE, SI DISTANTES L'UNE DE L'AUTRE COMME LE SONT LA VISION D'AUGUSTIN ET LA VISION CONTEMPORAINE. (EDITED).

LUKOMSKI, M. PRZEDMOIT FILOZOFII JANA LUKASIEWICZA. STUD PHIL CHRIST 8,51-84 1972.

DER WELTBERUEHMTE POLNISCHE LOGIKER JAN LUKASIEWICZ WAR VON DER AUSBILDUNG HER EIN PHILOSOPH. ER HAT EINFLUSS AUF VIELE ANDERE PHILOSOPHEN AUSGEUEBT. FUER DIE LOGIK HAT ER SICH IM ERGEBNIS SEINER PHILOSOPHISCHEN KONZEPTIONEN INTERESSIERT. DIE UMWELT IST SEINER ANSICHT NACH EINE GEGENSTANDSREALISIERUNG EINES LOGIKSYSTEMS. DIE AUFGABE DER PHILOSOPHIE IST ES, DAS SYSTEM ZU ENTDECKEN, NACH DEM DIE WELT AUFGEBAUT IST. DER GEDANKE, DIE LOGIK IN SO EINEM GROSSEN UMFANG IN DER PHILOSOPHIE ANZUWENDEN, HAT NICHT DIE VERMUTETEN ERGEBNISSE EINGEBRACHT. DIE ANWENDUNG DER LOGIK FUEHRT EBEN ZU EINER BEGRENZUNG DES PHILOSOPHIEBEGRIFFES. IN DER VORLIEGENDEN ARBEIT WIRD VERSUCHT, DEN GEGENSTAND DER PHILOSOPHIE VON JAN LUKASIEWICZ AUFZUDECKEN, UM FESTSTELLEN ZU KENNEN, OB DER GEGENSTAND DER SO BEGRIFFENEN PHILOSOPHIE DIE VON DEM MENSCHEN UNABHAENGIGE WIRKLICHKEIT IST. (EDITED).

LUMIA, GIUSEPPE. HA IL DIRITTO UNA "SUA" LOGICA? RIV INT FILOSOF DIRITTO 49,620-626 O-D 72.

IL DIRITTO NON HA UNA 'SUA' LOGICA, NE NEL SIGNIFICATO (FORTE) DI UNA LOGICA CHE GLI APPARTENGA IN VIA ESCLUSIVA, NE NEL SIGNIFICATO (DEBOLE) DI UN TIPO DI LOGICA CHE, PUR NON ESSANDO ESCLUSIVA DEL DIRITTO, BASTI DA SOLA ALLE ESIGENZE DEL DISCORSO GIURIDICO. IL DIRITTO SI SERVE DELLA STESSA LOGICA CHE VIENE ADOPERATA IN ALTRI SETTORI DELL'ENCICLOPEDIA UMANA, E FA USO ORA DELL'UNO ORA DELL'ALTRO TIPO DI LOGICA (ALETICA, DEONTICA, DELL'ARGOMENTAZIONE), A SECONDA DEL TIPO DI DISCORSO CUI DA LUOGO CIASCUN MOMENTO DELLA SUA VITA.

LUNGARZO, CARLOS A. EL TIEMPO Y EL ESPACIO EN COSTA DE BEUREGARD. CUAD FILOSOF 10,137-148 JA-JE 70.

LUNGARZO, CARLOS ALBERTO. EL METODO AXIOMATICO. CUAD FILOSOF 12,111-121 JA-JE 72.

LUSIGNAN, SERGE. INFORMATIQUE ET ANALYSE DE COMMENTAIRES PHILOSOPHIQUES MEDIEVAUX. REV INT PHIL 27,10-18 1973.

L'ARTICLE A POUR BUT DE LIER ENSEMBLE UNE PROBLEMATIQUE D'ANALYSE QUANTITATIVE DU VOCABULAIRE ET UNE PROBLEMATIQUE DE RECHERCHE HISTORIQUE A PROPOS DE COMMENTAIRES MEDIEVAUX DE L'ISAGOGE. LA PREMIERE PARTIE DISCUTE DES RAISONS DU CHOIX DU MODELE INFORMATIQUE UTILISE: LES CONCORDANCES ET LES COMPTES DE VOCABULAIRE. ELLE SOULIGNE L'IMPORTANCE DU TRAITEMENT EN CONVERSATIONNEL POUR PALIER AUX DIFFICULTES QUASI INSURMONTABLES D'ELABORER UN MODELE INTERPRETATIF. LA SECONDE PARTIE DISCUTE DU GENRE LITTERAIRE DES COMMENTAIRES DE L'ISAGOGE ET DE LA STRUCTURE UNIVERSITAIRE MEDIEVALE QUI A SOUTENU SON ESPRESSION. LA TROISIEME PARTIE FAIT SE REJOINDRE LES DEUX PROBLEMATIQUES EN ESQUISSANT LES PREMIERES CONCLUSIONS DE LA RECHERCHE. ELLE S'ATTARDE A ETUDIER LE RETRECISSEMENT DU LEXIQUE DES COMMENTAIRES MEDIEVAUX AU FUR ET A MESURE QU'ON AVANCE DANS LE

TEMPS. CETTE TROISIEME PARTIE POSE LES PREMIERS JALONS DE L'ANALYSE DU LANGAGE TECHNIQUE DES COMMENTAIRES DE L'ISAGOGE.

LYAS, COLIN. THE DEHUMANIZATION OF ART. BRIT J AES 13,373-382 AUTUMN 73.

AN OUTLINE IS GIVEN OF ORTEGA Y GASSETT'S "THE DEHUMANIZATION OF ART" TOGETHER WITH QUERIES AND CRITICISMS. ORTEGA'S NOTION OF 'DEHUMANIZATION' IS SHOWN TO BE UNSATISFACTORY. OTHER POSSIBLE MEANINGS OF 'DEHUMANIZATION' ARE THEN DISCUSSED. THE CONCLUSION IS THAT NO CLAIM CAN BE SUPPORTED THAT ART HAS BECOME 'DEHUMANIZED' IN ANY IMPORTANT SENSE.

LYCAN, WILLIAM G. DAVIDSON ON SAYING THAT. ANALYSIS 33,138-139 MR 73.

IT IS ARGUED THAT DAVIDSON'S ANALYSIS OF SENTENCES INVOLVING INDIRECT QUOTATION ("ON SAYING THAT", SYNTHESE, VOLUME 19 (1968-1969)) IS INADEQUATE, ON THE GROUNDS THAT THE ANALYSANS HE PROVIDES HAS AT LEAST ONE LOGICAL CONSEQUENCE THAT IS NOT SHARED BY THE GIVEN ANALYSANDUM.

LYON, RICHARD C. "NORMAL MADNESS". S J PHIL 10,131-136 SUM 72.

LYONS, DAVID. RAWLS VERSUS UTILITARIANISM. J PHIL 69,535-545 5 O 72.

RAWLS'S MAIN ARGUMENTS FOR THE GREATEST EQUAL LIBERTY PRINCIPLE AND THE DIFFERENCE PRINCIPLE ARE CRITICIZED. THE COHERENCE ARGUMENT IS UNSUBSTANTIATED BY RAWLS, FOR NO EVIDENCE IS GIVEN THAT UNDER SIMILAR CONDITIONS UTILITARIANISM WOULD APPROVE OBJECTIONABLE INSTITUTIONS THAT RAWLS'S PRINCIPLE WOULD EXCLUDE. THE CONTRACT ARGUMENT ALSO NEEDS EVIDENCE THAT THE RELEVANT RISKS UNDER UTILITARIANISM ARE GREATER THAN UNDER RAWLS'S PRINCIPLES. RAWLS'S RATIONALE FOR THE MAXIMIN CONTRACT ARGUMENT IS CRITICIZED TOO.

LYONS, WILLIAM. A NOTE ON EMOTION STATEMENTS. RATIO 15,132-135 JE 73.

IN OPPOSITION TO THE VIEWS OF BEDFORD, CASSIN AND GREEN, I ARGUE THAT A COMPLETE ANALYSIS OF EMOTION STATEMENTS WILL SHOW THAT THEY CAN FUNCTION AS REPORTS, INTERPRETATIONS OR EXPRESSIONS OF EMOTIONS, THOUGH THIS LATTER USE IS ONLY FOUND IN FIRST PERSON STATEMENTS. IN ADDITION I ARGUE THAT THERE ARE VARIOUS USES PARASITIC ON THE INTERPRETATIVE USE.

LYONS, WILLIAM. RYLE AND DISPOSITIONS. PHIL STUD 24,326-334 S 73.

I ARGUE THAT ONE OF THE BASIC PREMISSES OF "THE CONCEPT OF MIND," THAT ONE SHOULD DISTINGUISH BETWEEN DETERMINATE AND DETERMINABLE DISPOSITIONS, IS UNACCEPTABLE, AT LEAST IN THE FORM IN WHICH RYLE PUTS IT FORWARD. AFTER SUGGESTING SOME VALID DISTINCTIONS BETWEEN DISPOSITIONS, I GIVE REASONS WHY THE BASIC LOGIC OF DISPOSITIONS MAY WELL UPSET A REDUCTIONIST ENTERPRISE OF THE RYLEAN TYPE.

LYOTARD, JEAN-FRANCOIS. L'ACINEMA: LE NIHILISME DES MOUVEMENTS CONVENUS. REV ESTH 26,357-369 AP-D 73.

MONTRER QUE LES MOUVEMENTS AU CINEMA (MOUVEMENTS PORTANT SUR TOUS LES ELEMENTS, SIGNIFIANTS ET SIGNIFIES, FILMIQUES ET TECHNIQUES) SONT NIHILISTESPARCE QU'ILS OPERENT COMME DES SIGNES RENVOYANT A AUTRE CHOSE QUE CES ELEMENTS. DEUX DIRECTIONS DE LA RECHERCHE THEORIQUE ET PRATIQUE EN CINEMA SONT ESQUISSEES, SUR L'EXEMPLE DE LA PEINTURE: L'IMMOBILISATION DES ELEMENTS DANS LE TABLEAU VIVANT, LEUR MOBILISATION EXTREME DANS L'ABSTRACTION LYRIQUE. L'UNE ET L'AUTRE SONT DES CONDITIONS POSSIBLES DE L'INTENSIFICATION DES AFFECTS (JOUISSANCE). PROBLEMES SOULEVES: INVERSION DU RAPPORT LIBIDINAL ENTRE LE CORPS DE L'OEUVRE ET LE CORPS DU SPECTATEUR; POSSIBILITE D'UN AU DELA DE LA REPRESENTATION.

MACADAM, J I. THE DISCOURSE ON INEQUALITY AND THE SOCIAL CONTRACT. PHILOSOPHY 47,308-320 O 72.

THE AUTHOR INTERPRETS ROUSSEAU'S "THE SOCIAL CONTRACT" IN TERMS OF A SERIOUS EXAMINATION OF "THE DISCOURSE ON INEQUALITY" AND USES "INDEPENDENCE" AS THE PRINCIPAL INTERPRETATIVE CONCEPT FOR BOTH WORKS. BY EMPHASIZING INDEPENDENCE, TAKEN AS MEANING NOT SUBJECT TO ANOTHER PERSON OR TO ONE'S PASSIONS, ONE SEES THE IMPORTANCE OF THE DISCOURSE AND ITS CONNECTION WITH THE LATER WORK. ONE RECOGNIZES THAT ROUSSEAU HELD SEEMINGLY INCOMPATIBLE VIEWS: THAT MAN IS INDEPENDENT, THAT IN MAN'S CIRCUMSTANCES HE IS WHOLLY DEPENDENT, THAT MAN MUST BECOME DEPENDENT IN ORDER TO BE INDEPENDENT. THE MAJOR ADVANCE IN SORTING OUT THESE PROBLEMS FOLLOWS FROM THE REALIZATION THAT ROUSSEAU IS ARGUING THAT MANKIND'S FATEFUL DEPENDENCE COMES WITH CONSCIOUSNESS OF SELF, A CONSCIOUSNESS SUCH THAT WHAT I AM IS CREATED IN THE CONSCIOUSNESS OF OTHERS. DESIRE FOR PROPERTY, FOR EXAMPLE, IS AN 'EFFECT' OF THIS SELF-SEEKING. SELF-SEEKING IS THEN THE DOMINATION FROM WHICH THE LATER WORK OFFERS LIBERATION.

MACCOLL, SAN. A NOTE ON DOUGHERTY'S ANAPORNIA. FOUND LANG 9,114-118 S 72.

DOUGHERTY HAS PROPOSED AN INTERPRETIVE THEORY OF PRONOMINAL REFERENCE ("FOUNDATIONS OF LANGUAGE" 9 (1972) 114-118) INVOLVING A REFERENCE DETERMINING MECHANISM. THREE DIFFICULTIES IN THE DESCRIPTION OF THIS MECHANISM ARE POINTED OUT. (A) SHOWS THAT THE CHARACTERIZATION OF THE ANTECEDENTS OF ANAPHORIC PROFORMS REQUIRES AMENDMENT. (B) SHOWS THAT CONDITION I OF THE MECHANISM IS INADEQUATE IN REGARD TO COUNTER EXAMPLES TO DO WITH REFLEXIVIZATION. (C) SHOWS THAT THE CHARACTERIZATION OF ANAPORNIA, ON WHICH THE MECHANISM DEPENDS, IS UNSATISFACTORY.

MACCORMAC, EARL R. THE LANGUAGE MACHINE AND METAPHOR. PHIL SOC SCI 2,277-287 O 72.

THE ABILITY OF HUMAN LANGUAGE PRODUCES TO FORM CREATIVE METAPHORS IS USED AS AN ARGUMENT AGAINST BEHAVIORAL EXPLANATIONS OF LANGUAGE ABILITY. EVIDENCE IS CITED FROM THE ACQUISITION OF LANGUAGE BY CHILDREN AND ARGUMENT PRODUCED CONTRARY TO USING THE IN-PUT/OUT-PUT DEVICE AS A MODEL FOR LANGUAGE BEHAVIOR. SPECIFIC QUOTATIONS ON METAPHOR FROM B. F. SKINNER'S "VERBAL BEHAVIOR" ARE CITED AND DISCUSSED IN THE PAPER. METAPHORS ARE ALSO CONSIDERED AS SPEECH ACTS IN THE TRADITION OF JOHN SEARLE AND THAT IT IS SHOWN THAT SOCIAL CONVENTIONS CAN BE SUBSTITUTED FOR A NUMBER OF CONSTITUATIVE RULES TO SHOW HOW NEW METAPHORS CAN BE FORMED.

MACCORMAC, EARL R. WHITEHEAD'S GOD: CATEGOREALLY DERIVED OR REFORMULATED AS A 'PERSON', OR NEITHER? INT J PHIL RELIG 3,66-82 SUM 72.

ARGUMENTS AND TEXTUAL INTERPRETATION ARE PRESENTED TO DENY WILLIAM CHRISTIAN'S CLAIM THAT WHITEHEAD'S GOD CAN BE CATEGOREALLY DERIVED. THE CLAIM ORIGINATED BY HARTSHORNE AND SUPPORTED BY COBB THAT WHITEHEAD'S NOTION OF GOD CAN BE REFORMULATED AS A PERSON IN THE WHITEHEADIAN SENSE, IS DENIED ON THE GROUNDS THAT SUCH A PROCEDURE LEADS TO INCOHERENCE IN WHITEHEAD'S NOTION AND INCONSISTENCIES IN APPLICATION. IT IS ARGUED THAT WHITEHEAD'S GOD CAN BE BETTER VIEWED AS A HYPOTHETICAL TERM NECESSARY FOR HIS METAPHYSICAL SYSTEM WHICH IS AN EXCEPTION TO THE CATEGORIES OF ACTUALITY BUT DESCRIPTIVE OF SOME TRADITIONAL RELIGIOUS PRACTICES.

MACCORMAC, EARL R. WITTGENSTEIN'S IMAGINATION. S J PHIL 10,453-461 WINT 72.

THE ASSUMPTION HAS OFTEN BEEN MADE THAT WITTGENSTEIN ABANDONED THE METHOD OF CONCEPTUAL ANALYSIS IN FAVOR OF EMPIRICAL DESCRIPTION IN HIS LATER PERIOD. MY CONTENTION IS THAT WITTGENSTEIN DID NO SUCH

THING; RATHER, HE CONTINUED TO SEARCH FOR THE LIMITS OF LANGUAGE AND RELIED UPON HIS 'IMAGINATION' TO CREATE NEW EXAMPLES IN METAPHORS THAT WOULD DEMONSTRATE JUST HOW FAR ONE COULD GO WITH SPEECH. VARIOUS HYPOTHETICAL CASES AND METAPHORICAL IMAGES ARE APPLIED TO DIFFERENT ASPECTS OF LANGUAGE TO DEMONSTRATE THE LIMITS. ACTUAL USES OF LANGUAGE ARE ALSO PRESENTED BUT SOMETIMES THESE ARE CORRECT AND SOMETIMES THEY ARE MISTAKEN AND THE DIFFERENCE CAN ONLY BE DISCERNED BY IMAGINATIVE CONCEPTUAL ANALYSIS.

MACCORMICK, NEIL. VOLUNTARY OBLIGATIONS AND NORMATIVE POWERS: PART I. ARIS SOC 46,59-78 1972.

PROMISES AND OTHER VOLUNTARY OBLIGATIONS EXPLAINED BY REFERENCE TO RELIANCE OF OTHER PARTY INTENTIONALLY INDUCED BY PROMISOR. POWER CONFERRING RULES AND SOCIAL PRACTICES NOT LOGICALLY PRIOR. INTENTION TO INCUR DUTY NOT NECESSARY. POSSIBLE UTILITARIAN JUSTIFICATION, SINCE DISAPPOINTING RELIANCE IS INFLICTING FORESEEABLE HARM. CONCEPT OF POWER ESSENTIAL TO EXPLAIN LEGAL VOLUNTARY OBLIGATION ONLY BECAUSE OF COURTS' OBLIGATION TO ENFORCE. SEPARATE STATUS OF POWER CONFERRING LAWS DOUBTED.

MACDONALD, DOUGLAS M. SANTAYANA'S UNDIVIDED SOUL. S J PHIL 10,237-252 SUM 72.

MACFARLANE, MALCOLM. STRUCTURE AND FUNCTION: COMPLEMENTARITY IN THE PHENOMENON OF LIFE. MAIN CURRENTS 29,172-178 MY-JE 73.

THE ANCIENT INDIAN SCRIPTURE, THE BHAGAVAD GITA, IS EXPLORED FOR CONCEPTS CONCERNING THE PHENOMENAL NATURE OF LIVING ORGANISMS. A BRIEF PREFATORY NOTE INTRODUCES IN SCHEMATIC FORM SOME ESSENTIAL SANSKRIT TERMS AND THEIR RELATIONSHIPS. CONCEPTS ARE DISCUSSED WITHIN THE CONTEXT OF BASIC MODERN BIOLOGY IN AN ATTEMPT TO PROVIDE A NEW PERSPECTIVE ON BOTH. EMPHASIS IS PLACED ON THE LIVING ORGANISM AS IT IS EXAMINED THROUGH THE ANALYTICAL SEPARATION OF STRUCTURE AND FUNCTION. STRUCTURE AND FUNCTION ARE THEN RELATED AS DYNAMIC, INTERDEPENDENT, AND COMPLEMENTARY MANIFESTATIONS OF THE PHENOMENON OF LIFE.

MACHAMER, PETER K. FEYERABEND AND GALILEO: THE INTERACTION OF THEORIES, AND THE REINTERPRETATION OF EXPERIENCE. STUD HIST PHIL SCI 4,1-46 MY 73.

THE ARTICLE ATTACKS FEYERABEND'S ARGUMENTS FROM "PROBLEMS OF EMPIRICISM, II". IT SHOWS, IN CONSIDERABLE DETAIL, HOW FEYERABEND HAS MISINTERPRETED GALILEO'S WORK. POSITIVELY, IT PRESENTS A PARTIAL ANALYSIS OF THE REASONS UNDERLYING THE ACCEPTANCE OF THE COPERNICAN THEORY AND SUGGESTS SOME FACETS OF THE LOGIC OF THEORY ACCEPTANCE (THE ROLE OF AUXILIARY THEORIES) TO WHICH ATTENTION NEEDS TO BE PAID. IT DISCUSSES AT SOME LENGTH THE ROLE OF OPTICAL THEORY AND GALILEO'S TELESCOPIC OBSERVATIONS.

MACHAN, TIBOR. ON WHEATLEY'S PRINCIPLES. PERSONALIST 54,86-88 WINT 73.

THIS BRIEF NOTE ARGUES THAT JON WHEATLEY'S CLAIM, IN HIS "REASONS FOR ACTING" ("DIALOGUE", VOL. VII, NO. 4), THAT A (MORAL) PRINCIPLE OF, E.G., A PACIFIST IS 'INDEFEASABLE' AND 'NOT DEMONSTRABLE' IS FALSE. THE PAPER ARGUES THAT WHEATLEY HAS NOT SHOWN THAT FUNDAMENTAL MORAL PRINCIPLES ARE INDEFEASABLE AND MAINTAINS THAT SUCH PRINCIPLES, IF THEY ARE SOUND, ARE OPEN TO RATIONAL DEFENSE, SUPPORT, JUSTIFICATION - AS PRINCIPLES WITHIN ANY OTHER AREA OF STUDY ARE OPEN TO SAME (ALTHOUGH NOT NECESSARILY BY USING THE SAME 'STANDARDS' OF WHAT RENDERS THEM SOUND).

MACI, GUILLERMO A. ANALISIS ESTRUCTURAL Y FILOSOFIA DEL LENGUAJE. CUAD FILOSOFIA 12,41-61 JA-JE 72.

EN ESTE ARTICULO SE INTENTA CARACTERIZAR EL CAMBIO OPERADO POR LA LINGUISTICA ESTRUCTURAL AL ABORDAR EL ANALISIS DEL UNIVERSO DEL SENTIDO A PARTIR DEL SISTEMA DE SIGNOS EN FUNCION COMUNICACIONAL, PERMITIENDO ASI CONSIDERAR EL MODO DE INSERCION Y LAS OPERACIONES QUE EN EL CUMPLE EL SUJETO PARLANTE COMO PRODUCTOR DE LENGUAJE Y SU RELACION CON EL MUNDO COMO MEDIADA POR EL SISTEMA LINGUISTICO. EN LUGAR DE CENTRAR EL LENGUAJE EN EL SUJETO COMO SU LUGAR ORIGINARIO, ES EL SUJETO EL QUE A TRAVES DEL EJERCICIO DEL HABLA SE SITUA EN RELACION AL SISTEMA SIMBOLICO LINGUISTICO. DE ESTE MODO, ES EL VALOR COMUNICACIONAL EL QUE MEDIATIZA LAS RELACIONES INTERSUBJETIVAS Y SU REFERENCIA AL MUNDO. EL PRESENTE ENFOQUE SE BASA EN EL EXAMEN DE LOS PRINCIPIOS METODOLOGICOS DEL MODELO LINGUISTICO ESTRUCTURAL Y LAS BASES TEORICAS DE SU APLICACION AL CAMPO DE LA ETNOLOGIA ESTRUCTURAL.

MACINTYRE, ALASDAIR. THE ESSENTIAL CONTESTABILITY OF SOME SOCIAL CONCEPTS. ETHICS 84,1-9 O 73.

MACINTYRE, ANGUS. OMITTING QUANTIFIER-FREE TYPES IN GENERIC STRUCTURES. J SYM LOG 37,512-519 S 72.

MACINTYRE, ANGUS. THE WORD PROBLEM FOR DIVISION RINGS. J SYM LOG 38,428-436 S 73.

MACINTYRE, J M. NONINITIAL SEGMENTS OF THE ALPHA-DEGREES. J SYM LOG 38,368-388 S 73.

MACINTYRE, JOHN M. MINIMAL ALPHA-RECURSION THEORETIC DEGREES. J SYM LOG 38,18-28 MR 73.

MACK, ERIC. EGOISM AND RIGHTS. PERSONALIST 54,5-33 WINT 73.

THIS PAPER REFUTES THE CLAIM THAT THE EMPLOYMENT OF THE CONCEPTS OF OBLIGATION AND RIGHTS IS INCOMPATIBLE WITH THE ADVOCACY OF ETHICAL EGOISM. THE EMPLOYMENT OF THESE CONCEPTS CAN BE FOUNDED UPON A VERSION OF ETHICAL EGOISM. ROUGHLY, A IS OBLIGATED TOWARD B TO ABSTAIN FROM A PARTICULAR ACTION IF (I) A'S DOING THAT ACTION IS NOT NECESSARY TO A'S SELF-INTEREST, AND (II) IN DOING THE ACTION A WOULD BE ACTING AS IF IT IS NOT THE CASE THAT B OUGHT TO ACT IN B'S SELF-INTEREST. SUCH AN ACTION IS ENJOINED BY THE VIEW THAT EACH PERSON OUGHT TO ACT IN HIS OWN INTEREST. B'S RIGHTS AGAINST A ARE CORRELATIVE TO A'S OBLIGATIONS TOWARD B.

MACKENZIE, NOLLAIG. BASIC SENTENCES AND OBJECTIVITY: A PRIVATE LANGUAGE ARGUMENT. DIALOGUE (CANADA) 12,217-232 JE 73.

I ATTEMPT TO PROVIDE A VALID ARGUMENT WITH CERTAIN ANALOGIES TO WITTGENSTEIN'S PRIVATE LANGUAGE ARGUMENT. THE ARGUMENT IS MADE TO WORK BY REPLACING THE SEMANTICAL CONCEPTS OF THE "INVESTIGATIONS" BY MORE COMMONPLACE CONCEPTS ('MEANING' AND 'TRUTH'). I THEN SUGGEST THAT THE SEMANTICAL CONCEPTS OF THE "INVESTIGATIONS" MIGHT LEAD ONE TO MISCONSTRUE THE IMPORT OF THE PRIVATE LANGUAGE ARGUMENT, AND THAT WITTGENSTEIN'S POSITIVE PHILOSOPHY MAY COME CLOSE TO SUCH A MISCONSTRUAL.

MACKIE, J L. (PART I): WHAT CAN WE LEARN FROM THE PARADOXES? CRITICA 5,85-105 JA 71.

I CRITICISE SEVEN WIDELY HELD VIEWS ABOUT THE 'PARADOXES OF SELF-REFERENCE'. THEY CALL FOR A PHILOSOPHICAL SOLUTION, NOT AN EXCLUSION-DEVICE. LINGUISTIC HIERARCHIES ARE NOT NEEDED, AND PURELY FORMAL PROOFS ARE INADEQUATE FOR SUCH A SOLUTION; BUT THE PRINCIPLE THAT MEANINGFUL PREDICATIONS MAY IN SPECIAL CASES RAISE NO REAL

ISSUE RESOLVES RUSSELL'S CLASS PARADOX AS WELL AS THE 'SEMANTICAL' ONES; A COROLLARY IS THAT WE NEED NOT GIVE UP THE VIEW THAT EVERY (DETERMINATE) PROPERTY DETERMINES A CLASS.

MACKIE, J L. THE DISUTILITY OF ACT-UTILITARIANISM. PHIL QUART 23,289-300 O 73.

THE PARADOXICAL VIEW OF WARNOCK AND FODOR THAT ACT-UTILITARIANISM MUST HAVE DISUTILITY IS CRITICISED. SIMPLE EXAMPLES IN GAME THEORY STYLE SHOW THAT IT DOES NOT DEFEAT THE POSSIBILITY OF COOPERATION AND THAT IT ALLOWS AN APPROXIMATION TO TRUTH-TELLING. PROMISING WOULD INDEED HAVE ONLY A LIMITED ROLE IN AN ACT-UTILITARIAN SOCIETY, BUT THAT IS BECAUSE ITS NORMAL FUNCTION IS TO AID COMPROMISE BETWEEN DIVERGENT PURPOSES. ALSO, THE EFFORTS OF A SINGLE ACT-UTILITARIAN IN A NON-ACT-UTILITARIAN SOCIETY NEED NOT FRUSTRATE THEMSELVES, IF HE IS NOT TOO CANDID.

MACKINTOSH, N J AND ROSENBERG, A. ON FODOR'S DISTINCTION BETWEEN STRONG AND WEAK EQUIVALENCE IN MACHINE SIMULATION. PHIL SCI 40,118-120 MR 73.

THE AUTHORS ARGUE THAT ON FODOR'S OWN ACCOUNT OF SCIENTIFIC THEORY, A MACHINE'S BEHAVIOURAL REPERTOIRE IS IDENTICAL WITH THE SET OF PROCESSES UPON WHICH THE BEHAVIOUR IS CONTINGENT. ACCORDINGLY, THERE IS NO DISTINCTIONOF STRONG AND WEAK EQUIVALENCE BETWEEN HUMAN BEHAVIOUR AND ITS MECHANICAL SIMULATION. THE AUTHORS OFFER AN EXPLANATION FOR WHY FODOR WAS LED ASTRAY ON THIS MATTER.

MACKLIN, RUTH. MENTAL HEALTH AND MENTAL ILLNESS: SOME PROBLEMS OF DEFINITION AND CONCEPT FORMATION. PHIL SCI 39,341-364 S 72.

THE PROBLEMS OF PROVIDING CRITERIA FOR AN ADEQUATE CONCEPTION OF MENTAL HEALTH AND MENTAL ILLNESS, AND OF SPECIFYING A CLEAR AND WORKABLE SYSTEM FOR THE CLASSIFICATION, UNDERSTANDING, AND TREATMENT OF PSYCHOLOGICAL DISORDERS, ARE EXAMINED UNDER THE FOLLOWING CATEGORIES: ATTEMPTS TO DEFINE 'MENTAL HEALTH' IN TERMS OF 'MENTAL ILLNESS'; ATTEMPTS TO DEFINE 'MENTAL HEALTH' AND 'ILLNESS' IN TERMS OF NORMALITY AND ABNORMALITY; THEORETICAL OBSTACLES TO A CLEAR CONCEPTION OF THESE NOTIONS; AND THE 'MEDICAL MODEL' OF MENTAL ILLNESS.

MACKLIN, RUTH. REASONS VS CAUSES IN EXPLANATION OF ACTION. PHIL PHENOMENOL RES 33,78-89 S 72.

IT HAS BEEN ARGUED THAT 'CAUSES' OF ACTION AND 'REASONS' FOR ACTING REPRESENT INCOMPATIBLE CONCEPTUAL CATEGORIES. THIS PAPER EXAMINES THE ALLEGED INCOMPATIBILITY BETWEEN THESE CONCEPTS AND ATTEMPTS TO SHOW THAT NOT ONLY ARE 'REASON' EXPLANATIONS COMPATIBLE WITH CAUSAL EXPLANATIONS BUT ALSO THAT IT IS PLAUSIBLE TO CONSTRUE THE FORMER AS A SPECIES OF THE LATTER. PROVIDING REASONS OFTEN AIDS IN THE SEARCH FOR RELEVANT CAUSAL FACTORS, AND CAUSAL EXPLANATIONS ARE MORE SYSTEMATIC THAN CORRESPONDING REASON EXPLANATIONS.

MACMILLAN, C J B. RESPONSE TO PROFESSOR D HESLEP. PROC PHIL EDUC 28,147-152 1972.

HESLEP'S COMMENTS ON MENTAL STATES ARE BEST INTERPRETED AS AN ATTEMPT TO SPELL OUT THE LOGICAL RELATIONSHIPS AMONG THE BASIC CONCEPTS OF ANY THEORY OF MIND. IT IS ARGUED IN THIS RESPONSE THAT HESLEP PROVIDES NO ADEQUATE REASONS FOR ACCEPTING HIS THEORY, THAT IN THE END, HIS CONCEPT OF MENTAL STATES IS UNCLEAR AND THE RELATIONS BETWEEN MENTAL STATES AND ACTS FUZZY. FINALLY, MANY OF THE QUESTIONS WHICH SHOULD BE SETTLED BY THIS THEORY INVOLVE EMPIRICAL ISSUES WHICH ARE BEYOND THE REACH OF CONCEPTUAL INVESTIGATION.

MADDEN, E H AND COHEN, B. HARRE AND NON-LOGICAL NECESSITY. BRIT J PHIL SCI 24,176-182 JE 73.

IN HIS REVIEW OF HARRE'S "PRINCIPLES OF SCIENTIFIC THINKING," MR. DAVID MILLER ANNOUNCES THAT THE BOOK IS OPAQUE AND PROCEEDS TO RECONSTRUCT ITS THEMES. 'WE WILL NEVER ILLUMINATE IF WE DON'T SPECULATE' (PAGE 70) AND KINDRED EXPRESSIONS OCCUR THROUGHOUT THE REVIEW. THE RESULT IS THAT MILLER'S REVIEW IS MAINLY A CRITIQUE OF HIS OWN SPECULATIONS, A PROCEDURE WHICH MAKES REVIEWING A BOOK LESS ARDUOUS THAN USUAL. MUCH OF WHAT HE ASCRIBES TO HARRE IS FAR OFF THE MARK. WE AIM TO GIVE A MORE ACCURATE ACCOUNT OF HARRE'S VIEWS AND HOPEFULLY TO ADVANCE THE DISCUSSION OF WHAT, AFTER ALL, ARE CRUCIAL ISSUES.

MADDEN, E H AND HARRE, R. IN DEFENCE OF NATURAL AGENTS. PHIL QUART 23,117-132 AP 73.

THE UNDERLYING THEME IS THIS: HUMEAN AND NEO-HUMEAN CRITICISMS OF CONCEPTS OF NATURAL AGENCY STEM FROM A FAULTY ONTOLOGICAL CONCEPT OF 'EVENT'. THE HUMEANS INTERPRET THE BASIC ONTOLOGICAL ENTITY AS AN EVENT BUT NOT IN THE ORDINARY SENSE OF THIS TERM. THEY INTERPRET EVENTS AS INSTANTANEOUS TIME-SLICES OF PHYSICAL OBJECTS, WHERE 'PHYSICAL OBJECT' IS TAKEN IN ITS ORDINARY SENSE. WE SUMMARIZE OUR OWN CONCEPT OF NATURAL AGENCY AND SHOW THAT THE VARIOUS CRITICISMS OF IT FROM THE HUMEAN STANDPOINT ARE SIMPLY COROLLARIES OF THE UNTENABLE CONCEPT OF 'EVENT' FROM WHICH THE HUMEAN BEGINS HIS CRITIQUE. WE ADVOCATE THE ABANDONMENT OF AN ONTOLOGY OF TIME-SLICE INSTANTS IN FAVOR OF AN ONTOLOGY OF ENDURING PARTICULARS, WHEREIN EVENTS, INSTEAD OF WHOLLY INDEPENDENT, ARE ONTOLOGICALLY AND SCIENTIFICALLY LINKED IN EMPIRICALLY SPECIFIABLE WAYS.

MADDEN, E H AND HARRE, R. NATURAL POWERS AND POWERFUL NATURES. PHILOSOPHY 48,209-230 JL 73.

ANY ALTERNATIVE TO A HUMEAN CONCEPTUAL SCHEME MUST RESOLVE THE PROBLEM OF THE RATIONAL ACCOUNTING FOR CHANGE. HUMEAN COUNTER-EXAMPLES TO THE THESIS THAT SCIENCE PROVIDES A RATIONAL GROUND FOR RESTRICTIONS ON POSSIBLE FUTURES ARE SHOWN TO INVOLVE A CONFUSION BETWEEN CHANGE AND REPLACEMENT, DE NOVO. SCIENTIFIC ACCOUNTS OF CHANGE INVOLVE A POSTULATED MATERIAL BASIS, WHICH CAN ALSO SERVE AS THE FOUNDATION FOR A THEORY OF NATURAL KINDS AND OF NATURAL AGENTS. IT IS SHOWN THAT THE PHYSICIST'S FIELD IS A NATURAL AGENT IN THE REQUIRED SENSE.

MADDEN, EDWARD AND HUMBER, JAMES. NATURAL NECESSITY. NEW SCHOLAS 47,214-227 SPR 73.

BEGINNING WITH AN EXAMINATION OF LOCKE'S TREATMENT OF THE CONCEPTS OF POWER, CAUSALITY, AGENCY, AND NON-LOGICAL NECESSITY, PROFESSORS HUMBER AND MADDEN ARGUE THAT, GIVEN CERTAIN ADDITIONS AND MODIFICATIONS, LOCKE'S THEORY PROVIDES A VIABLE ALTERNATIVE TO HUME'S CAUSAL SKEPTICISM. THE PAPER IS NOT AN HISTORICAL ONE, BUT DEVELOPS THE AUTHORS' OWN NON-HUMEAN CAUSAL VIEWS WITH LOCKE TAKEN SERIOUSLY AS A GUIDE.

MADDEN, EDWARD H AND HARE, PETER H. EVIL AND PERSUASIVE POWER. PROCESS STUD 2,44-48 SPR 72.

IN "EVIL AND THE CONCEPT OF GOD" WE CRITICIZED SOLUTIONS OF THE PROBLEM OF EVIL OFFERED BY PROCESS THEISTS. IN THIS ARTICLE WE DEFEND OUR DISCUSSION OF PERSUASIVE POWER AGAINST SUCH CRITICS AS JOHN COBB, LEWIS FORD AND CHARLES HARTSHORNE.

MADDEN, EDWARD H AND HARE, PETER. C J DUCASSE'S PROGRESSIVE, UNIVERSAL HEDONISM. PHIL PHENOMENOL RES 34,36-50 S 73.

THOUGH C J DUCASSE PUBLISHED MUCH ON THE MEANING OF ETHICAL TERMS, HE PUBLISHED LITTLE OR NOTHING ON NORMATIVE ISSUES. SOME PHILOSOPHERS HAVE INFERRED FROM THIS FACT, PLUS HIS SKEPTICISM ABOUT THE POSSIBILITY OF JUSTIFYING MORAL FRAMEWORKS, THAT HE HELD NO NORMATIVE VIEW OF HIS OWN. THIS INFERENCE IS FALSE, HOWEVER, FOR IN HIS UNPUBLISHED MANUSCRIPTS HE FORMULATED AND DEFENDED A 'PROGRESSIVE, UNIVERSAL HEDONISM' WHICH EMPHASIZES THE MORAL CENTRALITY OF A LIBERAL EDUCATION THAT PRODUCES PEOPLE WHO IN FACT CARE ABOUT OTHERS IN CONTRAST WITH THE MORAL IRRELEVANCE OF PHILOSOPHICAL EFFORTS TO PROVE WHY ONE SHOULD CARE EVEN WHEN HE DOESN'T. THE POINT OF THIS ARTICLE IS TO RECONSTRUCT AND EXPLICATE DUCASSE'S HEDONISM, AND HIS REPLIES TO CRITICISMS, BY DRAWING UPON HIS UNPUBLISHED NOTES AS WELL AS HIS ARTICLES ON EDUCATION. IN OUR EVALUATION OF DUCASSE'S VIEW WE POINT OUT, ALONG WITH CERTAIN DIFFICULTIES, HOW HE CAN REBUT A CRITICAL OBJECTION BY APPLYING THE ADVERBIAL ANALYSIS HE PROPOSES OF 'SEEING THIS COLOR' TO 'EXPERIENCING THIS PLEASURE.'

MADDEN, EDWARD H. SCIENTIFIC EXPLANATIONS. REV METAPH 26,723-743 JE 73.

THERE HAS BEEN AN INCREASINGLY RADICAL REJECTION OF POSITIVISM, PHENOMENALISM, SKEPTICISM, EPISTEMIC ATOMISM, AND ASSOCIATED NEO-HUMEAN VIEWS IN ALMOST ALL AREAS OF PHILOSOPHY DURING THE PAST TWENTY YEARS. THE OUTSTANDING EXCEPTION IS THE PHILOSOPHY OF SCIENCE. I AM CONCERNED WITH THE RECENT WORK OF HARRE AND WALLACE AND NOT WITH THE NEO/REALISTIC MOVEMENT AS A WHOLE, SINCE THIS CONSISTS IN MANY VARIATIONS IN THEME. IN MY DISCUSSION OF THE WORKS OF EACH AUTHOR I RAISE VARIOUS ISSUES THEY DO NOT DISCUSS, AS WELL AS EXAMINE THE ONES THEY DO, IN ORDER TO TEST THE ADEQUACY OF THEIR VIEWS IN A REPRESENTATIVE WAY. MY CONCLUSION IS THAT THEIR VIEWS ARE FAR MORE ADEQUATE THAN ANY HUMEAN VIEW KNOWN TO ME AND THAT THEIR FIRST-RATE BOOKS MERIT CLOSE ATTENTION NOT ONLY BY PHILOSOPHERS OF SICENCE BUT BY MEMBERS OF THE GENERAL PHILOSOPHICAL COMMUNITY. (EDITED).

MAESTRO, MARCELLO. A PIONEER FOR THE ABOLITION OF CAPITAL PUNISHMENT: CESARE BECCARIA. J HIST IDEAS 34,463-468 JL-S 73.

A MOVEMENT FOR A MORE RATIONAL AND HUMANE CRIMINAL CODE DEVELOPED IN THE UNITED STATES AT THE END OF THE EIGHTEENTH CENTURY. UNDER THE INFLUENCE OF THE ITALIAN REFORMER CESARE BECCARIA, SEVERAL ENLIGHTENED MEN WENT SO FAR AS TO ASK FOR THE ABOLITION OF THE DEATH PENALTY. ALTHOUGH THIS GOAL WAS NOT ACHIEVED, AN ATTITUDE OF GREATER RESPECT FOR HUMAN LIFE EMERGED AS A RESULT OF THE NEW APPROACH TO THE ADMINISTRATION OF JUSTICE.

MAGNUS, BERND. NIETZSCHE'S ETERNALISTIC COUNTER-MYTH. REV METAPH 26,604-616 JE 73.

THIS PAPER ATTEMPTS TO SORT OUT NIETZSCHE'S MOST PUZZLING AND MOST IMPORTANT NOTION; THE DOCTRINE OF ETERNAL RECURRENCE. EMPIRICAL AND LOGICAL COHERENCE OBJECTIONS ARE RAISED FIRST, FOLLOWED BY AN ATTEMPT TO UNDERSTAND THE DOCTRINE NORMATIVELY AND MYTHICALLY. IN THIS LATTER CONTEXT, ETERNAL RECURRENCE IS SAID TO FUNCTION AS A REVALUATION OF VALUES, CHALLENGING METAPHYSICS, CHRISTIANITY AND NIHILISM, THROUGH THE TRANSFORMATION OF ANY "BEYOND" INTO AN ETERNAL "NOW". SINCE THE NORMATIVE CONSIDERATIONS ARE NOT IMMUNE TO CHARGES OF INCONSISTENCY IT IS SUGGESTED THAT NIETZSCHE'S DOCTRINE OF ETERNAL RECURRENCE IS TO FUNCTION AS AN ETERNALISTIC COUNTER-MYTH, A DEIFICATION OF THE RADICALLY TRANSIENT.

MAGUIRE, JOSEPH P. THRASYMACHUS--- OR PLATO? PHRONESIS 16,142-163 1971.

PLATO HAS MANIPULATED THE DISCUSSION IN "REP. I" TO MOVE THRASYMACHUS FROM A POLITICAL POSITION HE MAY IN FACT HAVE HELD ("THE JUST" IS (1) THE ADVANTAGE OF THE STRONGER = RULER; AND (2) OBEDIENCE TO THE RULER'S LAW) TO THE MORAL POSITION HE HIMSELF WANTED TO CONSIDER IN THE REST OF "REPUBLIC" (THE ADVANTAGE OF THE VIRTUE OF JUSTICE TO ITS POSSESSOR.) THE MOVE IS MADE IN 343 C 3 BY LINGUISTIC BRIDGING; I.E. BY JUXTAPOSING "ADVANTAGE OF THE STRONGER" AND (3) "ANOTHER'S GOOD" AS IF THEY WERE SYNONYMOUS, THOUGH (1) AS INTERPRETED BY (2) "OBEDIENCE TO THE RULER'S LAW" -- IS IN FACT QUITE INCOMPATIBLE WITH (3); AND IT IS ONLY WITH (3) THAT THE MORAL DISCUSSION CAN BE OPENED. THE REASON IS THAT IT ALONE CAN APPLY TO EVERYONE, RULER AS WELL AS SUBJECT, AND IN IT ALONE "JUSTICE" MEANS SOMETHING LIKE "ACCEPTANCE OF EQUALITY" RATHER THAN SIMPLY "OBEDIENCE TO (ANY) LAW." BRIDGING OF THE SORT REPRESENTED BY "ANOTHER'S GOOD" IS A COMMON THOUGHT-PATTERN OF PLATO, SPECIFICALLY IN "GORGIAS" AND ELSEWHERE IN THE ARGUMENTS OF "REP.I".

MAHONEY, JOHN. THE SPIRIT AND COMMUNITY DISCERNMENT IN AQUINAS. HEYTHROP J 14,147-161 AP 73.

MAHOWALD, MARY B. MARX'S "GEMEINSCHAFT": ANOTHER INTERPRETATION. PHIL PHENOMENOL RES 33,472-488 JE 73.

THIS IS A CLARIFICATION OF MARX'S CONCEPT OF COMMUNITY. SECTION I EXAMINES HIS VIEW OF MAN (I.E., THE 'GATTUNGSWESEN', OR SPECIES-BEING) AS ESSENTIALLY SOCIAL, PRODUCTIVE, AND FREE; SECTION II CONSIDERS THE DIFFERENT FORMS OF SOCIETY AS MEANS TO MAN'S PROGRESS IN HUMANNESS; AND SECTION III DEVELOPS THE NOTION OF COMMUNITY AS THE TOTAL HUMANIZATION OF SOCIETY. ANALYSES OF MARX'S USE OF PERTINENT TERMS (VIZ., 'GEMEINDE', 'GEMEINWESEN', 'GEMEINDEWESEN', 'GEMEINSCHAFT') AND OF SEVERAL POSSIBLE MEANINGS FOR COMMUNITY (E.G., A PRESENTLY EXISTING SOCIAL GROUP, OR A NOT-YET EXISTING COMMUNAL IDEAL) LEADS TO AN IDENTIFICATION OF 'GEMEINSCHAFT' WITH THE SECOND PHASE OF COMMUNISM, I.E., A SITUATION WHERE INDIVIDUAL AND UNIVERSAL INTERESTS ARE FINALLY WED.

MAHOWALD, MARY B. PEIRCE'S CONCEPT OF COMMUNITY: ANOTHER INTERPRETATION. TRANS PEIRCE SOC 9,175-186 SUM 73.

JOSEPH DE MARCO HAS CLAIMED THAT 'MOST PEIRCE SCHOLARS' MISTAKENLY ASSUME 'THAT FOR PEIRCE THE COMMUNITY IS A GROUP OF INDIVIDUALS DEDICATED TO SCIENTIFIC PURSUITS AND THAT THIS CONCEPT REMAINED THE SAME THROUGHOUT HIS CAREER'. IN DEFENSE OF THE SCHOLARS CRITICIZED (JOHN E SMITH, MURRAY MURPHEY, VINCENT POTTER), THIS ARTICLE ARGUES THAT THE ASSUMED DEFINITION IS NOT INCORRECT ON THE GROUNDS AVERRED, VIZ., PEIRCE'S DENIAL OF THE POSITIVE STATUS OF INDIVIDUALITY, BECAUSE THAT DENIAL APPLIES TO INDIVIDUALS AS SEPARATE, AND NOT TO THE POSITIVE REALITY DERIVED THROUGH THEIR PARTICIPATION IN A COMMUNITY OF AGREEMENT. FURTHER, THE ASSUMED DEFINITION IS SUFFICIENTLY GENERAL TO ACCOMMODATE DISTINCTIVE SHIFTS IN PEIRCE'S THOUGHT (E.G., IN HIS TREATMENT OF THE CATEGORIES), AND EVEN WITHIN HIS CONCEPT OF COMMUNITY. WHILE THE EARLIER PEIRCE (C. 1867-83) EMPHASIZES COMMUNITY AS AN IDEAL EPISTEMOLOGICAL END AND THE LATER PEIRCE EMPHASIZES COMMUNITY AS MEANS TO THAT END, THESE TWO EMPHASES ARE NOT INCOMPATIBLE.

MAIER, HELMUT AND HUGGER, WERNER. INVARIANT STRUCTURES OF PROGNOSIS CURVES IN FORRESTER'S "WORLD DYNAMICS" . THEOR DECIS 3,231-260 MR 73.

OBJECT IS THE PROBLEM OF INVARIANT STRUCTURES IN SOCIO-ECONOMIC MODELS NOT BEING CONSIDERED BEFORE. AIMED AT FINDING INVARIANT STRUCTURES IN FORRESTER'S "WORLD DYNAMICS" SIMULATIONS WERE CARRIED OUT CONCERNING THE TEMPORAL AND QUANTITATIVE FIXING OF LIMITS IN

RELATION TO INITIAL VALUES AND THE EFFECT OF SPECIFIC TABLE FUNCTIONS. THE RESULTS FORCE TO TAKE CARE IN INTERPRETING STATEMENTS OF THIS MODEL, SINCE IT IS NOT CLEAR TO WHAT EXTENT MERE MODEL MECHANISMS AND NOT DATES ARE RESPONSIBLE FOR THEM.

MAIHOFER, WERNER. DIE WUERDE DES MENSCHEN ALS ZWECK DES STAATES. AN CATED SUAREZ 12,37-62 1972.

MAKINSON, DAVID. A WARNING ABOUT THE CHOICE OF PRIMITIVE OPERATORS IN MODAL LOGIC. J PHIL LOG 2,193-196 AP 73.

IT IS SHOWN THAT IN MODAL LOGIC, THE CHOICE BETWEEN MUTUALLY INTERDEFINABLE SETS OF PRIMITIVE OPERATORS IS NOT ENTIRELY INNOCENT. IN PARTICULAR, THE DECISION WHETHER TO TREAT THE ZERO-ARY FALSUM OPERATOR AS PRIMITIVE OR AS DEFINED, AFFECTS THE GENERAL STRUCTURE OF THE LATTICE OF ALL MODAL LOGICS. FOR EXAMPLE, IF WE TREAT THE FALSUM AS PRIMITIVE, THEN THE LEAST MODAL LOGIC BECOMES THE INTERSECTION OF TWO MODAL LOGICS DISTINCT FROM ITSELF, WHILST IF WE TREAT THE FALSUM AS DEFINED, THIS IS NOT THE CASE.

MAKSIMOVA, L L. AN INTERPRETATION AND SEPARATION THEOREMS FOR THE LOGICAL SYSTEMS E AND R. ALG LOG 10,232-241 JL-AG 71.

MALCOLM, WILFRED G. VARIATIONS IN DEFINITION OF ULTRAPRODUCTS OF A FAMILY OF FIRST ORDER RELATIONAL STRUCTURES. NOTRE DAME J FORM LOG 13,394-398 JL 72.

TWO VARIATIONS ARE MADE IN THE STANDARD DEFINITIONS OF AN ULTRAPRODUCT OF A FAMILY OF FIRST ORDER RELATIONAL STRUCTURES WITH RESPECT TO A CHOSEN ULTRAFILTER OF THE INDEX SET. THE FIRST VARIATION INTRODUCES SUBFILTERS INTO THE DEFINITIONS AND LEADS TO A NON-NORMAL STRUCTURE. THE SECOND VARIATION, FOLLOWING A METHOD USED BY W.A.J. LUXEMBURG IN HIGHER ORDER ULTRAPRODUCTS, DEFINES THE RELATIONS IN THE SAME MANNER AS THE INDIVIDUALS. THIS REMOVES THE NEED FOR A SIMILARITY CORRESPONDENCE BETWEEN THE COMPONENT STRUCTURES. SOME CONSEQUENTIAL RESULTS ARE ESTABLISHED.

MALLAPPA, T N. THE RISE AND PROGRESS OF HINDU CULTURE, RELIGION AND PHILOSOPHY THROUGH THE AGES. BRAHMAVADIN 7,63-82 JA-AP 72.

THE ARYAN NOMAD CONQUERERS HAD THE GREATNESS TO APPRECIATE AND ADOPT THE HIGHLY CULTURED CITY LIFE OF THE DEFEATED DRAVIDIANS, THEIR RELIGIOUS WORSHIP OF SIVA, IN THE FORM OF LINGA WORN ON THE BODY LIKE LINGAITS OF TODAY AND "YOGA" PRACTICED BY THEM, BASED ON HIGH PHILOSOPHICAL IDEAS. YAGNAS, PERFORMED BY ARYANS BUT CONDEMNED EVEN BY UPANISHADS AND BHAGAVADGITA ARE REPLACED BY TEMPLE WORSHIP. VEDAS ARE, HOWEVER, RESPECTED EVEN NOW AND VEDIC MANTRAS ARE RECITED DURING WORSHIP OF PRESENT-DAY GODS. THE HINDU CULTURE, RELIGION AND PHILOSOPHY OF TODAY IS A SWEET BLEND OF THOSE OF ARYANS AND DRAVIDIANS.

MALPAS, R M P. LEFT AND RIGHT IN THE MIRROR. MIND 82,421-425 JL 73.

MANFERDINI, T. EL PROBLEMA DE LA COMMUNICACION INTELIGIBLE SEGUN SAN AGUSTIN. AUGUSTINUS 18,33-61 JA-MR 73.

MANFREDI, MARIO. MARCUSE E L'ANTROPOLOGIA FREUDIANA. ANN FAC LETT FILOSOF 15,217-240 1972.

PERCHE E IN CHE MODO MARCUSE UTILIZZA IL MITO ANTROPOLOGICO FREUDIANO DELL'ORDA PRIMITIVA? IN FREUD, IL MITO SERVIVA A SPIEGARE LA NASCITA DELLA CIVILTA ATTRAVERSO LA REPRESSIONE. MARCUSE VUOLE SPIEGARE, CON IL MITO, LA DIALETTICA DEL DOMINIO E IL DESTINO DI TUTTE LE RIVOLUZIONI, MA VUOLE ANCHE VEDERE IL MOMENTO SUCCESSIVO ALLA RIBELLIONE DELL'ORDA COME SIMBOLO DI UNA SOCIETA LIBERA E FELICE, COLLEGANDO COSI IL PASSATO MITOLOGICO AL FUTURO UTOPISTICO,

IN UNA INTERPRETAZIONE CHE SI ALLONTANA MOLTO DA FREUD.

MANN, WILLIAM E. THE ONTOLOGICAL PRESUPPOSITIONS OF THE ONTOLOGICAL ARGUMENT. REV METAPH 2,260-277 D 72.

I PRESENT A SEMI-FORMAL ANALYSIS OF ST. ANSELM'S VERSION OF THE ONTOLOGICAL ARGUMENT FROM 'PROSLOGION' II, WITH TWO PURPOSES IN MIND. FIRST, I SHOW THAT SOME CONTEMPORARY ANALYSES OF THE ARGUMENT, IN TERMS OF THE APPARATUS OF MODAL LOGIC, NEGLECT THE CONCEPTUAL FRAMEWORK WITHIN WHICH ANSELM WORKED. I THEN DISPLAY THREE INGREDIENTS OF THAT FRAMEWORK: THE DISTINCTION BETWEEN BEINGS 'IN INTELLECTU' AND BEINGS 'IN RE', THE DISTINCTION BETWEEN ONE'S CONCEIVING OF A THING AND ONE'S CONCEIVING IT TO EXIST, AND THE DOCTRINE THAT EXISTENCE IS A PROPERTY OF THINGS. SECOND, I ARGUE THAT EVEN IF ANSELM IS GRANTED ALL THREE OF THESE PRESUPPOSITIONS, HE STILL CANNOT PRODUCE A CONVINCING ARGUMENT FOR THE EXISTENCE OF GOD.

MANNING, DAVID. PANOFSKY AND THE INTERPRETATION OF PICTURES. BRIT J AES 13,146-161 SPR 73.

PANOFSKY'S 'THREE STRATA' OF MEANING ARE TAKEN AS A USEFUL FRAMEWORK WITHIN WHICH THE MOST GENERAL PROBLEMS OF MEANING AND INTERPRETATION ARE DISCUSSED. (THE THEORY OF 'STRATA' IS NOT DISCUSSED FOR ITS OWN SAKE.) CHIEF TOPICS ARE: PICTORIAL REPRESENTATION AND EXPRESSION, SYMBOLISM, AND THE MORE ELUSIVE AREAS OF ICONOLOGY SUCH AS ALLUSIONS AND PORTENTS. PARTICULAR ATTENTION IS PAID TO THE PROBLEM OF OVER-INTERPRETATION. IT IS SUGGESTED THAT GREATER SUBTLETY IS NEEDED IN DISTINGUISHING BETWEEN THE DIFFERENT WAYS PICTURES CAN BE SAID TO HAVE MEANING, AND THAT IN SEEKING FOR THE MEANING OF A PICTURE IT IS NOT ALWAYS ENOUGH TO ASCERTAIN WHAT THE ARTIST HIMSELF INTENDED.

MANOR, RUTH AND RESCHER, NICOLAS. MODAL ELABORATIONS OF PROPOSITIONAL LOGICS. NOTRE DAME J FORM LOG 13,323-330 JL 72.

THIS PAPER CONSIDERS MODAL SYSTEMS AS AUGMENTATIONS OF NON-MODAL LOGICAL SYSTEMS, BY CONSTRUING NECESSITY AS PROVABILITY WITHIN THE UNDERLYING NONMODAL SYSTEMS. IT IS SHOWN THAT WHEN THE UNDERLYING SYSTEM IS PC IT IS POSSIBLE TO OBTAIN IN THIS WAY VARIOUS FAMILIAR MODAL SYSTEMS SUCH AS T, S3, AND S4. CHARACTERIZING A MODAL SYSTEM AS A MINIMALLY ADEQUATE MODAL AUGMENTATION OF A GIVEN LOGICAL SYSTEM L, THAT IS, AS A CONSISTENT AND CONSERVATIVE EXTENSION OF L - KEEPING IN MIND THAT WHEN THE UNDERLYING SYSTEM IS STRONG ENOUGH, E.G., IS A SYSTEM OF ARITHMETIC, THEN A 'CONSISTENT' MODAL AUGMENTATION OF IT WHICH HAS THE RULE OF NECESSITATION MAY NOT BE POSSIBLE - A HIERARCHY OR INFINITELY MANY MODAL SYSTEMS IS CONSTRUCTED, EACH OF WHICH IS A MODAL AUGMENTATION OF ITS PREDECESSOR, AND DOES NOT HAVE AN UNQUALIFIED RULE OF NECESSITATION, BUT ONLY A RESTRICTED FORM OF IT. IT IS THEN SHOWN THAT WHEN THE UNDERLYING SYSTEM IS PC, THE UNION OF ALL THESE SYSTEMS OF THE HIERARCHY IS THE SYSTEM T. HOWEVER, IF THE UNDERLYING SYSTEM IS VERY STRONG - SAY A SYSTEM OF ARITHMETIC - THEN EACH OF ITS MODAL AUGMENTATIONS IN THE HIERARCHY MAY BE CONSISTENT, WHILE THEIR UNION WILL NOT BE SO. (EDITED).

MANSFELD, J. AMBIGUITY IN EMPEDOCLES B17,3-5: A SUGGESTION. PHRONESIS 17,17-39 1972.

PRESENT-DAY DISCUSSION OF THE THEORY OF THE COSMIC CYCLE IN EMPEDOCLES TENDS TO BE NEGATIVE, THOUGH FGT. B17, 3-5 APPEARS TO SUGGEST SUCH A CYCLE, WITH A DOUBLE COSMOGONY AND A DOUBLE ZOOGONY. DISCUSSING TO-DAY'S SCHOLARLY VIEWS PRO AND CONTRA THE COSMIC CYCLE, THE AUTHOR CONCLUDES CONTRA, BUT OFFERS A NEW INTERPRETATION OF THE DISPUTED LINES. 'DOUBLE' COMING-TO-BE AND 'DOUBLE' PASSING-AWAY ARE TAKEN IN AN EPISTEMOLOGICAL SENSE: COMING-TO-BE AND PASSING-AWAY ARE

EPIPHENOMENA TO WHAT IS ACTUALLY THE CASE, VIZ., THE COMING-TOGETHER AND SEPARATION OF THE IMPERISHABLE ELEMENTS. DOUBLE MEANS AMBIGUOUS. PHILOLOGICAL EVIDENCE FOR THIS MEANING IS OFFERED BY THE GREEK HABIT OF FORMULATING ORACLES AND RIDDLES. EMPEDOCLES FOLLOWS UPON PARMENIDES' TRACKS, CRITICIZING AND EMENDING PARMENIDES' THEORY, VIZ., BOTH HIS ONTOLOGY AND HIS EXPLANATION OF THE WORLD OF COMMON EXPERIENCE, TO WHICH EMPEDOCLES GIVES A SOLID FOUNDATION IN REALITY. FOR THE CONSCIOUS USE OF AMBIGUITY IN PHILOSOPHY HERACLITUS IS ADDUCED.

MANSFIELD, RICHARD. ON THE POSSIBILITY OF A SIGMA-S WELL-ORDERING OF THE BAIRE SPACE. J SYM LOG 38,396-398 S 73.

MANSION, SUZANNE. DEUX DEFINITIONS DIFFERENTES DE LA VIE CHEZ ARISTOTE? REV PHIL LOUVAIN 71,425-450 AG 73.

PARTANT DE LA CONSTATATION QUE, DANS L'OEUVRE DE JEUNESSE QU'EST LE 'PROTREPTIQUE,' LA VIE EST CARACTERISEE PAR LE POUVOIR DE PERCEVOIR, TANDIS QU'ELLE EST DEFINIE DANS LE 'DE ANIMA' PAR LE POUVOIR DE NUTRITION ET DE CROISSANCE, ON CHERCHE A APPRECIER L'IMPORTANCE DE CETTE DIFFERENCE. A L'EXAMEN, LA PROBLEMATIQUE IMPLIQUEE DANS CHACUNE DE CES DEFINITIONS SE REVELE FORT DIFFERENTE, CE QUI REND UNE EVOLUTION DOCTRINALE TRES PROBABLE. D'INSPIRATION PLATONICIENNE DANS LE 'PROTREPTIQUE', OU ARISTOTE S'EFFORCE D'EXPLIQUER L'INFERIEUR PAR LE SUPERIEUR, LA PROBLEMATIQUE DE LA VIE EST DEVENUE RESOLUMENT BIOLOGISTE DANS LE 'DE ANIMA', OU IL TENTE DE COMPRENDRE LA VIE SOUS TOUTES SES FORMES EN PARTANT DE SES FONCTIONS LES PLUS ELEMENTAIRES ET EN INTEGRANT SUCCESSIVEMENT A CE CONCEPT MINIMAL LES ACTIVITES PLUS ELEVEES. A LA FINALITE BIOLOGIQUE FONDAMENTALE DE L'ETRE VIVANT S'EN SUPERPOSE NEANMOINS, DANS CETTE SECONDE CONCEPTION, UNE AUTRE. (EDITEC).

MANUEL, J JACK. THE CURRICULUM OF THE SYMBOL. J THOUGHT 8,82-87 JA 73.

MARACCHIA, S. APOLLINIAN AND FAUSTIAN ASPECTS OF GREEK MATHEMATICS. SCIENTIA 107,500-504 1972.

BECAUSE OF ITS GREAT GEOMETRICAL ACHIEVEMENTS GREEK MATHEMATICS IS OFTEN LOOKED UPON AS HAVING REACHED A STATIC PERFECTION. IN THIS PAPER, REFERENCE IS MADE TO THE EXISTENCE OF OTHER GREEK MATHEMATICS, LESS SYSTEMATIC BUT NO LESS FRUITFUL, ORIENTED TOWARDS ARITHMETIC AND ALGEBRA. A PARALLEL IS DRAWN HERE BETWEEN THE DEMIURGE OF PLATO AND THE POSTULATES OF EUCLID.

MARCHAND, N. ESSAI DE COMPARAISON DE L'ERREUR ET DE L'ILLUSION DANS LA PHILOSOPHIE OCCIDENTALE. REV METAPH MORALE 78,88-100 JA-MR 73.

L'OBJET DE CET ARTICLE EST DE MONTRER QUE LA PHILOSOPHIE OCCIDENTALE TELLE QU'ELLE S'EST FORMULEE SURTOUT DEPUIS KANT ET DESCARTES A MECONNU LA DIMENSION REELLE ET LE FONDEMENT REEL DE L'ILLUSION. ELLE A PRIVILIGIE L'ETUDE DE L'ERREUR. POURQUOI' A CAUSE DE L'AUTORITE LEGISLATRICE DONT ELLE A INVESTI L'INTELLECT HUMAIN. UNE EXCEPTION AURAIT DU ETRE FAITE; CAR SEUL LE 'CHRISTIANISME ESOTERIQUE GNOSTIQUE' REPOSE SUR LA CONSCIENCE DE L'ILLUSION DU MONDE. MAIS IL RELEVE PLUS DE LA 'PENSEE OCCIDENTALE' QUE DE LA 'PHILOSOPHIE' AU SENS UNIVERSITAIRE DE CE TERME.

MARCHANT, PATRICIO. SOCRATES O SADE: UNA APUESTA FILOSOFICA. DIALOGOS 8,107-137 AP 72.

EN DE L'INTERPRETATION, P RICOEUR INTENTA DISCOCIAR LA LECTURA--LA CUAL TENDRIA UNA VALIDEZ GENERAL, OBJETIVA--DE LA OBRA FREUDIANA DE UNA INTERPRETACION FILOSOFICA DE ELLA. TAL PRETENCION ES RECHAZADA AL MOSTRAR LOS SUPUESTOS FILOSOFICOS QUE OPERAN YA EN ESA LECTURA--Y NO SOLO EN SU INTERPRETACION FILOSOFICA. ESTOS SUPUESTOS SE HACEN PATENTES AL ESTUDIAR EL PROYECTO FILOSOFICO GENERAL DE RICOEUR, Y LA

TRADICION A LA CUAL ESTE PERTENECE. SE MUESTRA, A LA VEZ, LA INCONSISTENCIA DE ESA DISOCIACION EN EL TEXTO MISMO DE RICOEUR. IMPORTANTE RESULTA, TAMBIEN, MOSTRAR LA SITUACION DEL PENSAMIENTO FRANCES MAS RECIENTE FRENTE A LA OBRA DE FREUD; LA IMPUGNACION DE LA FILOSOFIA QUE RESULTA A PARTIR DE ESTA, ASI COMO LO FILOSOFICO QUE AUN PERMANECE EN LA OBRA FREUDIANA. POR ELLO, SE ALUDE AL SUELO DE DECISION, ANTERIOR A LA FILOSOFIA, A PARTIR DEL CUAL, POR MEDIO DE UNA APUESTA ALOGICA, LA FILOSOFIA RESULTA POSIBLE.

MARCIALIS, M T. LE "REFLEXIONS SUR LA POETIQUE" DI FONTENELLE E LA POETICA CLASSICISTICA . RIV FILOSOF 63,318-350 O-D 72.

MARCUSE, HERBERT. ON THE PHILOSOPHICAL FOUNDATION OF THE CONCEPT OF LABOR IN ECONOMICS. TELOS 9-37 SUM 73.

MAREK, FRANZ. DIE MACHT UND DIE UNMITTELBARE DEMOKRATIE. PRAXIS 139-146 1970.

MAREK, JIRI. JOANNES MARCUS MARCI DE CRONLAND A SCIENTIST OF THE 17TH CENTURY. ORGANON 181-196 1971.

MAREK, W. OBSERVATIONS CONCERNING ELEMENTARY EXTENSIONS OF W-MODELS, PART II. J SYM LOG 38,227-231 JE 73.

MARESCA, MARIANO. APORTACION A UNA BIBLIOGRAFIA DEL KRAUSISMO ESPANOL. AN CATED SUAREZ 11,281-336 1971.

MARGALIT, AVISHAI AND BAR-HILLEL, MAYA. NEWCOMB'S PARADOX REVISITED. BRIT J PHIL SCI 23,295-304 N 72.

NEWCOMB'S PROBLEM IS A 2-PERSON GAME IN WHICH TWO PRINCIPLES OF RATIONAL CHOICE, MAXIMIZING EXPECTED UTILITY AND CHOOSING THE DOMINANT STRATEGY, SEEM TO CALL FOR DIFFERENT MOVES. UPON ANALYSIS, THE PROBLEM IS RESTATED AS A CONFLICT BETWEEN THE ATTRACTIVE MOVE (ON SUBJECTIVE AND GAME THEORETICAL GROUNDS) AND THE TANTALIZING FEELING THAT ITS CHOICE IS TANTAMOUNT TO MAGICAL THINKING. HOWEVER, THE FOCUS OF THE PARADOX IS SHOWN TO LIE IN THE PRIOR ASSUMPTIONS REGARDING THE NATURE OF THE GAME RATHER THAN IN THE STRATEGIES INVOLVED, AND CAN BE DEALT WITH FROM A PSYCHOLOGICAL, RATHER THAN LOGICAL, POINT OF VIEW.

MARGENAU, HENRY. THE METHOD OF SCIENCE AND THE MEANING OF REALITY. MAIN CURRENTS 29,163-171 MY-JE 73.

A REVIEW, WITH ADDED NOVEL FEATURES, OF THE AUTHOR'S EARLIER ANALYSIS OF THE SCIENTIFIC MEANING OF REALITY, THE INTERPLAY OF PROTOCOL EXPERIENCE AND CONSTRUCTS.

MARGOLIS, J. KNOWLEDGE, BELIEF AND THOUGHT. RATIO 7,74-82 JE 72.

AN ANALYSIS OF THE CONCEPTUAL RELATIONS BETWEEN KNOWLEDGE, BELIEF, AND THOUGHT, DEMONSTRATING THAT BELIEF IS A MENTAL STATE, WHILE KNOWLEDGE IS NOT. KNOWLEDGE DOES NOT ALWAYS ENTAIL BELIEF, AND VICE-VERSA. SIMILARLY, THOUGHT DOES NOT ALWAYS ENTAIL BELIEF, BUT BELIEF DOES ENTAIL THOUGHT. IT IS CONCLUDED THAT 'BELIEF' AND 'THOUGHT' ARE NOT OPERATORS THAT FUNCTION IN ANY WAY PARALLELING 'KNOWLEDGE'.

MARGOLIS, JOSEPH. 'MORAL' AND 'RATIONAL'. J VALUE INQ 6,286-293 WINT 72.

MARGOLIS, JOSEPH. ABORTION. ETHICS 84,51-61 O 73.

ABORTION IS CONCEPTUALLY INTERESTING AS AN ETHICAL ISSUE ONLY AND IS AN ETHICAL ISSUE IF THE FETUS IS REGARDED AS A LIVING HUMAN BEING AS YET UNBORN. THIS IS NOT TO DENY DIFFERENCES REGARDING TAKING THE LIFE OF AN INFANT OR ADULT OR TO PREJUDGE THE DEFENSIBILITY OF ABORTION. THE PRESUMED INNOCENCE OF THE FETUS, IT TURNS OUT, DOES NOT PRECLUDE THE DEFENSIBILITY OF ABORTION. CONSIDERATIONS OF DOUBLE EFFECT ARE NOT RELEVANT IN THE USUAL CASES; AND ARGUMENTS ABOUT THE RANKING OF THE LIFE OF THE MOTHER AND UNBORN CHILD OR ABOUT THE "OWNERSHIP" OF THE BODY IN WHICH THE PREGNANCY OCCURS ARE CHARACTERISTICALLY QUESTIONBEGGING. THE ISSUE IS PROPERLY AFFECTED BY THE PREVAILING CONCERNS OF SOCIETY AND THE VARYING RIGHTS AND INTERESTS OF DIFFERENT PARTIES IN DIFFERENT CONTEXTS. BUT THERE IS NO PLAUSIBLE BASIS FOR UNCONDITIONALLY REJECTING ABORTION.

MARGOLIS, JOSEPH. ALTERNATIVE STRATEGIES FOR THE ANALYSIS OF KNOWLEDGE. CAN J PHIL 2,461-469 JE 73.

ALTERNATIVE STRATEGIES FOR ANALYZING THE CONCEPT OF KNOWLEDGE, ARE ANALYZED, THAT HAVE APPEARED SINCE THE CHALLENGE OF THE GETTIER PROBLEM TO RODERICK CHISHOLM'S RECOVERY OF THE 'THEAETETUS' FORMULA. THE GETTIER PROBLEM IS REVIEWED AND THE SOLUTIONS OFFERED BY ALVIN GOLDMAN AND BRIAN SKYRMS, CANVASSED. THE CONCLUSION PRESSED IS THAT ASCRIPTIONS OF KNOWLEDGE ARE, FOR FORMULABLE REASONS, INHERENTLY INFORMAL. THIS IS DEMONSTRATED BY REVIEWING THE ORIGINAL PLATONIC MODEL AND BY ADDUCING REASONS FOR THINKING THAT, ALTHOUGH BELIEF IS A PSYCHOLOGICAL STATE, KNOWLEDGE IS NOT OR IS NOT MERELY A PSYCHOLOGICAL STATE.

MARGOLIS, JOSEPH. MEANING, SPEAKERS' INTENTIONS, AND SPEECH ACTS. REV METAPH 26,681-695 JE 73.

THE INADEQUACY OF INTENTIONAL AND SPEECH ACT MODELS OF MEANING IS EXPLORED CHIEFLY IN TERMS OF THE ACCOUNTS OF H P GRICE AND J L AUSTIN. THE PRINCIPAL TEXTS ARE EXAMINED IN DETAIL; ALSO THE VIEWS OF JOHN SEARLE, P F STRAWSON, L JONATHAN COHEN, WILLIAM ALSTON. THE INTENTIONAL THESIS IS SHOWN TO BE EITHER REDUNDANT OR PARASITIC, WITH RESPECT TO AN ADEQUATE THEORY OF MEANING; AND THE SPEECH ACT THESIS IS SHOWN TO PRESUPPOSE AN ADEQUATE THEORY.

MARGOLIS, JOSEPH. PUNISHMENT. SOCIAL THEOR PRACT 2,347-363 SPR 73.

DIFFERENCES BETWEEN PUNISHMENT, PENALTY, AND CENSURE ARE MARKED AND CURRENT THEORIES ARE SHOWN NOT TO PROVIDE SUFFICIENT GROUNDS FOR DISTINGUISHING PUNISHMENT AS SUCH. DETERRENT AND RETRIBUTIVE THEORIES ARE SHOWN TO BE SECONDARY, CONCERNED WITH POSSIBLE 'FURTHER' BENEFITS OF THE INSTITUTION OF PUNISHMENT; AND PUNISHMENT ITSELF IS SHOWN TO BE A SYMBOLIC, RETRIBUTIVE EXPRESSION OF THE GRADED SERIOUSNESS OF SOME BREACH OF WHAT IS REQUIRED OR FORBIDDEN.

MARGOLIS, JOSEPH. THE PROBLEM OF JUSTIFIED BELIEF. PHIL STUD 23,405-409 D 72.

MARIE, PIERRE-ANTOINE. DESIR ET SOCIETE. REV METAPH MORALE 77,508-525 O-D 72.

MARINETTI, F T AND OTHERS. LA CINEMATOGRAPHIE FUTURISTE. REV ESTH 26,279-284 AP-D 73.

MARINI, GIULIANO. DIRITTO ROMANO E DIRITTO GERMANICO, TEORIA E PRATICA, E IL DESTINO PERSONALE DI JACOB GRIMM. RIV INT FILOSOF DIRITTO 49,528-539 O-D 72.

E' CONSIDERATO IL PASSAGGIO DI JACOB GRIMM DALLO STUDIO DELLA GIURISPRUDENZA, INIZIATO SOTTO IL MAGISTERO DI SAVIGNY, ALLO STUDIO

DELL'ANTICHITA GERMANICA NEI SUOI VARI ASPETTI (LINGUA, MITOLOGIA, DIRITTO, POESIA POPOLARE); IN PARTICOLARE, GRIMM LASCERA IL DIRITTO ROMANO PER STUDIARE IL DIRITTO GERMANICO. IL RAPPORTO TRA DIRITTO ROMANO E DIRITTO GERMANICO E VISTO, NELLE PAGINE DI GRIMM QUI CONSIDERATE, COME AFFINE AL RAPPORTO TRA TEORIA E PRATICA. IN SEGUITO, IL DIRITTO GERMANICO E CONSIDERATO PER IL SUO AUTONOMO VALORE, COME UNA DELLE MANIFESTAZIONI DELLA ANIMA POPOLARE GERMANICA.

MARION, JEAN-LUC. A PROPOS DE LA SEMANTIQUE DE LA METHODE. REV INT PHIL 27,37-48 1973.

L'ELABORATION D'UN INDEX EXHAUSTIF DU "DISCOURS DE LA METHODE" DE DESCARTES PERMET DE REPRENDRE CERTAINES QUESTIONS LAISSEES PENDANTES PAR LES CRITIQUES ANTERIEURS. AINSI, LES OCCURENCES DE 'METHODE' DANS LES SEULES 2 ET 3 PARTIES DU TEXTE EN CORROBORENT L'UNITE; AINSI NOTE-T-ON LA PRESENCE DE CONCEPTS ARISTOTELICIENS, MAIS TOUS DEPLACES ET GAUCHIS; AINSI ENCORE APPARAIT--IL IMPOSSIBLE DE TROUVER UN EQUIVALENT LITTERAL DE 'INTUITUS' DANS LE LEXIQUE FRANCCAIS; LE RECOURS A L'INDEX ET AUX TRADUCTIONS LATINES DU TEXTE PERMET DE PROPOSER, A LA PLACE D'"INTUITION", LE TERME 'REGARDER'. ENFIN, LE CONCEPT DE 'METHODE' LUI-MEME SUSCITE UNE CONSTELLATION SEMANTIQUE TRES ELABOREE, QUE L'ON A PU RECONSTITUER, ET QUI COMPREND LES MOMENTS SUIVANTS: (A) SOUMISSION A L'EGO, (B) METHODE, (C) MARCHE EN AVANT, (D) EFFECTUEE PAR UNE FACULTE, (E) PORTANT SUR LA VERITE COMME UN OBJET, (F) PAR LE MOYEN D'UN BIAIS, ET D'UN ARTIFICE, (G) EN VUE NON DE LA VERITE, MAIS DE LA PERFECTION DE L'ESPRIT HUMAIN. PLUSIEURS QUESTIONS SANS REPONSES SONT AUSSI RECENSEES. (EDITED).

MARITAIN, JACQUES. HACIA UNA IDEA TOMISTA DE LA EVOLUCION. REV FILOSOF (MEXICO) 6,49-83 JA-AP 73.

MARKIS, DIMITRIOS K. GESUNDER MENSCHENVERSTAND UND METAPHYSIK: ANALYTISCHE BEMERKUNGENZUR ANTIKEN PHILOSOPHIE. PHILOSOPHIA (ATHENS) 1,106-134 1971.

"ANTIKE UND MODERN-ANALYTISCHE PHILOSOPHIE RINGEN UM DIESELBEN PROBLEME EINER PHILOSOPHISCHEN SPRACHE, KRITERIUMS UND KRITIK. EINE DECHIFFRIERENDE REKONSTRUKTION DER ERSTEN DURCH DIE ZWEITE WIRD UNTERNOMMEN. BEIDE VERFUEGEN UEBER KEINE ABSOLUTEN MASSSTAEBE IN DREIFACHER HINSICHT. TRADITIONELLE METAPHYSIK IST UNHALTBAR, DER ANALYTISCHE ANGRIFF AUF SIE AUCH".

MARKO, KURT. A NOTE ON CONTEMPORARY SOVIET IDEOLOGY. STUD SOVIET THO 13,92-93 JE 73.

THE JULY 1972 ISSUE OF "VOPROSY FILOSOFII" TAKES THE OCCASION OF THE 50TH ANNIVERSARY OF THE FORMAL FOUNDING OF THE U S S R (DECEMBER 1972) TO MARK THE 25TH ANNIVERSARY OF THE FIRST ISSUE OF THE JOURNAL (JULY 1947). THE SIGNIFICANCE OF THE EVENT CAN BEST BE APPRECIATED FROM THREE OF THE CONTRIBUTIONS TO BE FOUND IN THIS ISSUE. THE FIRST IS A REPORT ON A CONVERSATION IN MOSCOW IN MAY 1972 BETWEEN ALBERTO MORAVIA AND THE EDITORS OF VOPROSY FILOSOFII. THE SECOND ITEM IS A REPORT BY JINDRICH FILIPEC, A CZECH WRITER, ON THE DEFENSIVE IDEOLOGICAL CAMPAIGN IN THE REST OF THE SOVIET WORLD, AGAINST BOTH 'BOURGEOIS' AND INTRA-COMMUNIST ('LEFT' TO RIGHT REVISIONISTS) ANTI-SOVIETISM. THE REPORT GIVES EVIDENCE OF COMINFORMISTIC EFFORTS AT CONSOLIDATION IN THE REST OF THE SOVIET WORLD. THE REVIEW OF "THE LIMITS TO GROWTH" AND N V MOTROSILOVA'S "U S A: SCIENCE AND SOCIETY" HAVE IN COMMON TO BASE CRITICAL REFLECTIONS ON PROBLEMS OF SOVIET SOCIETY ON WESTERN SOURCES.

MARKOFF, JOHN AND WEITMAN, SASHA R AND SHAPIRO, GILBERT. QUANTITATIVE STUDIES OF THE FRENCH REVOLUTION. HIST THEOR 12,163-191 1973.

MARKOV, A A. ESSAI DE CONSTRUCTION D'UNE LOGIQUE DE LA MATHEMATIQUE CONSTRUCTIVE. REV INT PHIL 25,477-507 1971.

MARKOVIC, MIHAILO. CRITICAL SOCIAL THEORY IN MARX. PRAXIS 283-297 1970.

MARKUS, GYORGY. ON GEORG LUKACS' UNPUBLISHED AESTHETICS. PHIL FORUM (BOSTON) 3,309-313 SPR-SUM 72.

THE PAPER GIVES A SHORT DESCRIPTION OF LUKACS' UNPUBLISHED AESTHETICAL MANUSCRIPTS, WRITTEN BETWEEN 1912-1918 IN HEIDELBERG AND CONTAINING TWO MAJOR /UNFINISHED/ WORKS: "PHILOSOPHIE DER KUNST" /1912-1914/ AND "AESTHETIK" /1916-1918/. THEN--AS AN INTRODUCTION TO A FRAGMENT OF THE "PHILOSOPHY OF ART" PUBLISHED IN THE SAME ISSUE--IT CHARACTERIZES THE MAIN IDEAS AND CATEGORIES OF THIS WORK.

MARQUET, JEAN-FRANCOIS. SCHELLING AU TRAVAIL. ARCH PHIL 35,581-590 O-D 72.

COMPTE-RENDU DE LA THESE DE XAVIER TILLIETTE, "SCHELLING UNE PHILOSOPHIE" EN DEVENIR (PARIS, 1970). L'AUTEUR INSISTE SUR L'ORIGINALITE DE LA METHODE DE XAVIER TILLIETTE, QUI TENTE DE SAISIR LA PENSEE DE SCHELLING DANS LE MOUVEMENT CONSTITUTIF DE SON ELABORATION.

MARQUIS, DONALD. HISTORICAL EXPLANATION: A RECONSIDERATION OF THE NEW POPPER-HEMPEL THEORY. SW J PHIL 4,101-108 SPR 73.

IN THIS PAPER, I DISCUSS A NEW VERSION OF THE POPPER-HEMPEL THEORY OF HISTORICAL EXPLANATION WHICH HAS RECENTLY BEEN LAID OUT IN DETAIL BY PAUL CHURCHLAND. ALTHOUGH THIS VERSION OF THE THEORY IS RESPONSIVE TO THE STANDARD OBJECTION TO THE POPPER-HEMPEL THEORY, THE USUAL ARGUMENTS IN FAVOR OF THIS VERSION OF THE THEORY ARE FALLACIOUS. FURTHERMORE, WHEN THE IMPLICATIONS OF THOSE ARGUMENTS ARE EXAMINED IN DETAIL, WE FIND WE HAVE GOOD REASONS FOR BELIEVING THAT THE NEW POPPER-HEMPEL THEORY IS INCORRECT AND THAT THE VIEW OF HISTORICAL EXPLANATION ESPOUSED BY PHILOSOPHERS IN THE COLLINGWOOD TRADITION IS SUBSTANTIALLY SOUND.

MARRAS, A. ON SELLARS' LINGUISTIC THEORY OF CONCEPTUAL ACTIVITY. CAN J PHIL 2,471-483 JE 73.

IN "LANGUAGE AS THOUGHT AND AS COMMUNICATION" (PHILOSOPHY AND PHENOMENOLOGICAL RESEARCH, VOLUME 29, 506-527) W SELLARS HAS CLAIMED THAT LINGUISTIC BEHAVIOR CAN BE SAID TO BE CONCEPTUAL ACTIVITY IN ITS OWN RIGHT, AND NOT MERELY THE EXPRESSION OF THE CONCEPTUALITY OF THOUGHT. IN SUPPORT OF HIS CLAIM HE HAS ARGUED THAT CONCEPTUAL ACTIVITY IS TO BE UNDERSTOOD IN TERMS OF LINGUISTIC RULES, OF WHICH THERE ARE TWO KINDS: OUGHT-TO-DO AND OUGHT-TO-BE RULES. SINCE THE CONCEPT OF AN OUGHT-TO-DO RULE PRESUPPOSES A NETWORK OF CONCEPTS PERTAINING TO HUMAN ACTION AND THEREFORE THE CONCEPT OF CONCEPTUAL ACTIVITY ITSELF, I POINT OUT THAT IF SELLARS' PROGRAM IS TO BE METHODOLOGICALLY NONCIRCULAR, THE RULES OF LANGUAGE IN TERMS OF WHICH CONCEPTUAL ACTIVITY IS TO BE EXPLAINED MUST BE OUGHT-TO-BE AND NOT OUGHT-TO-DO RULES. BUT SINCE ON SELLARS' OWN ACCOUNT "OUGHT-TO-BE'S IMPLY OUGHT-TO-DO'S", I ARGUE THAT SELLARS' ACCOUNT OF CONCEPTUAL ACTIVITY IN TERMS OF LINGUISTIC RULES IS INDEED METHODOLOGICALLY CIRCULAR.

MARRAS, A. REPLY TO SELLARS. CAN J PHIL 2,495-501 JE 73.

I REPLY TO SELLARS' CLAIM THAT I HAVE MISUNDERSTOOD THE POINT OF HIS DISTINCTION BETWEEN OUGHT-TO-BE AND OUGHT-TO-DO RULES. MY CHARGE OF A VICIOUS CIRCLE WAS PRIMARILY DIRECTED TO SELLARS' ACCOUNT OF THE CONCEPTUALITY OF VERBAL EPISODES, NOT TO HIS ACCOUNT OF THE CONCEPTUALITY OF INNER EPISODE, WHICH I DISCUSSED ELSEWHERE (NOUS, VOLUME 7, 152-163). I ALSO ARGUE THAT THE CONCEPT OF PATTERN-GOVERNED BEHAVIOR FAILS TO BE OF ANY HELP AS IT, IN TURN, PRESUPPOSES CONCEPTS PERTAINING TO HUMAN ACTION AND THUS TO CONCEPTUAL ACTIVITY. SELLARS' CLAIM THAT A VERBAL RESPONSE CAN BE CONCEPTUAL WITHOUT BEING ACTUALLY USED TO EXPRESS A THOUGHT (AND THUS WITHOUT BEING AN ACTION) IS INDEED CORRECT IF IT SIMPLY MEANS THAT THE RESPONSE IS A MEMBER OF A CLASS OF EXPRESSIONS OF A GIVEN TYPE WHICH MAY BE USED (AND WOULD ACTUALLY BE USED, CETERIS PARIBUS, IN A SITUATION APPROPRIATE TO LINGUISTIC ACTION) BY COMPETENT MEMBERS OF A LINGUISTIC COMMUNITY, TO EXPRESS A CORRESPONDING THOUGHT.

MARRAS, AUSONIO. SELLARS ON THOUGHT AND LANGUAGE. NOUS 7,152-163 MY 73.

I EXAMINE W SELLARS' THEORY THAT THE CONCEPT OF A MENTAL EPISODE CAN BE UNDERSTOOD AS AN ANALOGICAL EXTENSION OF THE CONCEPT OF A VERBAL EPISODE. AFTER POINTING OUT A METHODOLOGICAL REQUIREMENT OF SELLARS' THEORY (THAT IT MUST BE POSSIBLE TO HAVE AN ADEQUATE CONCEPT OF MEANINGFUL VERBAL BEHAVIOR PRIOR TO HAVING A CONCEPT OF MENTAL EPISODES), I DISCUSS SELLARS' EXPLICATION OF MEANINGFUL VERBAL EPISODES AS ROLE-PLAYING, RULE-GOVERNED EPISODES, AND HIS EXPLICATION OF THE LATTER IN TERMS OF HIS ACCOUNT OF PATTERN-GOVERNED BEHAVIOR. I ARGUE THAT IT IS NOT POSSIBLE TO HAVE AN ADEQUATE CONCEPT OF PATTERN-GOVERNED BEHAVIOR WITHOUT HAVING A CONCEPT OF RULE-OBEYING BEHAVIOR. AND SINCE THIS LATTER CONCEPT REQUIRES FOR ITS EXPLICATION A REFERENCE TO MENTALISTIC CONCEPTS, I ARGUE THAT SELLARS' ANALOGICAL ACCOUNT OF THE MENTAL FAILS TO MEET THE ABOVE-MENTIONED METHODOLOGICAL REQUIREMENT.

MARSDEN, E L. A NOTE ON IMPLICATIVE MODELS. NOTRE DAME J FORM LOG 14,139-143 JA 73.

MARSDEN, E L. COMPATIBLE ELEMENTS IN IMPLICATIVE MODELS. J PHIL LOG 1,156-161 MY 72.

IMPLICATIVE MODELS ARE THE ALGEBRAIC ANALOG TO THE POSITIVE IMPLICATIVE LOGIC OF HILBERT AND BERNAYS. IN A SIMILAR WAY BROUWERIAN LATTICES CORRESPOND TO INTUITIONISTIC LOGIC. THE AUTHOR DEFINES A 'COMPATIBILITY' RELATION ON AN IMPLICATIVE MODEL. ALL ELEMENTS ARE COMPATIBLE WITH ONE ANOTHER EXACTLY WHEN THE IMPLICATIVE MODEL IS A BROUWERIAN SEMI-LATTICE. VARIOUS PROPERTIES OF COMPATIBLE ELEMENTS IN AN IMPLICATIVE MODEL ARE INCLUDED.

MARSH, JAMES L. THE TWO KIERKEGAARDS. PHIL TODAY 16,313-322 WINT 72.

THERE ARE TWO MAIN PROPOSITIONS IN THE ARTICLE. THE FIRST IS THAT THERE ARE TWO KIERKEGAARDS: THE EXTREME EXISTENTIALIST, DIVORCING OBJECTIVITY FROM SUBJECTIVITY, UNIVERSAL FROM INDIVIDUAL, AND MOTIVE FROM "LEAP"; AND THE MORE MODERATE, RATIONAL PHILOSOPHER, FOR WHOM THESE CONTRARIES ARE NOT MUTUALLY EXCLUSIVE. MY SECOND PROPOSITION IS THAT THIS TENSION BETWEEN THE TWO KIERKEGAARDS MUST BE RESOLVED IN FAVOR OF THE SECOND. THE FIRST THREE SECTIONS OF THE PAPER CONSIDER THE THREE SETS OF CONTRARIES ABOVE, WHILE THE FINAL SECTION RAISES THE ISSUE OF PARADOX VERSUS MEDIATION IN AN EXPLICIT MANNER.

MARSH, JIM. ROMANTIC RADICALISM: A PHENOMENOLOGICAL ANALYSIS AND CRITIQUE. J SOC PHIL 4,18-21 JA 73.

THE ARTICLE IS A DESCRIPTION AND A CRITIQUE OF ROMANTIC RADICALISM. IT IS DESCRIBED AS ALIENATED FROM REALITY, UTOPIAN IN A BAD SENSE, EITHER-OR, ANTI-POLITICAL, PARANOID, AND PRONE TO VIOLENCE. ROMANTIC RADICALISM IS CRITICIZED FOR BEING MORALLY SELF-CONTRADICTORY AND POLITICALLY INEFFECTIVE. FOR THESE REASONS A REALISTIC RADICALISM, ABLE TO RELATE ITS PROGRAMS RATIONALLY AND EFFECTIVELY TO THE EXISTING POLITICAL SITUATION, IS PREFERABLE.

MARSHALL, JOHN. AGENCY AND CONTINGENCY. PERSONALIST 54,192-195 SPR 73.

RICHARD TAYLOR'S ARGUMENT (CHAPTER 4, "ACTION AND PURPOSE") THAT THE 'CAN' OF WHAT HE CALLS HUMAN AGENCY NEVER MEANS WHAT 'CAN' MEANS WHEN APPLIED TO INANIMATE THINGS IS REFUTED. TAYLOR IN FACT FAILS TO DISTINGUISH TWO 'CANS', THAT OF AGENT CONTINGENCY AND THAT OF MERE AGENCY. THE FORMER IS ANALYZABLE IN TERMS OF THE 'CAN' OF CAUSAL CONTINGENCY. TAYLOR MAY BE CORRECT IN BELIEVING THE LATTER UNANALYZABLE, BUT NOTHING IN CHAPTER 4 BEARS ON THIS QUESTION.

MARSHALL, JOHN. THE PROOF OF UTILITY AND EQUITY IN MILL'S UTILITARIANISM. CAN J PHIL 3,13-26 S 73.

ACCORDING TO COMMON INTERPRETATIONS OF MILL'S 'PROOF' OF UTILITY (CHAPTER 4 UTILITARIANISM), THE CONCLUSION, "THE GENERAL HAPPINESS IS DESIRABLE", IS SAID TO BE A SIMPLE MAXIMIZING CONCEPTION AND TO IGNORE THE COMPETING DESIRABILITY OR DEONTIC CLAIMS OF JUSTICE. I OFFER A CONSTRUCTION OF THE 'PROOF' SUCH THAT THE TERM "GENERAL HAPPINESS" IN THE CONCLUSION IS SEEN TO INCLUDE EQUITABLE DISTRIBUTION OF HAPPINESS AMONG PERSONS AS A RATIONAL CONDITION OF GOODNESS. THIS CONSTRUCTION TURNS CRUCIALLY ON THE IDEA THAT EACH PERSON HAS AN EQUAL RATIONAL CLAIM FOR AS MUCH HAPPINESS AS POSSIBLE; ACCORDINGLY, AS A CONSEQUENCE OF RESOLVING THE CONFLICT OF RATIONAL CLAIMS, THE GENERAL HAPPINESS IS CONCEIVED AS THAT STATE OF AFFAIRS IN WHICH EACH PERSON GAINS AS MUCH HAPPINESS AS POSSIBLE COMPATIBLE WITH A LIKE RESULT FOR ALL OTHERS.

MARTIN JR, EDWIN. THE INTENTIONALITY OF OBSERVATION. CAN J PHIL 3,121-129 S 73.

A SENTENCE IS OBSERVATIONAL FOR QUINE RELATIVE TO A COMMUNITY IF ANY ONLY IF (1) IT IS OSTENSIVELY LEARNABLE BY EVERY MEMBER OF THE COMMUNITY AND (2) ALL MEMBERS OF THE COMMUNITY 'NEARLY ENOUGH, WILL ASSENT TO THE SENTENCE UNDER THE SAME CONCURRENT STIMULATIONS.' THE SECOND CONDITION, I URGE, INVOLVES APPEAL TO A NOTION OF INTERPERSONAL IDENTIFICATION OF STIMULATORY STATE WHICH IS AS INTENTIONAL AND INDETERMINATE AS TRADITIONAL NOTIONS OF MEANING, BELIEF, DESIRE AND MOTIVE. THUS OBSERVATIONALITY--SO CENTRAL TO QUINE'S EPISTEMOLOGY--IS NO MORE REPUTABLE THAN NOTIONS HE HAS MUCH MALIGNED.

MARTIN, J A. THE FUTURE OF EMPIRICAL THEOLOGY. RELIG STUD 8,71-76 MR 72.

CONTEMPORARY AMERICAN EMPIRICAL THEOLOGIANS EMPHASIZE THEORY OF EXPERIENCE, METHOD, OR ATTITUDE, AND DRAW ON JAMES, DEWEY, AND ESPECIALLY WHITEHEAD. IN THE FUTURE MORE ACCOUNT MUST BE TAKEN OF ANALYTICAL PHILOSOPHY, PHENOMENOLOGY, AND HISTORY OF RELIGIONS.

MARTIN, JAMES A AND GERT, BERNARD. "WHAT A MAN DOES HE CAN DO"? ANALYSIS 33,168-173 AP 73.

IT SEEMS TO BE A COMMONLY HELD VIEW THAT WHAT A MAN DOES, HE CAN DO; THAT IF A MAN DOES 'X', THEN HE CAN DO 'X'. WE SHOW THAT ON ONE COMMON AND IMPORTANT INTERPRETATION THIS VIEW IS FALSE; ALTHOUGH

STATEMENTS OF THE 'DOES' IMPLIES 'CAN' VIEW OFTEN PERMIT SEVERAL DIFFERENT INTERPRETATIONS, SOME OF WHICH ARE TRUE, AT LEAST ONE IS NOT. WE SHOW THAT IN "MENTAL ACTS" GEACH PROVIDES US WITH A STATEMENT OF THE VIEW THAT 'DOES' IMPLIES 'CAN' WHICH IS INTENDED IN JUST THE WAY THAT IS FALSE.

MARTIN, JAMES A AND GERT, BERNARD. OUTCOMES AND ABILITIES. ANALYSIS 33,188-191 JE 73.

WE REPLY TO GEACH'S REPLY TO OUR ARTICLE '"WHAT A MAN DOES, HE CAN DO"?' (ANALYSIS 33.5): GEACH'S REPLY IS WORTH DETAILED RESPONSE BECAUSE IN DEFENCE OF THE OLD MISTAKE NEW ERRORS EMERGE WHICH ARE INTERESTING IN THEIR OWN RIGHT, E.G., FAILING TO DISTINGUISH BETWEEN 'WOULD DO' AND ABILITY IN THE BETTING CASE, AND CONFOUNDING THE ABILITY TO DO X WITH EITHER THE "FLUKE-ABILITY" TO DO X OR THE ABILITY TO DO Y (WHICH LEADS TO X BY LUCK).

MARTIN, JANE R. OLAFSON, ACTION, AND HISTORY. J PHIL 69,734-735 9 N 72.

MARTIN, MICHAEL AND RUF, HENRY. SILVERSTEIN'S DEFENSE OF CORNMAN. PHIL STUD 23,319-323 O 72.

IN THIS PAPER SILVERSTEIN'S DEFENSE OF CORNMAN ('A DEFENSE OF CORNMAN'S ULITARIAN KANTIAN PRINCIPLE 'PHILOSOPHICAL STUDIES') AGAINST OUR CRITIQUE OF CORNMAN (A UTILITARIAN KANTIAN PRINCIPLE PHILOSOPHICAL 'STUDIES' 1970, 90-91) IS REFUTED.

MARTIN, MICHAEL. ACHINSTEIN ON SEMANTIC RELEVANCE. CAN J PHIL 3,77-87 S 73.

IN THIS PAPER A CRITIQUE OF PETER ACHINSTEIN'S NOTION OF SEMANTIC RELEVANCE IS GIVEN AS THAT NOTION IS PRESENTED IN ACHINSTEIN'S BOOK "CONCEPTS OF SCIENCE." IT IS ARGUED THAT THE NOTION OF SEMANTIC RELEVANCE HAS PROBLEMS SIMILAR TO THE PROBLEMS OF THE TRADITIONAL NOTION OF ANALYTICITY. IN PARTICULAR THERE ARE MANY PROBLEMS STANDING IN THE WAY OF EMPIRICALLY TESTING A CLAIM ABOUT THE SEMANTIC RELEVANCE OF A PROPERTY. UNTIL THESE PROBLEMS ARE SOLVED THE USE ACHINSTEIN MAKES OF THE NOTION OF SEMANTIC RELEVANCE IS UNJUSTIFIED.

MARTIN, MICHAEL. ARE COGNITIVE PROCESSES AND STRUCTURE A MYTH? ANALYSIS 33,83-88 JA 73.

IN THIS PAPER I EVALUATE NORMAN MALCOLM'S PAPER "THE MYTH OF COGNITIVE PROCESSES AND STRUCTURES" ("COGNITIVE DEVELOPMENT AND EPISTEMOLOGY", EDITED BY T MISCHEL). I SHOW THAT ALL OF THE ARGUMENTS MALCOLM USES ARE UNSOUND AND CONSEQUENTLY HIS THESIS THAT COGNITIVE PROCESSES AND STRUCTURES ARE MYTHS IS NOT PROVEN.

MARTIN, R M. ON STEVENSON'S IF-ICULTIES. PHIL SCI 39,515-521 D 72.

MARTIN, R M. STEPS TOWARDS A PRAGMATIC PROTOGEOMETRY. DIALOGOS 8,7-21 N 72.

MARTIN, RAYMOND. ON WEIGHTING CAUSES. AMER PHIL QUART 9,291-299 O 72.

CAUSAL EXPLANATIONS OF PARTICULAR RESULTS SOMETIMES STATE, OR IMPLY, THAT A SINGLE FACTOR WAS 'THE CAUSE' OF SOME RESULT. OFTEN, HOWEVER, TWO OR MORE CAUSES ARE MENTIONED, ONE OF WHICH IS SAID TO HAVE BEEN 'A MORE IMPORTANT' CAUSE OF SOME PARTICULAR RESULT THAN WAS ANOTHER. THE LATTER SORT OF EXPLANATION IS A FAMILIAR AND IMPORTANT FEATURE OF COMMON SENSE AND HISTORICAL CONTEXTS OF INQUIRY. FOR EXAMPLE, A STUDENT MIGHT CLAIM THAT HIS NOT READING A SPECIFIC TEXT WAS A MORE IMPORTANT CAUSE OF HIS FAILING AN EXAMINATION THAN WAS HIS MISSING SEVERAL LECTURES. OR, A HISTORIAN MIGHT CLAIM THAT NORTHERN DEMAND FOR TARIFF WAS A MORE IMPORTANT

CAUSE OF THE AMERICAN CIVIL WAR THAN WAS AGITATION AGAINST SLAVERY. THIS PAPER CONCERNS JUST THE 'WEIGHTING ASPECT' OF SUCH EXPLANATIONS, AND INCLUDES PARTIAL ANALYSIS OF TWO OF THE MOST FREQUENTLY EMPLOYED SENSES IN WHICH THE CAUSES OF PARTICULAR RESULTS ARE WEIGHTED.

MARTINET, ANDRE. POUR UNE LINGUISTIQUE DES LANGUES. FOUND LANG 10,339-364 S 73.

EXPOSE DES PRINCIPES ET DES METHODES D'UNE LINGUISTIQUE FONCTIONNELLE QUI SE PLACE DANS LA TRADITION SAUSSURIENNE EN CE QU'ELLE SE PRESENTE COMME L'ETUDE DU LANGAGE HUMAIN EN LUI-MEME ET POUR LUI-MEME, MAIS QUI LA DEPASSE EN ECARTANT CERTAINS PRESUPPOSES IDEALISTES. ELLE SE DISTINGUE PAR SON SOUCI DE POUSSER L'ANALYSE AUSSI LOIN QUE LE RECLAME LA COMPREHENSION DU FONCTIONNEMENT DE LA LANGUE ETUDIEE. C'EST AU NOM DE LA PERTINENCE COMMUNICATIVE QU'EST DETERMINE CE QUE LE LINGUISTE DOIT RETENIR DE LA REALITE OBSERVABLE AUSSI BIEN POUR DEFINIR L'OBJET DE SON ETUDE QUE POUR EN RENDRE COMPTE.

MARTINEZ, JULIO. ROBOTS AND CONSCIOUSNESS. DIALOGUE (PST) 15,81-92 MY 73.

THE BEHAVIORIST AND CYBERNETIC CONCEPTIONS OF CONSCIOUSNESS ARE CONTRASTED TO A PHENOMENOLOGICAL CONCEPTION OF CONSCIOUSNESS DEFINED AS SELECTIVE PERCEPTUAL TARGETING IN A FIGURE-BACKGROUND CONFIGURATION. HUMAN AWARENESS, IT IS ARGUED, DIFFERS FROM THE ARTIFICIAL IN BEING FRINGED BY AN INDETERMINATE BACKGROUND WHICH BECOMES FOCAL AS AN OBJECT OF HUMAN PERCEPTUAL-ACTIVITY IN CONTEXT. THE DISANALOGIES DISCUSSED IN THIS PAPER--BETWEEN THE POSSIBLE MENTAL LIFE OF MACHINES AND THAT OF HUMAN BEINGS--ARE DESIGNED TO SHOW UNSATISFACTORY WEAKNESSES IN THE CLAIM THAT A ROBOT COULD "IN PRINCIPLE" DO ANYTHING THAT HUMAN BEINGS DO, THAT IS, HAVE NO IN-PRINCIPLE LIMITATIONS NOT SHARED BY MAN.

MARTINS, ANTONIO MANUEL. CONHECIMENTO E EXPERIENCIA NO EMPIRISMO DE RUSSELL. REV PORT FILOSOF 28,397-420 O-D 72.

MARTINS, ANTONIO. PARA UMA ANALISE DA FILOSOFIA DE INACIO MONTEIRO. REV PORT FILOSOF 29,267-288 JL-S 73.

MASLOV, S J AND MINTS, G E AND OREVKOV, V P. MECHANICAL PROOF-SEARCH AND THE THEORY OF LOGICAL DEDUCTION IN THE USSR. REV PHIL INT 25,575-584 1971.

A SURVEY OF WORKS ON AUTOMATIC THEOREM-PROVING IN THE USSR 1964-1970. THE PHILOSOPHICAL PROBLEMS ARE NOT TOUCHED.*

MASON, PAUL T. THE HISTORIAN'S CRAFT. CLIO 1,66-75 JE 72.

MASSARI, TERESA. LA "TEORIA SOCIALE CRITICA" DI JUERGEN HABERMAS. RIV FILOSOF 63,129-143 AP-JE 72.

MASSON, ROBERT. RAHNER AND HEIDEGGER: BEING, HEARING, AND GOD. THOMIST 37,455-488 JL 73.

THE GOAL OF THE ESSAY IS TO DELIMIT THE ESSENTIAL DIFFERENCE BETWEEN RAHNER'S PHILOSOPHY OF RELIGION AND HEIDEGGER'S PHILOSOPHY OF BEING, AND AT THE SAME TIME TO UNDERLINE THE DIFFERENCE BETWEEN HEIDEGGER'S PERSPECTIVE ON THE BEING-QUESTION AND THAT OF THE METAPHYSICIAN. TO ACHIEVE THIS END THE AUTHOR FIRST EXAMINES RAHNER'S BRIEF INTRODUCTION TO HEIDEGGER'S THOUGHT (IN RECHERCHES DE SCIENCE RELIGIEUX, 1940) AND RAHNER'S PHILOSOPHY OF RELIGION DEVELOPED IN HIS HEARER OF THE WORD. THE ANALYSIS FOCUSES PARTICULARLY ON HIS NOTIONS OF 'BEING' AND 'HEARING' (HOEREN), AND THEIR RELATION TO THE GOD-QUESTION. THEN, THROUGH AN ANALYSIS OF THESE THEMES IN

HEIDEGGER'S THOUGHT, THE AUTHOR ARGUES THAT IT IS AT THE VERY LEVEL OF THE QUESTION ASKED THAT THEIR PHILOSOPHIES CONFRONT EACH OTHER. THEIR QUESTIONS ABOUT 'BEING' ARE NOT THE SAME--AT LEAST FROM HEIDEGGER'S PERSPECTIVE. THIS FUNDAMENTAL DIFFERENCE MUST BE TAKEN INTO ACCOUNT IN ANY EVALUATION OF THE INFLUENCE OF HEIDEGGER'S THOUGHT ON RAHNER.

MATCHETT, E. CONTROLLING THE CREATIVE PROCESS. SYSTEMATICS 10,65-92 S 72.

DEFINES HOW THE CREATOR'S EXTERNAL ACHIEVEMENT RELATES TO HIS OWN INTERNAL CONDITION, AND HOW BOTH MAY BE CHANGED TO ADVANTAGE. INCLUDES EQUATIONS AND MODELS OF MENTAL CONTROLS FOR CREATIVE WORK OF A HIGH ORDER. ALSO MATCHETT'S TESTED METHODS OF GAINING RELEASE FROM CONDITIONING THAT INHIBITS CREATIVENESS, AND FOR DELIBERATELY RESTRUCTURING BOTH SENSITIVITY AND BEHAVIOUR PATTERNS, WITH EXAMPLE OF PERSON WHO HAD PREVIOUSLY FAILED IN ATTEMPTS TO PRODUCE CONCEPTS FOR A NEW RANGE OF MACHINE TOOLS.

MATCHETT, E. THE SHEAD GENERALIZED MODEL OF PROBLEM-SOLVING APPROACHES. SYSTEMATICS 10,237-245 MR 73.

A STRUCTURE ANALOGOUS TO MOLECULAR MODEL, PROVIDING UNIVERSAL FRAMEWORK BY WHICH ALL PROBLEM SOLVING APPROACHES CAN BE ARTICULATED AND IMPROVED. PROVIDES GUIDANCE IN THE CONSTRUCTION AND OPERATION OF APPROPRIATE THOUGHT PROCESSES BRINGING INTO CONTROL THE TOTALITY OF INFLUENCES IN MENTATION, AND THE SPECIFIC CHARACTERISTICS OF ANY TASK. SIX TERMS ARE EXHAUSTIVELY DESCRIBED AND SHOWN AS CONTINUOUSLY ADJUSTABLE RHEOSTATS. DERIVED FROM E MATCHETT'S FUNDAMENTAL DESIGN METHOD AND LOGOSYNTHESIS.

MATES, BENSON. DESCRIPTIONS AND REFERENCE. FOUND LANG 10,409-418 S 73.

MATES, ELAINE. PARADOX LOST--MAJORITY RULE REGAINED. ETHICS 84,48-50 O 73.

THE "VOTER'S PARADOX" RESTS ON A DEFICIENT MODEL OF DECISION-MAKING. MISTAKING THE NATURE OF "ISOLATED" INDIVIDUAL PREFERENCES AND CONFUSING THEM IN TURN WITH SOCIAL CHOICE. INDIVIDUALS IN GROUPS DELIBERATELY TAKE STRATEGIC CONSIDERATIONS INTO ACCOUNT, MODIFYING THEIR INDIVIDUAL PREFERENCES SO AS TO REACH SHARED GOALS.

MATHEWS, WILLIAM AND VASS, GEORGE. LONERGAN'S METHOD: TWO VIEWS. HEYTHROP J 13,415-435 O 72.

MATHUR, D C. THE CONCEPT OF SELF IN THE UPANISHADS: AN ALTERNATIVE INTERPRETATION. PHIL PHENOMENOL RES 32,390-396 MR 72.

MATRAI, L. THREE ANTAGONISTS OF HEGEL: FEUERBACH, KIERKEGAARD, MARX. DAN YRBK PHIL 8,115-134 1971.

MATSUHISA, KATSUTOSHI. DIE AESTHETISCHE WERTERLEBINSTHEORIE ODEBRECHTS (IN JAPANESE). BIGAKU 23,43 D 72.

ODEBRECHT SUCHT DIE FUNDIERUNG DES SCHOEPFERISCHEN IM REINEN BEWUSSTSEIN FESTZUSTELLEN, UM DAS MANNIGFALTIGE KUNSTPHAENOMEN IN DER GEGENWART VOLLENDS ZU VERSTEHEN. ALSO IST NICHT DER AESTHETISCHE WERT EINES KUNSTWERKES SCHOEN ODER TRAURIG U.S.W.. DER LIEGT IN DER GESETZMAESSIGEN STRUKTUR DES ERLEBNISSES. DER AESTHETISCHE WERT IST SOZUSAGEN DIE APRIORSCHE ORDNUNG IN DER INDIVIDUALITAET. AUF SOLCHE WEISE SUCHT ODEBRECHT DAS PRINZIP DES VERSTAENDNIS DER KUNST IN DEM WENDEPUNKT ZU GEWINNEN, INDEM ER DIE TATSAECHLICHE INNERE GESETZLICHKEIT DES AESTHETISCHEN ERLEBNISSES IN DEN ALLGEMEINGUELTIGEN WERT EINBEZIEHT. (EDITED).

MATSUMOTO, MASAYUKI. SHAFTESBURY'S AESTHETICS (IN JAPANESE). BIGAKU 23,45 D 72.

WE HAVE INQUIRED INTO SHAFTESBURY'S METHOD OF VALUE-EXPERIENCE THEORY, ESPECIALLY IN HIS "SENSUS COMMUNIS" (1709). EMPIRICISTS ANALYSE EXPERIENCE BY BREAKING IT DOWN TO SIMPLE ELEMENTS, AND FROM THESE ELEMENTS TRY TO RECONSTITUTE EXPERIENCE THEORETICALLY. BUT IN THIS PROCESS EXPERIENCE IS TRANSFORMED INTO ITS ESSENCE. SHAFTESBURY REALIZES THAT AND INQUIRES INTO VALUE-EXPERIENCE THAT DEPENDS ON SENSUS COMMUNIS. SENSUS COMMUNIS IS AN INTERNAL VALUE SYSTEM WHICH, I BELIEVE, IS CULTURE MADE CONCRETE IN AN INDIVIDUAL, THAT IS, TASTE. HE ASKS WHAT IS THE CONDITION FOR VALUE-EXPERIENCE TO OCCUR. THE CONDITION, HE FINDS, IS DISINTERESTEDNESS. ALL VALUE-EXPERIENCES--ETHICAL, AESTHETIC, THEORETICAL--ARE DISINTERESTED. SHAFTESBURY DEFINES HUMAN BEING AS CULTURAL EXISTENCE AND BUILDS THE FOUNDATION FOR THE THEORY OF VALUE-EXPERIENCE. AND IN HIS THEORY OF GENIUS AND CHARACTER HE STRESSES SPONTANEITY AND CREATIVENESS OF MIND.

MATSUMOTO, MASAYUKI. SHAFTESBURYS AESTHETIK - BEGRUENDUNG DER AESTHETIK ALS WISSENSCHAFT DES WERT-ERLEBNISSE (IN JAPANESE). BIGAKU 23,37-45 S 72.

GEGEN DEN EMPIRISTISCHE BEGRIFF DES ERLEBNISSE, WELCHER LASST SICH GERICHTET NUR AUF NATURWISSENSCHAFT, SHAFTESBURY (1671-1713) BEGRUENDET DEN BEGRIFF DES WERT-ERLEBNISSE IN AESTHETIK IN NAIVER FORM, INDEM ER BERUHT AUF NEO-PLATONISMUS VON CAMBRIDGE SCHULE. DIE PSYCHOLOGISHE AESTHETIK VON ACHTZEHNTE JAHRHUNDERT IN ENGLAND STAMMT VON SHAFTESBURY'S AESTHETIK.

MATTHEWS, ERIC. OBJECTIVITY, VALUES, AND HISTORY. AMER PHIL QUART 10,213-221 JL 73.

IT IS CLAIMED THAT THE POSSIBILITY OF ACHIEVING AN OBJECTIVE DECISION IS INHERENT IN THE NATURE OF MORAL ARGUMENT. TO BE A MORAL AGENT IS TO BE ABLE TO RECOGNIZE THE CLAIMS MADE BY OTHERS ON ONESELF, AND TO ACCEPT THAT SUCH CLAIMS HAVE PROPER LIMITS. MORAL VALUE-JUDGMENTS EMBODY OUR CONCEPTIONS OF THESE LIMITS, AND THOSE WHO SHARE SUCH CONCEPTIONS CONSTITUTE A MORAL COMMUNITY. DISPUTES BETWEEN MEMBERS OF THE SAME MORAL COMMUNITY CAN ALWAYS BE SETTLED THEREFORE BY REFERENCE TO THESE SHARED CONCEPTS. BUT DISPUTES BETWEEN DIFFERENT MORAL COMMUNITIES ARE ALSO CAPABLE OF RESOLUTION IN PRINCIPLE, SINCE EVEN TO ENGAGE IN MORAL ARGUMENT WITH SOMEONE IS TO RECOGNIZE HIM AS A MORAL AGENT, AND SO AS CAPABLE OF SHARING CONCEPTIONS OF THE PROPER LIMITS TO THE CLAIMS MADE BY ONE PERSON ON ANOTHER. THIS IMPLIES THAT DISPUTES BETWEEN DIFFERENT MORAL COMMUNITIES COULD ONLY BE RESOLVED BY THE CREATION OF A WIDER MORAL COMMUNITY EMBRACING BOTH. THE HISTORICAL DEVELOPMENT OF MORAL VALUES WOULD THEN BE A MATTER OF THE SUCCESSIVE RESOLUTION OF SUCH DISPUTES AND THE CONSEQUENT CREATION OF WIDER MORAL COMMUNITIES. THIS ACCOUNT DOES NOT, IT IS CLAIMED, PRESUPPOSE NATURALISM, INTUITIONISM OR MORAL DOGMATISM.

MATTHEWS, GARETH B. "SUPPOSITIO" AND QUANTIFICATION IN OCKHAM. NOUS 7,13-24 MR 73.

THIS PAPER IS A DISCUSSION OF THE IDEA THAT THE DOCTRINE OF "DESCENT TO SINGULARS" IN THE SUPPOSITION THEORY OF WILLIAM OF OCKHAM CONSTITUTES A RUDIMENTARY THEORY OF QUANTIFICATION. IT IS HERE ARGUED THAT THE DOCTRINE APPLIES TO PROPOSITIONS OF THE LOGICAL FORMS, 'NO S IS P' AND 'SOME S IS NOT P', ONLY IN CASE EACH OF THEIR TERMS IS NONEMPTY. IT IS URGED IN CONCLUSION THAT A DOCTRINE WHOSE APPLICATION IS RESTRICTED IN THIS WAY IS NOT A QUANTIFICATION THEORY AT ALL, NOT EVEN A RUDIMENTARY ONE.

MAURER, ARMAND A. A THOMIST LOOKS AT WILLIAM JAMES'S NOTION OF TRUTH. MONIST 57,151-167 AP 73.

AFTER EXAMINING WILLIAM JAMES'S NOTION OF TRUTH AND COMPARING IT WITH THAT OF THOMAS AQUINAS, THIS ARTICLE CONCLUDES THAT JAMES IN HIS OWN WAY MADE THE TRANSCENDENTAL TURN IN PHILOSOPHY INITIATED BY KANT, AND THAT HIS MODIFIED KANTIANISM CONDITIONS HIS VIEWS ON BOTH SPECULATIVE AND PRACTICAL KNOWLEDGE AND TRUTH. SPECULATIVE KNOWLEDGE IS NOT FOR HIM, AS IT IS FOR THE THOMIST, INSIGHT INTO REALITY AS SOMETHING VALUABLE FOR ITSELF, BUT RATHER THE HARMONIOUS ADJUSTMENT OF THE A PRIORI CONTENTS OF THE MIND AS A STRUCTURE TO BE APPLIED TO, AND VALIDATED IN, REALITY. ALL CONCEPTUAL KNOWLEDGE, EVEN SPECULATIVE, TAKES ON A PRACTICAL CAST BECAUSE IT IS A MAN MADE PROCESS THAT IS VALIDATED AND VERIFIED BY ITS SUCCESS IN FULFILLING A HUMAN NEED. THUS AT THE BASIS OF JAMES'S PRAGMATISM THE THOMIST SEES A MISCONCEPTION OF THE NATURE OF SPECULATIVE KNOWLEDGE WHICH COLORS HIS WHOLE EPISTEMOLOGY.

MAURER, REINHART. FROM HEIDEGGER TO PRACTICAL PHILOSOPHY. IDEAL STUD 3,133-162 MY 73.

THE ESSAY INTERPRETS HEIDEGGER'S LATE PHILOSOPHY FROM THE POINT OF WHETHER IT MAKES A DIRECT OR INDIRECT CONTRIBUTION TO PRACTICAL PHILOSOPHY. HERE WE ASK: WHAT ARE WE DOING? WHAT SHALL WE DO? IN VIEW OF THE PREVAILING TECHNOLOGICAL ANSWERS TO THESE QUESTIONS AND THEIR NEGATIVE EFFECTS (E.G., ALIENATION, POLLUTION AND DESTRUCTION OF ENVIRONMENT) HEIDEGGER SEARCHES FOR AN ALTERNATIVE OF ACTION, AND MORE SO OF THOUGHT. THE ESSAY CRITICALLY DEVELOPS THIS APPROACH AND ATTEMPTS TO ELABORATE THE ALTERNATIVE.

MAUTNER, THOMAS. FLAWS IN LAWS. PHIL REV 38,83-98 JA 73.

TWO VIEWS ABOUT NORM-STATEMENTS (STATEMENTS THAT A LEGAL RULE EXISTS) ARE DISCUSSED: THAT THEY ARE EMPIRICAL, AND THAT THEY OBEY THE LAWS OF DEONTIC LOGIC. BUT LEGISLATION CAN CREATE INCOMPATIBLE RULES, SO IT IS ARGUED, IN THE FORM OF A CRITICISM OF G H VON WRIGHT'S LEGAL POSITIVISM IN NORM AND ACTION, THAT THESE TWO VIEWS ARE INCONSISTENT, AND THAT THE FORMER IS INCORRECT. THE CONTRARY CLAIM, THAT LEGAL RULES MUST BE CONSISTENT IS LIKE THE CLAIM THAT THEY MUST BE JUST: THESE CONCEPTUAL MISTAKES HAVE SIMILAR CHARACTER AND SIMILAR CAUSES.

MAXIA, C AND PROVERBIO, E. ASTROARCHEOLOGIA E CIVILTA MEGALITICHE. SCIENTIA 107,861-871 1972.

L'APPLICAZIONE DELLE METODOLOGIE ASTRONOMICHE ALLO STUDIO DI REPERTI ARCHEOLOGICI HA APERTO UNA NUOVA POSSIBILITA DI INDAGINE DELLE ANTICHE CIVILTA PROTOSTORICHE. L'IPOTESI, FONDATA SU NUMEROSE CONSIDERAZIONI DI CARATTERE STORICO ED ETNOLOGICO, CHE L'OSSERVAZIONE DEI FENOMENI CELESTI HA AVUTO UNA GRANDE PARTE NELL'ELABORAZIONE DELLA CULTURA DELLE CIVILTA MEGALITICHE, STA ALLA BASE DI QUESTO NUOVO CAMPO DI RICERCHE. I METODI ATTUALI DELL'ASTROARCHEOLOGIA SONO BASATI SULL'OSSERVAZIONE ACCURATA DI DIREZIONI ED ANGOLI DI REPERTI ARCHEOLOGICI E SULLA CORRELAZIONE DI QUESTI DATI CON I VALORI CALCOLATI, PER DETERMINATE EPOCHE, DELLE POSIZIONI DEI CORPI CELESTI.

MAY, WILLIAM E. "ANIMAL LABORANS" AND "HOMO FABER": REFLECTIONS ON A THEOLOGY OF WORK. THOMIST 36,626-644 O 72.

MAYNEZ, EDUARDO GARCIA. DOCTRINA ARISTOTELICA DE AL IMPUTACION. DIANOIA 18,1-14 1972.

EXPOSICION, BASADA EN LOS TEXTOS GRIEGOS, DE LO QUE ARISTOTELS DICE EN LOS LIBROS III Y V DE LA "ETICA NICOMAQUEA" Y EN DIVERSOS PASAJES DE "MAGNA MORALIA", "ETICA EUDEMIA" Y "RETORICA", SOBRE LA CORRECTA

ATRIBUCION DE ALABANZAS Y CENSURAS, VIRTUDES Y VICIOS. EL AUTOR DEL ARTICULO ANALIZA LOS SIGUIENTES CONCEPTOS ARISTOTELICOS: LO VOLUNTARIO Y LO INVOLUNTARIO; ACCION MIXTA; ACCIONES REALIZADAS POR IGNORANCIA; ACCIONES REALIZADAS EN ESTADO DE IGNORANCIA; ELECCION PREVIA.

MAZAS, MIGUEL SANCHEZ. CALCUL ARITHMETIQUE DES PROPOSITIONS. INT LOG REV 3,222-245 D 72.

DANS CETTE ETUDE, UNE METHODE EST EXPOSEE POUR LA DEDUCTION AUTOMATIQUE DES CONSEQUENCES LOGIQUES D'UN SYSTEME DE PROPOSITIONS INITIALES OU AXIOMES DANS N'IMPORTE QUEL DOMAINE DU SAVOIR. LES PROPOSITIONS INITIALES DE LA THEORIE PEUVENT ETRE ATOMIQUES OU MOLECULAIRES, CES DERNIERES EXPRIMANT DES RAPPORTS LOGIQUES ENTRE M PROPOSITIONS ATOMIQUES. LESDITS RAPPORTS SONT DEFINIS A PARTIR DES OPERATEURS N (NEGATION) ET C (CONDITIONNELLE). LES PROPOSITIONS ATOMIQUES P, Q, R, ... SONT ASSOCIEES A DES NOMBRES PREMIERS P', Q', R', ... ET LES OPERATEURS LOGIQUES A DES OPERATIONS ARITHMETIQUES: L'EXPRESSION ARITHMETIQUE (EA) DE NP EST -1/P', TANDIS QUE L'EA DE CPQ EST Q'/P'. LES REGLES DE DEDUCTION ADOPTENT ALORS UNE FORME ARITHMETIQUE, ETABLISSANT LA POSSIBILITE DE DEDUIRE COMME CONSEQUENCES LOGIQUES DE LA THEORIE: 1) TOUTES LES FORMULES LOGIQUES DONT L'EA SOIT EGALE AU PRODUIT ARITHMETIQUE DES EA DE DEUX PREMISSES VALIDES, APRES L'ELIMINATION D'UN FACTEUR PREMIER COMMUN; 2) TOUTES LES FORMULES LOGIQUES DONT L'EA EST EGALE A L'EA D'UNE PREMISSES VALIDE. ON PRESENTE LES "TABLEAUX DE MULTIPLICATION PROPOSITIONNELLE ET LES PROCEDES PRATIQUES POUR LA DEDUCTION DANS L'ORDINATEUR".

MAZE, J R. THE CONCEPT OF ATTITUDE. INQUIRY 16,168-203 SUM 73.

CURRENT CONCEPTIONS OF ATTITUDE DO NOT ADEQUATELY DISTINGUISH BETWEEN ATTITUDES AND FACTUAL BELIEFS ON THE ONE HAND, OR BETWEEN ATTITUDES AND PREFERENCES ON THE OTHER. TO HOLD AN ATTITUDE IS TO ASCRIBE AN OBJECTIVE MORAL PROPERTY TO THE ATTITUDE-OBJECT; HOWEVER, THE CONCEPTION OF SUCH PROPERTIES RESTS ON AN INCOHERENT THEORY OF RELATIONS AS CONSTITUTIVE OF THEIR TERMS, AND THE BELIEF IN THEM HAS ONLY PSEUDO-COGNITIVE CONTENT. MORALISM, OR THE MAINTAINING OF ATTITUDES, IS A SPECIAL TECHNIQUE FOR DISGUISING AND PROMOTING INTERESTS. ATTITUDES SERVE AS RATIONALIZATIONS FOR CONCEALED OR UNCONSCIOUS IMPULSES AND ARE THEMSELVES DEFENDED BY FURTHER RATIONALIZATIONS. THESE CONSIDERATIONS CALL INTO QUESTION SOME COMMON TECHNIQUES OF ATTITUDE-ASSESSMENT. SOME APPARENT EXCEPTIONS, NAMELY 'AESTHETIC ATTITUDES' AND 'AUTHENTIC VALUES', REVEAL THEMSELVES TO BE EITHER (A) FACTUAL BELIEFS ABOUT AESTHETIC PROPERTIES OR ABOUT HUMAN MOTIVATION RESPECTIVELY, (B) PREFERENCES, OR (C) MORAL ATTITUDES AS DEFINED. MORALISM IS NOT ESSENTIAL TO SOCIALIZATION AND IS INIMICAL TO THE 'SOCIAL FEELINGS'.

MAZLISH, BRUCE. THE TRAGIC FARCE OF MARX, HEGEL, AND ENGELS: A NOTE. HIST THEOR 11,335-337 1972.

THE ARTICLE IDENTIFIES FOR THE FIRST TIME THE ACTUAL SOURCE IN HEGEL OF MARX'S FAMOUS OPENING LINES OF "THE EIGHTEENTH BRUMAIRE", 'HEGEL REMARKS SOMEWHERE', SHOWS HOW MARX STOOD HEGEL'S ACTUAL FORMULATION ON ITS HEAD, BORROWED HEAVILY FROM ENGELS, AND THEN USED HEGEL'S FORMULATION, MISREMEMBERED, FOR HIS OWN CREATIVE PURPOSES.

MAZZALI, ETTORE. ATTUALITA DELLA STORIA DELLA LETTERATURA ITALIANA DI FRANCESCO FLORA. RIV STUD CROCE 9,297-303 JL-D 72.

L'ARTICOLO INTENDE DIMOSTRARE LA PRESENZA UTILE E OPERANTE DELLA "STORIA DELLA LETTERATURA ITALIANA" DI FRANCESCO FLORA ANCORA OGGI, A TRENTA ANNI DALLA PRIMA EDIZIONE E A DIECI ANNI DALLA MORTE DELL'AUTORE. LA "STORIA" E ANCORA VIVA NON TANTO PER L'APPARATO STORICO E FILOLOGICO, MA QUALE TIPO DI LETTURA DEI TESTI 'CLASSICI',

DALL'INTERNO DI ESSI, E QUALE COSTANTE E ACUTO RAPPORTO ANCHE STRUTTURALE FRA L'OPERAZIONE STILISTICA DELLO SCRITTORE E IL RITMO DELLA POESIA O DELLA PROSA E FRA LO STILE E IL PROCESSO MITICO PER IL QUALE LO SCRITTORE TRASFIGURA I CONTENUTI IDEOLOGICI DEL SUOI PENSIERO E I SUOI AFFETTI.

MAZZEO, PIETRO. IL PROBLEMA AGOSTINIANO DEL TEMPO NELLE "CONFESSIONES" E NEL "DE CIVITATE DEI". ANN FAC LETT FILOSOF 15,279-313 1972.

L'AUTORE RICOSTRUISCE CAMMINO PERCORSO DA AGOSTINO PER LIBERARSI DALLA CONCEZIONE MATERIALISTICA DEL TEMPO, PROPRIA, NELLA SUA SOSTANZA, DELLA FILOSOFIA GRECA, PER GIUNGERE ALLA SUA CELEBRE CONCEZIONE SPIRITUALISTICA DEL TEMPO SECONDO LA QUALE IL TEMPO E "DISTENTIO ANIMI". QUESTA RICOSTRUZIONE DELL'AUTORE E DUNQUE POLIEDRICA IN QUANTO SEGUE LA FAMOSA VICENDA AGOSTINIANA NEL SUO INTIMO, STUDIANDO DA VICINO IL DRAMMA TEORETICO E PSICOLOGICO DI AGOSTINO. E'DUNQUE UN LAVORO ORIGINALE IN QUANTO PER LA PRIMA VOLTA ANALIZZA IN TUTTE LE SUE PIEGHE, LE SUE COMPLICAZIONI E INFINE NELLA SUA SOLUZIONE E NELLE SUE ULTIME INCERTEZZE DI FRONTE ALLE NUOVE, INASPETTATE POSSIBILITA DI ANALISI--SEGNO DI UNA NUOVA EPOCA SVELATASI ALLA SUA INUIZIONE--QUESTA ESPERIENZA FILOSOFICA ED UMANA UNICA AL MONDO: CHE IN ESSA E SIMBOLIZZATA QUELL'ETA STESSA IN CUI IL MONDO DELL'ANTICHITA CLASSICA FINIVA PER CEDERE IL POSTO A UNA REALTA PIU COMPLESSA E PIU MATURA CHE ORMAI E INARRESTABILMENTE MODERNA. (EDITED).

MCALOON, KENNETH AND KRIVINE, J L. FORCING AND GENERALIZED QUANTIFIERS. ANNALS MATH LOG 5,199-248 MY 73.

WE STUDY THE LANGUAGE L(Q), Q BEING AN ADDITIONAL QUANTIFIER INTERPRETED AS 'THERE EXISTS MAN...' (GENERALIZING THE QUANTIFIER 'THERE EXISTS NON DENUMERABLY MANY...' STUDIED BY CRAIG-FUHRKEN-KEISLER). WE DEFINE THE NOTION OF A 'STANDARD MODEL' FOR THIS QUANTIFIER, AND ESTABLISH ATHEOREM ON THE EXISTENCE OF SUCH MODELS AND THE CORRESPONDING COMPLETENESS THEOREM. THIS IS DONE USING A FORCING TECHNIQUE, WHICH WE THEN APPLY TO OBTAIN FURTHER RESULTS IN THE MODEL THEORY OF THE LANGUAGE L(Q). WE ALSO DEFINE THE NOTION OF A 'COUNTABLE-LIKE' PREDICATE OF L(Q), AND, MORE GENERALLY, OF A PREDICATE DEPENDENT ON A SET OF FUNCTIONS DEFINED IN L(Q). WE PROVE THE EXISTENCE OF SPECIAL ELEMENTARY EXTENSIONS RELATED TO THESE NOTIONS, AND APPLY THESE RESULTS TO THE THEORY OF ZERMELO-FRAENKEL.

MCCALL, RAYMOND J. DETERMINATION AND SELF-DETERMINATION: SOME CRITICAL REFLECTIONS. PHIL STUD (IRELAND) 21,70-83 1973.

THIS ARTICLE IS LIMITED TO CRITICAL COMMENT ON THE OTHER PAPERS IN THIS SYMPOSIUM. IT POINTS OUT SEMANTIC PITFALLS IN DISCUSSIONS OF DETERMINISM, CRITICIZES THE PRODETERMINIST POSITION (DAY) FOR CONFUSING 'CONTROL' WITH 'INFLUENCE' AND FOR ITS BEGGING OF THE QUESTION OF ENVIRONMENTAL DETERMINISM. IT LAUDS EFFORTS TO SPECIFY DEVELOPMENTALLY FACTORS CONTRIBUTING TO A SENSE OF SELF-DETERMINATION (SIDERITS) AND TO FIND EMPIRICAL REFERENTS FOR THE HUMAN EXPERIENCE OF SELF-DETERMINATION (GAVIN).

MCCARTHY, THOMAS. ON MISUNDERSTANDING 'UNDERSTANDING'. THEOR DECIS 3,351-365 JE 73.

IN THIS PAPER I ARGUE THAT THE NEO-POSITIVISTIC ACCOUNT OF UNDERSTANDING RESTS ON A MISUNDERSTANDING OF THE CONCEPT; THAT A MORE ADEQUATE CONCEPTION OF THE ISSUES INVOLVED--AND ONE CLOSER TO THE TRADITIONAL 'VERSTEHEN' PROBLEMATIC OF DILTHEY ET AL.--CAN BE GLEANED FROM THE WORK OF PETER WINCH; AND THAT THIS DEVELOPMENT IS FURTHERED IN A NUMBER OF IMPORTANT RESPECTS BY RECENT WORK DONE IN HERMENEUTIC PHILOSOPHY--ESPECIALLY THAT OF H G GADAMER. THE DISCUSSION OF GADAMER SUGGESTS THAT THE PROBLEM OF LOCATING THE

BOUNDARIES WITH THE HUMANITIES MIGHT BE AS SERIOUS A PROBLEM FOR THE THEORY OF THE SOCIAL SCIENCES AS HAS BEEN THAT CONCERNING THE NATURAL SCIENCES. THE PAPER CONCLUDES WITH SEVERAL SUGGESTIONS AS TO THE IMPLICATIONS OF THE ANALYSIS OF UNDERSTANDING FOR THE THESIS OF THE METHODOLOGICAL UNITY OF THE SCIENCES. (EDITED).

MCCATHY, T A. A THEORY OF COMMUNICATIVE COMPETENCE. PHIL SOC SCI 3,135-154 JE 73.

THE PRESENTLY MOST INFLUENTIAL MEMBER OF THE FRANKFURT SCHOOL OF SOCIAL THOUGHT, JUERGEN HABERMAS, HAS RECENTLY ATTEMPTED TO DEVELOP SYSTEMATICALLY THE PHILOSOPHICAL UNDERPINNINGS OF CRITICAL SOCIAL THEORY. THIS ARTICLE ATTEMPTS TO PULL TOGETHER THE MAIN LINES OF HIS THEORY OF COMMUNICATIVE COMPETENCE--THE CHOMSKY CRITIQUE, INTERPRETATION OF SEARLE'S WORK ON SPEECH ACTS, ACTION/DISCOURSE DISTINCTION, CONSENSUS THEORY OF TRUTH, AND THE NOTION OF AN IDEAL SPEECH SITUATION--AND OFFERS SOME CRITICAL REMARKS ON ITS STRENGTHS AND WEAKNESSES.

MCCLAIN, ERNEST. PLATO'S MUSICAL COSMOLOGY. MAIN CURRENTS 30,34-41 S-O 73.

MCCLATCHEY, JOHN B. SOME USES OF 'APPEARANCE'. S J PHIL 10,463-469 WINT 72.

TWO BROAD KINDS OF USE FOR THE WORD 'APPEARANCE' ARE DISTINGUISHED, THE MANIFESTIVE USE AND THE ACTIVE USE. IT IS ARGUED THAT RODERICK CHISHOLM'S DEVELOPMENT OF THE THEORY OF APPEARING TRADES ON CONFUSING THESE TWO USES OF 'APPEARANCE'. THE THEORY OF APPEARING IS REJECTED. HOWEVER, IT IS SHOWN THAT SENSE DATA THEORY IS JUST AS UNSATISFACTORY AS THE THEORY OF APPEARING IN REFUTING THE ARGUMENT FROM ILLUSION. THE ONLY WAY TO REFUTE THAT ARGUMENT AND CONSEQUENT SKEPTICISM IS TO REJECT A BASIC PREMISE, THAT APPEARANCES ARE OUR ONLY INPUT WHEN WE FORM THOUGHTS ABOUT PHYSICAL OBJECTS. THERE MUST BE OTHER PREMISES TO PROVIDE SOME CONNECTION BETWEEN APPEARANCES AND THE PHYSICAL OBJECTS.

MCCLENNEN, EDWARD F. AN INCOMPLETENESS PROBLEM IN HARSANYI'S GENERAL THEORY OF GAMES AND CERTAIN RELATED THEORIES OF NON-COOPERATIVE GAMES. THEOR DECIS 2,314-341 JE 72.

THE THEORY OF GAMES RECENTLY PROPOSED BY JOHN C. HARSANYI IN 'A GENERAL THEORY OF RATIONAL BEHAVIOR IN GAME SITUATIONS', HAS ONE ANOMALOUS FEATURE, VIZ., THAT IT GENERATES FOR A SPECIAL CLASS OF NON-COOPERATIVE GAMES SOLUTIONS WHICH ARE NOT EQUILIBRIUM POINTS. IT IS ARGUED THAT THIS FEATURE OF THE THEORY TURNS ON AN ARGUMENT CONCERNING THE INSTABILITY OF WEAK EQUILIBRIUM POINTS, AND THAT THIS ARGUMENT, IN TURN, INVOLVES APPEAL TO AN UNRESTRICTED VERSION OF A POSTULATE SUBSEQUENTLY INCLUDED IN THE THEORY IN RESTRICTED FORM. IT IS THEN SHOWN THAT IF THIS LINE OF REASONING IS PERMITTED, THEN ONE MUST, BY PARITY OF REASONING, PERMIT ANOTHER INSTABILITY ARGUMENT. BUT, IF BOTH OF THESE INSTABILITY ARGUMENTS ARE PERMITTED IN THE CONSTRUCTION OF THE THEORY, THE RESULTANT THEORY MUST BE INCOMPLETE, IN THE SENSE THAT THERE WILL BE SIMPLE NON-COOPERATIVE GAMES FOR WHICH SUCH A THEORY CANNOT YIELD SOLUTIONS. THIS RESULT IS THEN GENERALIZED AND SHOWN TO BE ENDEMIC TO ALL THEORIES WHICH HAVE MADE THE EQUILIBRIUM CONDITION CENTRAL TO THE TREATMENT OF NON-COOPERATIVE GAMES. SOME SUGGESTIONS ARE THEN OFFERED CONCERNING HOW THIS INCOMPLETENESS PROBLEM CAN BE RESOLVED. (EDITED).

MCCLOSKEY, H J. UTILITARIANISM: TWO DIFFICULTIES. PHIL STUD 24,62-63 JA 73.

IF, FOR THE UTILITARIAN, THE OBLIGATORY ACT IS THAT WHICH IN FACT WILL HAVE THE BEST CONSEQUENCES, A DIFFICULTY ARISES WITH 'OUGHT IMPLIES CAN AND CAN KNOW'; IF INTENDED GOOD CONSEQUENCES CONSTITUTE

THE TEST UTILITARIANISM BECOMES AN ETHIC OF INTENTIONS NOT RESULTS. IF IN THE PLEASURE PAIN CALCULUS ANIMAL PLEASURE AND PAIN ARE COUNTED, CONCERN FOR HUMAN PLEASURE, FREEDOM FROM PAIN, AND EVEN HUMAN LIFE WILL ON OCCASION BE OUTWEIGHED BY ANIMAL PLEASURE AND FREEDOM FROM PAIN.

MCCULLAGH, C B. HISTORICAL INSTRUMENTALISM. HIST THEOR 12,290-306 1973.

MCDERMOTT, A CHARLENE. DIRECT SENSORY AWARENESS: A TIBETAN VIEW AND A MEDIEVAL COUNTERPART. PHIL EAST WEST 23,343-360 JL 73.

AN EXAMINATION OF THE COMMON FEATURES OF THE EPISTEMOLOGICAL THEORIES OF NICHOLAS OF AUTRECOURT (THE PARISIAN MASTER WHOSE WRITINGS WERE CONDEMNED IN 1346) AND RGYAL-TSHAB (A LATE FOURTEENTH TO EARLY FIFTEENTH CENTURY TIBETAN PHILOSOPHER-LOGICIAN).

MCDERMOTT, A CHARLENE. MR RUEGG ON RATNAKIRTI. J INDIAN PHIL 2,16-19 D 72.

THIS POINT-FOR-POINT RESPONSE TO MR. D. S. RUEGG'S CRITICISMS OF MY "AN ELEVENTH CENTURY BUDDHIST LOGIC OF 'EXISTS'" IS AT THE SAME TIME AN ARGUMENT FOR A TRUE INTERDISCIPLINARY DIALOGUE BETWEEN PHILOSOPHERS AND INDOLOGISTS.

MCDERMOTT, JOHN. I'M FREE BECAUSE I KNOW THAT I DON'T YET KNOW WHAT I'M GOING TO DO? BRIT J PHIL SCI 23,343-346 N 72.

D. M. MACKAY IN SEVERAL ARTICLES HAS CLAIMED THAT EVEN IF THE UNIVERSE IS DETERMINISTIC, MAN IS FREE. HE TRIES TO ESTABLISH THIS CLAIM BY ARGUING THAT IF A PREDICTS A FUTURE ACTION OF B, THEN THERE ARE TWO TRUE DESCRIPTIONS OF THIS ACTION. THE TRUE DESCRIPTION FOR B IS THAT A WILL DO X; THE TRUE DESCRIPTION FOR A IS THAT HIS ACTION IS INDETERMINATE. I ARGUE THAT EVEN IF ONE GRANTS (FOR THE SAKE OF ARGUMENT) THAT MACKAY IS CORRECT, THAT THERE ARE THESE TWO TRUE DESCRIPTIONS, STILL MACKAY HAS NOT DEMONSTRATED THAT MAN IS FREE. IN ORDER TO DO SO, HE WOULD HAVE TO SHOW THAT WHAT IS INDETERMINATE FOR A IS NECESSARILY DETERMINABLE BY A.

MCDOUGALL, D A. RELIGIOUS BELIEF AND PHILOSOPHICAL ANALYSIS. MIND 81,519-532 O 72.

AN ATTEMPT TO SHOW THAT NO GENERAL PHILOSOPHICAL THEORY OF RELIGIOUS BELIEF CAN WORK WHICH IS BASED ON ANY SINGLE FACET OF THE RELIGIOUS EXPERIENCE. IT IS SHOWN THAT THERE IS CHOICE IN THE MATTER OF RELIGIOUS BELIEF BECAUSE THE INTERPRETATION OF THE MEANING OF THE STATEMENTS WHICH FIGURE IN RELIGION IS ITSELF AN ELEMENT IN BELIEF, WHICH DIFFERENTIATES RELIGIOUS BELIEF FROM 'BELIEF' IN AN EXTERNAL WORLD OR IN THE REALITY OF OTHER PERSONS. IT IS SHOWN HOW PHILOSOPHY MUST DIFFER FROM THEOLOGY AND JUST HOW GENERAL A PHILOSOPHICAL ANALYSIS IN THIS SPHERE NEEDS TO BE.

MCGILVRAY, JAMES. THE FUNCTIONS OF TENSES. NOUS 7,164-178 MY 73.

MCGUINNESS, BRIAN. BERTRAND RUSSELL'S AND LUDWIG WITTGENSTEIN'S 'NOTES ON LOGIC'. REV INT PHIL 26,444-460 1972.

ARGUES THAT THE PRINTED VERSION OF 'NOTES ON LOGIC' IS A RE-ARRANGEMENT BY RUSSELL OF NOTES MADE BY WITTGENSTEIN AND IN PART TRANSLATED BY RUSSELL. CORRECTS SOME TEXTUAL CORRUPTIONS.

MCINERY, RALPH. PHILOSOPHIZING IN FAITH. PROC CATH PHIL ASS 46,1-9 1972.

MCINTYRE, JANE. CONTEMPORARY EMPIRICISM. PHIL CONTEXT 2,62-65 1973.

MCKEE, PATRICK. NON-CONSCIOUS SEEING. AMER PHIL QUART 9,319-326 O 72.

IN NON-CONSCIOUS SEEING THE PERCIPIENT MAY SAY 'I CAN REMEMBER THAT IT LOOKED RED' OR OTHERWISE MAKE REFERENCE TO THE VISUAL SENSATION WHICH FIGURED IN HIS NON-CONSCIOUS SEEING IN ORDER TO EXPLAIN WHY HE BELIEVES THAT SOMETHING 'WAS' RED. HIS REFERENCE TO VISUAL SENSATION IS MADE IN EXPLANATION OF BELIEF OR INCLINATION TO BELIEVE. IF THIS IS SO, IT OUGHT TO HELP CLARIFY OUR CONCEPTION OF THE VISUAL SENSATION FOUND IN NON-CONSCIOUS SEEING TO EXAMINE THE LOGIC OF THE EXPLANATION REFERENCE TO IT PROVIDES. THE LOGIC OF THIS EXPLANATION IS EXAMINED AND FOUND TO CONSIST IN REDESCRIPTION OF THE BELIEF ACQUIRED IN NON-CONSCIOUS SEEING AS BELIEF OF A CERTAIN KIND. THIS SUGGESTS AN ALTERNATIVE TO THE CAUSAL THEORY OF NON-CONSCIOUS SEEING, LEADING TO A CONCEPTION OF THE VISUAL SENSATION IN SUCH SEEING NOT AS CAUSE OF BELIEF BUT AS AN EXPLANATORY ENTITY OF ANOTHER KIND. OBJECTIONS TO THIS CONCEPTION OF 'EXPLANATORY' PSYCHOLOGICAL STATE ARE ADVANCED AND REFUTED. THE NEW CONCEPT OF SENSATION PROVIDES A NEW PERSPECTIVE ON THE PROBLEM OF INDETERMINACY OF APPEARANCE.

MCKEON, RICHARD. CREATIVITY AND THE COMMONPLACE. PHIL RHET 6,199-210 FALL 73.

MCKINNON, ALASTAIR. "EXISTENCE" IN "THE EXISTENCE OF GOD". AMER PHIL QUART 9,349-352 O 72.

THIS PAPER ATTEMPTS TO SHOW THAT THE ORDINARY USES OF 'EXISTENCE', SUCH AS THEY ARE, MAKE THIS TERM INAPPROPRIATE FOR USE IN CONJUNCTION WITH WHAT RELIGIOUS BELIEVERS MEAN BY 'GOD'.

MCKINNON, ALASTAIR. KIERKEGAARD'S REMARKS ON PHILOSOPHY. J HIST PHIL 11,513-515 O 73.

THIS PAPER LISTS THE NUMBER OF OCCURRENCES OF 150 PHILOSOPHICAL NAMES AND TERMS IN THE 34 TITLES OF KIERKEGAARD'S "SAMLEDE VAERKER." IT IS INTENDED PRIMARILY FOR THE USE OF GRADUATE STUDENTS AND THESIS DIRECTORS.

MCKINNON, ALASTAIR. THE CENTRAL WORKS IN KIERKEGAARD'S AUTHORSHIP. REV INT PHIL 27,84-94 1973.

THIS PAPER ORDERS KIERKEGAARD'S PUBLISHED WORKS IN TERMS OF THEIR CENTRALITY OR TYPICALITY ON THE BASIS OF THE PERCENTAGE OF NEGATIVELY DEVIANT WORD-TYPES IN EACH OF THE THIRTY-FOUR TITLES.

MCLAUGHLIN, R N. DEONTIC LOGIC AND CONDITIONAL OBLIGATION. MIND 82,207-217 AP 73.

THE OBJECT OF THE ESSAY IS TO CONSTRUCT A LOGIC OF DEONTIC FORMS WHICH DOES JUSTICE TO NON-CONDITIONAL PRESCRIPTIONS AND ALSO GIVES AN ADEQUATE ACCOUNT OF CONDITIONAL ONES. VON WRIGHT'S FIRST SYSTEM OF DEONTIC LOGIC MAKES IT POSSIBLE TO DEDUCE FROM THE STATEMENT THAT ONE ACT IS FORBIDDEN THE STATEMENT THAT IF THAT ACT IS PERFORMED, ANY ACT IS OBLIGATORY. AS HAS BEEN THE CASE WITH OTHER LOGICIANS WHO HAVE RESPONDED TO VON WRIGHT'S FIRST SYSTEM, PART OF MY EFFORT HAS BEEN DIRECTED TOWARDS AVOIDING THAT RESULT. THE CENTRAL NOTION OF THE SYSTEM WHICH I PROPOSE IS THAT THE LOGICAL RELATIONS BETWEEN DEONTIC STATEMENTS ARE DETERMINED BY THE RELATIONS BETWEEN THE PERFORMANCES WHICH FULFILL THEM. THE QUESTION OF THE NATURE OF FULFILLMENT IS THEREFORE OF KEY SIGNIFICANCE AND GIVING IT AN APPROPRIATE ANSWER IS ONE OF THE MAIN CONCERNS OF THE ESSAY.

MCLAUGHLIN, R N. ON THE LOGIC OF GENERAL CONDITIONALS. PHIL QUART 23,133-143 AP 73.

THE AIM OF THE ESSAY IS TO DEVISE A LOGIC OF CONDITIONALITY WHICH ESCAPES THE PARADOXES WHICH ARISE WHEN THE GENERAL CONDITIONAL IS IDENTIFIED WITH THE UNIVERSALIZATION OF THE MATERIAL CONDITIONAL. THE ASSUMPTION I ADOPT IS THAT THE LOGIC OF ONE CONTINGENT FORM DIFFERS FROM THAT OF ANOTHER TO THE EXTENT THAT THE TWO FORMS HAVE DIFFERENT CONFIRMATIONS AND DISCONFIRMATIONS. THE LOGIC OF CONDITIONALS IS NOT, BUT THAT OF THEIR CONFIRMATIONS AND DISCONFIRMATIONS IS, AT BOTTOM TRUTH-FUNCTIONAL; AND THE LOGICAL RELATIONS BETWEEN CONDITIONALS, AND BETWEEN CONDITIONALS AND NON-CONDITIONALS, MAY BE TRACED THROUGH THE TRUTH-FUNCTIONAL CONNECTIONS BETWEEN THEIR RESPECTIVE CONFIRMATIONS AND DISCONFIRMATIONS. THE APPROACH NECESSITATES THE RE-DEFINITION OF THE NOTIONS OF CONFIRMATION AND ENTAILMENT. A PECULIARITY OF THE SYSTEM WHICH EMERGES IS THAT FROM IT CAN BE DERIVED, WITHOUT EXISTENTIAL ASSUMPTIONS, THE TWENTY-FOUR VALID FORMS OF THE SYLLOGISM, THE RELATIONSHIPS OF THE SQUARE OF OPPOSITION AND THE OTHER COMMONLY ACCEPTED INFERENCES OF TRADITIONAL LOGIC.

MCLEAN, ROBERT SIMPSON. ALTRUISTIC IDEALS VERSUS LEISURE CLASS VALUES: AN IRRECONCILABLE CONFLICT IN JOHN RUSKIN. J AES ART CRIT 31,347-355 SPR 73.

ALTHOUGH JOHN RUSKIN IS ADMIRED FOR HIS SOCIAL CONSCIENCE, PART OF HIS ESTHETIC IS BASED UPON LEISURE-CLASS VALUES. HOLDING IMPERFECTION TO BE THE NATURAL STATE OF ALL HUMAN WORK, HE OBJECTS TO THE SMOOTH FINISH OF MACHINE-MADE PRODUCTS AND TO WHAT HE BELIEVES IS THE INHUMAN DISCIPLINE REQUIRED TO ACHIEVE IT. THEREFORE, HE URGES A BOYCOTT OF INDUSTRIAL GOODS. INSTEAD, HE CHAMPIONS HANDICRAFT, A MORE COSTLY METHOD OF PRODUCTION THAT WOULD RESTRICT MANUFACTURES TO THE WEALTHY. HE ALSO DOES NOT APPROVE OF ANY MEANS OF DUPLICATING ART FOR MASS CONSUMPTION, SUCH AS ETCHING, LITHOGRAPHY, AND PHOTOGRAPHY. ALTHOUGH RUSKIN'S RATIONALE FOR HIS REPUDIATION OF MASS PRODUCTION IS OSTENSIBLY BASED UPON ALTRUISM AND ESTHETICS, HE UNKNOWINGLY PROFESSED LEISURE-CLASS IDEAS UNDER THE GUISE OF HUMANISM, AND WAS A VICTIM OF UNCONSCIOUS SELF-CONTRADICTION.

MCMORRAN, IAN. LATE MING CRITICISM OF WANG YANG-MING: THE CASE OF WANG FU-CHIH. PHIL EAST WEST 23,91-102 JA-AP 73.

MCMORRIS, M N. TIME AND REALITY IN ELIOT AND EINSTEIN. MAIN CURRENTS 29,91-99 JA-F 73.

THE PAPER ATTEMPTS TO SHOW THAT EINSTEIN IN HIS THEORIES AND ELIOT IN HIS PHILOSOPHY AND POETRY MANIFESTED SIMILAR ATTITUDES TOWARDS REALITY AND POSSESSED SIMILAR NOTIONS ABOUT TIME. CONSISTENCE AND CONTINUITY ARE FOUND IN ELIOT'S "KNOWLEDGE AND EXPERIENCE" AND IN "FOUR QUARTERS" TOGETHER WITH SOME OF HIS OTHER POETRY. CONCORDANCE IS FOUND BETWEEN THESE WORKS AND EINSTEIN'S THEORIES OF RELATIVITY. IN PARTICULAR ALL THESE WORKS MAY BE SEEN TO SUBSCRIBE TO THE 'STATIC TEMPORAL' AND TO A PHILOSOPHY OF BEING.

MCMURRIN, STERLING M. AN ARGUMENT ON TENURE. J THOUGHT 7,229-234 N 72.

MCMURTRY, JOHN. MONOGAMY: A CRITIQUE. MONIST 56,587-599 O 72.

THE OBJECTIVE OF THE ARTICLE IS TO MAKE PHILOSOPHICAL SENSE OF THE INSTITUTION OF MONOGAMY AND, SECONDARILY, ITS RELATIONSHIP TO OUR SOCIAL FORMATION AS A WHOLE. AFTER DISMISSING VARIOUS CONVENTIONAL JUSTIFICATIONS AND RATIONALES AS INADEQUATE OR ABSURD, FOUR GENERAL PRINCIPLES OF THE INSTITUTION IN QUESTION ARE IDENTIFIED: WHICH PRINCIPLES ARE SEEN TO CONSTITUTE TOGETHER NO MORE AND NO LESS THAN A SPECIALLY RIGID FORM OF PRIVATE PROPERTY (OVER ANOTHER'S EROTIC

LIFE). THE RELATIONSHIP OF THE MONOGAMY INSTITUTION TO OUR SOCIAL FORMATION AS A WHOLE IS THEN SCHEMATIZED INTO A SET OF FUNCTION-SYSTEM PRINCIPLES OF A GENERAL SORT. THE CONCLUSION OF THE INVESTIGATION IS THAT MONOGAMY -- AS AN INSTITUTION OF PRIVATE PROPERTY WHICH IS FUNDAMENTAL AND INDISPENSABLE TO THE OVERALL PRIVATE-PROPERTY ORDER -- IS LIKELY TO REMAIN A TENACIOUS MALADY.

MCNALLY, PATRICK. MARXIST IDEOLOGY AND THE SOVIET ECONOMY. STUD SOVIET THO 12,255-269 S 72.

MCNEILLY, F S. PRE-EMPTIVE VIOLENCE: A REPLY TO GAUTHIER. INQUIRY 15,330-341 AUTUMN 72.

MCNIECE, GERALD. SHELLEY, JOHN STUART MILL, AND THE SECRET BALLOT. MILL NEWS LETTER 8,2-7 SPR 73.

THE IDEALISTIC POSITION ON THE SECRET BALLOT ASSUMED BY THE POET, SHELLEY, A POSITION SOMETIMES CONFIRMED BUT MORE OFTEN RIDICULED IN CURRENT AND SUBSEQUENT DISCUSSION, ACHIEVED AN EFFECTIVE RESTATEMENT BY JOHN STUART MILL A GENERATION LATER.

MCNULTY, PAUL J. ADAM SMITH'S CONCEPT OF LABOR. J HIST IDEAS 34,345-366 JL-S 73.

THIS ARTICLE EXAMINES LABOR AS THE CENTRAL AND UNIFYING CONCEPT IN THE PHILOSOPHIC AND ECONOMIC THOUGHT OF ADAM SMITH. THE MODERN FIELD OF LABOR ECONOMICS IS FOUND TO HAVE BEEN REMARKABLY ANTICIPATED IN SMITH'S WORK IN SUCH AREAS AS THE ROLE OF HUMAN CAPITAL IN ECONOMIC GROWTH; WAGE THEORY, STRUCTURE, AND MOVEMENT; LABOR MOBILITY; THE MOTIVATIONS OF THE WORKER AND THE MANAGER; COLLECTIVE BARGAINING; JOB CONTENT; THE ORGANIZATION OF WORK; AND THE RELATIONSHIP BETWEEN THE WORKER'S PERFORMANCE AND THE INCENTIVE STRUCTURE OF SOCIAL INSTITUTIONS.

MEDEL, JESUS LOPEZ. GENESIS LEGALIDAD Y LEGITIMIDAD DEL ESTADO SOCIAL DE DERECHO. AN CATED SUAREZ 11,21-45 1971.

MEDINA, MANUEL. LA POSIBILIDAD DE UNA REINTERPRETACION DE LA TEORIA DE JUEGOS COMO PRAXIS RACIONAL DE LA DECISION COLECTIVA. TEOREMA 3,25-42 1973.

MEERBOTE, RALF. THE DISTINCTION BETWEEN DERIVATIVE AND NON-DERIVATIVE KNOWLEDGE. PHIL STUD 24,192-197 MY 73.

LEHRER AND PAXSON HAVE CRITICIZED BRIAN SKYRMS' ANALYSIS OF NON-BASIC KNOWLEDGE BY CONSTRUCTING AN EXAMPLE OF KNOWLEDGE WHICH FAILS TO BE EITHER DERIVATIVE OR NON-DERIVATIVE THUS FAILING TO SATISFY ONE OF SKYRMS' FUNDAMENTAL REQUIREMENTS. I SHOW THAT SKYRMS DRAWS THE DISTINCTION BETWEEN DERIVATIVE AND NON-DERIVATIVE INCORRECTLY. I THEN CORRECT HIS DISTINCTION AND SHOW THAT THE LEHRER AND PAXSON EXAMPLE NO LONGER HOLDS AGAINST THE DISTINCTION AS AMENDED.

MEGILL, KENNETH. PHILOSOPHY FOR THE PEOPLE. SOC PRAX 1,69-79 1973.

THE MAJOR SOCIAL FUNCTION OF THE PHILOSOPHER TODAY IS TO TEACH IN AN INSTITUTION WHICH IS FUNDED AND CONTROLLED DIRECTLY OR INDIRECTLY BY PUBLIC FUNDS. THE PHILOSOPHER IS AN INTELLECTUAL WORKER WHOSE JOB IT IS TO TEACH A LARGE NUMBER OF PEOPLE A PART OF THE CULTURAL TRADITION. THIS TRADITION, HOWEVER, IS GENERALLY FOREIGN TO THE STUDENT. THE PRIMARY JOB OF THE PHILOSOPHER OUGHT TO BE TO RE-PRODUCE CULTURE AND TO AID THE PEOPLE IN CREATING AN ADEQUATE CULTURE. IN ORDER TO DO THIS THE PHILOSOPHER MUST BE INVOLVED IN THE STRUGGLE OF THE PEOPLE, BOTH AS AN INDIVIDUAL AND WITH OTHER WORKERS.

MEINEL, ERNA. PERIPHERAL VISION AND PAINTING: A NOTE ON THE WORK OF EVAN WALTERS (1894-1951). BRIT J AES 13,287-297 SUM 73.

MEKAS, JONAS. NOTES SUR LE NOUVEAU CINEMA AMERICAIN. REV ESTH 26,325-335 AP-D 73.

MELCHERT, NORMAN. A NOTE ON THE BELIEF THEORY OF PERCEPTION. PHIL STUD 24,427-429 N 73.

THE BELIEF THEORY OF PERCEPTION HOLDS THAT PERCEIVING SOMETHING IS BEING CAUSED TO RECEIVE CERTAIN BELIEFS ABOUT THAT THING, WHERE THE THING ITSELF IS (APPROPRIATELY) INVOLVED IN THE CAUSAL PROCESS. I TRY TO SHOW THAT ARGUMENTS BY GEORGE PITCHER AND D M ARMSTRONG ARE INSUFFICIENT TO ESTABLISH THIS THEORY.

MELDEN, A I. THE PLAY OF RIGHTS. MONIST 56,479-502 O 72.

THE ESSAY EXAMINES THE MANNER IN WHICH THE TECHNICAL TERM 'PRIMA FACIE' HAS COME TO BE APPLIED TO RIGHTS. IT ARGUES THAT THERE ARE CONCEPTUAL CONFUSIONS INVOLVED IN THIS TECHNICAL APPLICATION OF THE FAMILIAR TERM 'PRIMA FACIE' AND ARGUES THAT NO SUCH QUALIFICATION IS NEEDED OR IMPLIED BY THE FACT THAT A GIVEN RIGHT MUST YIELD TO COMPETING CONSIDERATIONS.

MELECHTCHENKO, Y S. MODIFICATION DES OBJECTIFS ET DES FONCTIONS DE LA SCIENCE CONTEMPORAINE. ORGANON 27-39 1971.

MELLOR, D H. REPLY TO MR HOLBOROW. MIND 82,106-107 JA 73.

MENDOZA, CELINA A LERTORA. EL CURSO DE LOGICA DE FRANCISCO SEBASTIANI. SAPIENZA 28,31-47 JA-MR 73.

DESCRIPCION Y ANALISIS DE UN MANUSCRITO CONTENIENDO EL CURSO DE LOGICA DICTADO POR FRANCISCO SEBASTIANI EN 1791 EN EL COLEGIO CAROLINGIO DE BUENOS AIRES. EL AUTOR ES ECLECTICO, CON INFLUENCIA CARTESIANA (LOGICA DE PORT ROYAL), COMO SE NOTA EN LA DIVISION CUATRIPARTITA Y LA INCLUSION DEL ESTUDIO DEL METODO. SE TRANSCRIBE EL INDICE COMPLETO DE LA OBRA CON TODAS SUS CONCLUSIONES.

MENGONI, LUIGI. I PENSIERI DI MONTAIGNE SUL DIRITTO. RIV INT FILOSOF DIRITTO 50,285-299 AP-JE 73.

MERCANT, S TRIAS. EL HOMBRE TRIDIMENSIONAL EN EL LULISMO DE LA ILUSTRACION. AUGUSTINUS 17,397-420 O-D 72.

SE QUIERE MOSTRAR COMO LA TEORIA LULISTA ES EL SINCRETISMO DE LA TRADICION LULIANA Y DE LA ANTROPOLOGIA BURGUESA DE LA ILUSTRACION. LA TEORIA RECOGE LA HERENCIA CRISTIANA DEL HOMBRE MICROCOSMICO, ASIMILANDO TAMBIEN LA IDEOLOGIA DEL VIANDANTE DE LA NOVELA PICARESCA ESPANOLA. DE LA ILUSTRACION ACEPTA LA FIGURA DEL CIUDADANO SEGUN LOS IDEALES DE PROGRESO, PODER Y QUEHACER CIVIL. EN TAL CONTEXTO EL HOMO-VIATOR, CAMINA HACIA EL HOMO-PATRIUS, CON CASA PROPIA EN LA OTRA VIDA, REALIZANDOSE EN SUS OBRAS SEGUN LA ASCETICA HISTORIA SOCIAL. HISTORIA ASCETICA POR RESTAURAR EN EL, EL ORDEN COSMICO TRASTOCADO POR LA CAIDA. HISTORIA SOCIAL POR COMPROMETER, A LOS OTROS EN SU PERFECTIBILIDAD. EL HOMBRE DEL LULISMO DE LA ILUSTRACION ES ASI TRIDIMENSIONAL: CRISTIANAMENTE MICROCOSMICO Y ASCETICO; BURGUESAMENTE SOCIAL.

MERCANT, S TRIAS. LA TERMINOLOGIA ETICA DE LA FILOSOFIA LULISTA DEL SETECIENTOS. ESPIRITU 20,5-15 JA-JE 71.

LA ETICA LULISTA DEL SETECIENTOS APARECE COMO UNA SEMANTICA, INQUIETA POR MOSTRAR LA CORRESPONDENCIA ENTRE UN LENGUAJE METAFISICO, MEDICO-ANTROPOLOGICO, SOCIOLOGICO. EL LULISMO SETECENTISTA CENTRA LA TERMINOLOGIA EN TORNO A LA EXPRESION:

"ORDEN". TODO LO DEMAS ES UN DESPLIEGUE SEMANTICO QUE ESPECIFICA, ENTRE SINONIMOS Y ANTONIMOS, LA "ACTIO" HUMANA RESPECTO AL IDEAL. LOS ANTONIMOS MARCAN EL DESORDEN Y DEFINEN EL PECADO BAJO UNA TRIPLE DIMENSION: A) METAFISICA, COMO "INVERSIO ORDINIS"; B) ANTROPOLOGICO-MEDICA, RECORRIENDO LA ESCALA SEMANTICA DESDE LA SIMPLE "INFECTIO" A LA "MORS"; C) SOCIOLOGICA, COMO "DESVIACION". EL LENGUAJE MORAL, EXPRESION CONEXIVA DEL ACTO HUMANO CON UN MODELO, SE CENTRA EN LA SEMANTICA DEL "DEBET" Y TRASFORMA EL LENGUAJE METAFISICO ENUNCIATIVO-EXPLICATIVO EN LENGUAJE PRESCRIPTIVO. ASI LA VIRTUD, ACCION HUMANA NACIDA DEL "DEBET" VIENE SIGNIFICADA POR LOS TRES NIVELES ANTEDICHOS. SERA "RESTAURATIO ORDINIS" (PLANO METAFISICO); "RECREATIO", EN EL SENTIDO DE RECUPERACION DE LA SALUD (PLANO ANTROPOLOGICO); "REDUCTIO AD VIAM" (PLANO SOCIOLOGICO) COMO CAMINO DE PERFECCION EN LA ALTERIDAD.

MERCIER, ANDRE. CONTEMPLATION VERSUS REASON: AN INQUIRY INTO HUMAN KNOWLEDGE IN THE LIGHT OF THEORY OF VALUES. RELIG STUD 9,49-62 MR 73.

MAN ACTS AS A SUBJECT; EVERYTHING ELSE APPEARS AS HIS OBJECT, OR OBJECTS. HE CAN ASSUME DIFFERENT ATTITUDES TOWARDS HIS OBJECT. THE TWO FUNDAMENTAL ONES ARE: GREATEST, YET COGNITIVE, SURRENDER TO BEING, OR CONSCIOUS REALIZATION OF THINGS. THEY BUILD TWO MODALITIES OF COGNITION. CONTEMPLATION, AND JUDGEMENT. THE FORMER GRASPS THE INEFFABLE, THOUGH NOT BY WORDS; ITS GREEK NAME WAS 'THEORIA'; THE LATIN WORD 'TEMPLUM' MEANT SACRED SPACE. IT IS UNDERSTANDABLE THAT MANY PREFER THE LATTER MODALITY, WHICH APPEARS MORE SECURE AND ESTABLISHES MAN MORE EXPLICITLY AS A SUBJECT. YET, IT IS COMPLEX AND SPLITS INTO THREE MODES: (OBJECTIVE) SCIENCE, (SUBJECTIVE) ART, AND MORALS (REFERRING TO THE COMMUNITY OF SUBJECT AND OBJECT). RELIGION ATTEMPTS A CONFRONTATION OF THE REALITY GRASPED ALONG THE JUDICIAL MODES WITH THE REALITY CONTEMPLATED BY MYSTICS. IT IS NOT THE ALPHA AND OMEGA; GOD MAY BE THE ALPHA AND OMEGA.

MERCIER, ANDRE. L'OGGETTIVITA DELLA SCIENZA E TRASPONIBILE NELL'ARTE E NELLA MORALE? FILOSOFIA 23,375-388 O 72.

TO THE QUESTION PUT IN THE TITLE, THE A. ANSWERS: NO. OBJECTIVITY (PROPERLY DEFINED) IS THE CRITERIUM OF SCIENCE, WHEREAS SUBJECTIVITY (PROPERLY DEFINED) IS THE ONE VALID IN ART, OR 'COMMUNITATIVITY' (ALSO DEFINED) IS THE CRITERIUM OF MORALS (TO BE DISTINGUISHED FROM ETHICS). SINCE THESE THREE MODES (SCIENCE, MORALS AND ART) CONSTITUTE TOGETHER THE JUDICATORY MODALITY (ALSO DEFINED), JUDGEMENT IS NOT RULED BY OBJECTIVITY, WHICH IS ONLY THE PARTICULAR FORM TAKEN IN THE SCIENTIFIC ENTERPRISE BY WHAT IS TO BE CALLED 'PERTINENCE'. THE A. ILLUSTRATES HIS THESIS IN MANY EXAMPLES AND INDICATES ALSO WHAT CORRESPONDS TO IT IN THE CASE OF THE CONTEMPLATIVE MODALITY. HE CONCLUDES THAT PHILOSOPHY SHOULD NOT BE EXPECTED TO BE OBJECTIVE; MUCH RATHER IT IS TO BE SUBMITTED TO 'PRUDENCE' (PROPERLY DEFINED).

MERCIER, ANDRE. NOTES ON THE ANALYSIS OF STRUCTURE AND STRUCTURALIST IDEOLOGIES. INQUIRY 15,355-361 AUTUMN 72.

AN ANALYSIS OF FRENCH STRUCTURALISM FOLLOWING THE CRITIQUE GIVEN OF IT BY JEANNE PARAIN-VIAL. THERE FOLLOWS A DISTINCTION BETWEEN PHILOSOPHICAL AND SCIENTIFIC STRUCTURALISM. THOSE WHO THINK THAT MAN CAN BE FREED FROM ALIENATION THROUGH (IDEOLOGICAL) STRUCTURALISM DEPRIVE HIM FROM HIS PERSONALITY. TO ESCAPE THAT DESTRUCTION, A MARCELIAN-LIKE MEDIATION OF REALITY BY LOVE IS PROPOSED.

MEREDITH, DAVID. ON A PROPERTY OF CERTAIN PROPOSITIONAL FORMULAE. NOTRE DAME J FORM LOG 14,103-106 JA 73.

MERKULOV, V L. THE INFLUENCE OF DOSTOEVSKY ON THE CREATIVE WORK OF A A UKHTOMSKII. SOVIET STUD PHIL 11,195-206 FALL 72.

MERLEAU-PONTY, JACQUES. LES HYPOTHESE EN COSMOLOGIE. REV INT PHIL 25,32-43 1971.

MERRIAM, JAMES D. THE PARALLEL OF THE ARTS: SOME MISGIVINGS AND A FAINT AFFIRMATION, PART I. J AES ART CRIT 31,153-164 WINT 72.

MERY, MARCEL. CHARLES RENOUVIER ET LE CRITICISME. ARCH PHIL 35,529-553 O-D 72.

CHARLES RENOUVIER, (1815-1903), DISCIPLE OF KANT, BUT CONFESSED HE WAS NOT FAITHFUL TO HIS MASTER, AS WITNESS HIS NEW TABLE OF CATEGORIES, HIS AVERSION FOR FALSE EVIDENCES, FOR FALSE ABSOLUTES, HIS CARE TO DOUBT AND TO PLACE FREEDOM AT THE ORIGIN OF OUR CERTAINTIES: SUCH FEATURES ARE RATHER CARTESIAN. IN HIS ETHICS, FREEDOM IS AGAIN THE PRINCIPLE AND THE END OF OUR ACTIONS, BUT IT LEAVES ROOM FOR OUR ASPIRATION AFTER HAPPINESS. LAST, FREEDOM CAN CONTROL THE COURSE OF OUR DESTINY, CONTRARY TO THE SYNTHETIC PHILOSOPHIES OF HISTORY.

MESKOV, V S AND PYATNITSYM, V N. ON THE STATUS OF LOGIC OF QUANTUM MECHANICS (IN RUSSIAN). TEOR METOD 4,111-129 1972.

THE ARTICLE POSES THE QUESTION OF THE NECESSITY OF A SPECIAL NON-CLASSICAL LOGIC FOR QUANTUM MECHANICS. THE CONSTRUCTION OF QUANTUM-LOGIC SYSTEMS IS CLASSIFIED ACCORDING TO TWO TENDENCIES: SYNTACTIC AND SEMANTIC, DEPENDING ON WHETHER THE FUNDAMENTAL THEORY IS MODIFIED OR NOT. IT IS ALSO SHOWN THAT QUANTUM LOGIC IS INDISPENSABLE FOR CONDUCTING A FORMALIZATION PROGRAM AND THAT IT MAY BE CONSIDERED PERMISSABLE FOR CONDUCTING A SYMBOLIZATION PROGRAM. THE DIFFERENCE BETWEEN FORMALIZATION AND SYMBOLIZATION PROGRAMS IS CLARIFIED BY THE EXAMPLE OF A RECONSTRUCTION OF THE EINSTEIN-PODOLSKY-ROSEN PARADOX.

METAKIDES, GEORGE. ALPHA-DEGREES OF ALPHA-THEORIES. J SYM LOG 37,677-682 D 72.

FEFERMAN HAS SHOWN THAT TO EACH RECURSIVELY ENUMERABLE SUBSET X OF THE NATURAL NUMBERS, THERE CORRESPONDS AN AXIOMATIZABLE THEORY T(X) WHICH HAS THE SAME DEGREE OF UNSOLVABILITY AS X. IN THIS PAPER THIS RESULT IS GENERALIZED OR 'LIFTED' FROM THE NATURAL NUMBER TO ALPHA, WHERE ALPHA IS ANY ADMISSIBLE ORDINAL, BY PRODUCING AN ALPHA THEORY T(X) WITH AN ALPHA R.E. SET OF AXIOMS, WHOSE ALPHA DEGREE OF UNSOLVABILITY IS THE SAME AS THAT OF ANY GIVEN ALPHA R.E. SUBSET X OF ALPHA. THE PROOF MAKES CRUCIAL USE OF AN ALPHA RECURSIVELY ENUMERABLE THEORY FOR WHICH ELIMINATION OF QUANTIFIERS CAN BE CARRIED OUT IN AN 'ALPHA EFFECTIVE' WAY.

METZ, CHRISTIAN. L'ETUDE SEMIOLOGIQUE DU LANGAGE CINEMATOGRAPHIQUE: A QUELLE DISTANCE EN SOMMES-NOUS D'UNE POSSIBILITE REELLE DE FORMALISATION? REV ESTH 26,129-143 AP-D 73.

MEW, PETER. FACTS IN FICTION. J AES ART CRIT 31,329-337 SPR 73.

MEW, PETER. MORAL DISAPPROBATION AND TREATMENT. MIND 82,266-268 AP 73.

MEW, PETER. PROJECTION AND EXPRESSION. BRIT J AES 12,354-358 AUTUMN 72.

I ARGUE THAT THE NOTION OF THE PROJECTION OF EMOTION ON TO PERCEPTION IS IRRELEVANT TO A PHILOSOPHICAL EXPLICATION OF THE EXPRESSION OF EMOTION IN ART. QUITE APART FROM THE FACT THAT THE PROJECTION OF EMOTION ON TO PERCEPTION IS ALWAYS DISTORTIVE, IT CAN ONLY BE INVOKED TO EXPLAIN 'WHY' A PERSON HAS EXPRESSED A CERTAIN EMOTION; IT CANNOT BE USED TO EXPLAIN WHAT CONSTITUTES THE EMOTIONAL EXPRESSIVENESS, FOR WE CAN ALWAYS TELL 'THAT' SOMETHING IS EMOTIONALLY EXPRESSIVE WITHOUT KNOWING 'WHY' THE PERSON RESPONSIBLE FOR IT SHOULD HAVE PRODUCED IT. ANALYSIS IN TERMS OF PROJECTION IS GENETIC NOT CONCEPTUAL.

MEYER, HORST E. MR LOCKS PLAY THINGS. LOCKE NEWS 38-40 SUM 73.

LOCKE'S VIEWS ON "DICE AND PLAY-THINGS, WITH THE LETTERS ON THEM, TO TEACH CHILDREN THE ALPHABET BY PLAYING" WERE SUCCESSFULLY TESTED BY THE PERSONS IN CHARGE OF THE EDUCATION OF LORD ASHLEY, LATER FOURTH EARL OF SHAFTESBURY.

MEYER, R K AND ROUTLEY, R. ALGEBRAIC ANALYSIS OF ENTAILMENT I. LOG ANAL 15,407-427 S-D 72.

MEYER, ROBERT K AND ROUTLEY, RICHARD. THE SEMANTICS OF ENTAILMENT - III. J PHIL LOG 1,192-208 MY 72.

MEYER, ROBERT K. CONSERVATIVE EXTENSION IN RELEVANT IMPLICATION. STUD LOG 31,39-48 1973.

MEYER, ROBERT K. ON CONSERVING POSITIVE LOGICS. NOTRE DAME J FORM LOG 14,224-236 AP 73.

THE PRINCIPAL RESULT IS THAT VERY MANY NEGATION-FREE LOGICS, INCLUDING THE RELEVANT LOGICS OF ANDERSON-BELNAP, MAY BE CONSERVATIVELY EXTENDED BY ADDING STRONG CLASSICAL NEGATION AXIOMS. THIS ANSWERS AFFIRMATIVELY A LONG OPEN QUESTION OF ANDERSON, "SOME OPEN PROBLEMS CONCERNING THE SYSTEM E OF ENTAILMENT," "ACTA PHILOSOPHICA FENNICA" 16 (1963), 7-18. MATRIX METHODS ARE EMPLOYED, THE PRINCIPAL TRICK BEING TO ADD TO A MATRIX (WHOSE MEMBERS, INTUITIVELY, ARE POSITIVE PROPOSITIONS) A SET OF THE SAME SIZE (OF, INTUITIVELY, NEGATIVE PROPOSITIONS); THE CLASSICAL NEGATION AXIOMS THEN MORE OR LESS COMPEL A RESULTANT DEFINITION OF MATRIX OPERATIONS ON THE EXPANDED MATRIX WHICH CONTINUES TO SATISFY THE OLD AXIOMS WHILE NEWLY SATISFYING THE ADDED NEGATION AXIOMS. THE RESULT IS MOST INTERESTING FOR THE SYSTEM R OF RELEVANT IMPLICATION, SINCE SYSTEMS IN ITS VICINITY (INTUITIONISM, DUNN AND MCCALL'S R-MINGLE) BREAK DOWN WHEN CLASSICAL NEGATION IS ADDED TO POSITIVE AXIOMS.

MEYER, ROBERT K. ON RELEVANTLY DERIVABLE DISJUNCTIONS. NOTRE DAME J FORM LOG 13,476-480 O 72.

THE PRINCIPAL RESULT IS THAT THE NEGATION-FREE PARTS OF THE RELEVANT LOGICS E, R, AND P HAVE THE INTUITIONISTIC DISJUNCTION PROPERTY--I.E., "A OR B" IS A THEOREM IFF A IS A THEOREM OR B IS A THEOREM. PROOF DEPENDS UPON THREE PROPERTIES OF THESE (AND MANY RELATED) LOGICS: (A) DEMORGAN LAWS HOLD (TO THE EXTENT THAT NOT A AND NOT B ENTAILS NOT (A OR B)), (B) THERE IS A NEGATION-COMPLETE THEORY WHICH IS A CONSERVATIVE EXTENSION OF THE NEGATION-FREE PART OF THE LOGIC, AND (C) EVERY NEGATION-COMPLETE THEORY HAS A CONSISTENT AND COMPLETE SUB-THEORY. (A) IS TRIVIAL, AND (B) IS PROVED IN AN ACCOMPANYING ARTICLE, "ON CONSERVING POSITIVE LOGICS." SO THE PRINCIPAL JOB IS TO PROVE (C), WHICH FOR RELEVANT LOGICS IS A NON-TRIVIAL CONVERSE OF THE WELL-KNOWN RESULT (LINDENBAUM'S LEMMA) THAT EVERY CONSISTENT THEORY HAS A CONSISTENT AND COMPLETE EXTENSION. (C) IS PROVED BY REFINEMENT OF THE TECHNIQUES OF MEYER AND DUNN, "E, R, AND GAMMA", "THE JOURNAL OF SYMBOLIC LOGIC" 34

(1969), 460-474. (EDITED).

MEYERS, LEROY F. SIMULTANEOUS VERSUS SUCCESSIVE QUANTIFICATION. NOTRE DAME J FORM LOG 14,247-249 AP 73.

"THERE IS A UNIQUE PAIR (U,V) SUCH THAT PUV" IS COMPARED WITH "THERE IS A UNIQUE U SUCH THAT THERE IS A UNIQUE V SUCH THAT PUV". SIMILAR COMPARISONS ARE MADE FOR OTHER QUANTIFIERS.

MEYERS, ROBERT G. KNOWLEDGE WITHOUT PARADOX. J PHIL 70,147-160 22 MR 73.

MICALLEF, PAUL J. ABORTION AND THE PRINCIPLES OF LEGISLATION. LAVAL THEOL PHIL 28,267-303 O 72.

THE ARTICLE DISCUSSES THE RELATIONSHIP BETWEEN LAW AND MORALITY IN AN ATTEMPT TO ESTABLISH: (1) WHETHER THERE IS INDEED A REALM OF MORALITY WHICH IS NOT THE LAW'S BUSINESS; (2) WHETHER THIS REALM INCLUDES ABORTION; AND (3) THE PRINCIPLE THAT THE LEGISLATOR SHOULD USE TO DETERMINE WHETHER OR NOT ABORTION IS A FIT SUBJECT FOR THE CRIMINAL LAW. THE PROBLEM IS DISCUSSED IN THE LIGHT OF THE THOMISTIC AND LIBERAL PHILOSOPHY OF LAW AND THE INTERPRETATIONS PROVIDED BY CONTEMPORARY PHILOSOPHERS, JURISPRUDENTS AND THE ABORTION LAW REFORM MOVEMENT.

MICCOLI, P. GABRIEL MARCEL E L'APPROCIO AL MISTERO DELL'ESSERE. AQUINAS 16,33-57 1973.

IN EPOCA, COME LA NOSTRA, IN CUI IL FARE PRENDE SOPRAVVENTO SULL'ESSERE, IL MESSAGGIO FILOSOFICO DI G MARCEL SI IMPONE CON TEMPESTIVITA E PERSUASIONE, TENDENDO A RIPORTARE L'UOMO ALLA CONSIDERAZIONE SAGGIA DELLA VITA, A PARTIRE DALL'ANALISI E DALLA FONDAZIONE DEI VALORI DELLA VITA E DI TUTTA LA REALTA. SUPERATI I FACILI QUANTO SURRETTIZI SCHEMI DEL FILOSOFARE ASTRATTO, IL FILOSOFO FRANCESE PROPONE UNA DIALETTICA AVVINCENTE DI VISSUTO E DI PENSATO, RIPORTANDO COSTANTEMENTE LE ELABORAZIONI MENTALI AL 'PEDUNCOLO STORICO' DELLE SITUAZIONI DA CUI PRENDONO AVVIO E STIMOLO. IN TAL SENSO LA SUA METODOLOGIA SI ALLARGA AL DI LA DEGLI ORIZZONTI DELL'ANALISI SCIENTIFICA E SI IMPONE COME SFORZO DI APPROSSIMAZIONE RIVERENTE AL MISTERO DELL'ESSERE E DELLA VITA. MISTERO CHE FONDA L'ATTEGGIAMENTO DELLA FEDE E DELLA SPERANZA NELL'HOMO VIATOR.

MICHAELSON, S. THE AUTHORSHIP AND INTEGRITY OF THE PLATONIC EPISTLES. REV INT PHIL 27,3-9 1973.

THE APPLICATION OF MODERN SMALL SAMPLE STATISTICS AND STYLOMRY TO A DETERMINATION OF THE AUTHORSHIP OF PLATO'S EPISTLES. THE RESULT DEPENDS ON WHAT TEXT IS DEFINED TO BE A PLATONIC TOUCHSTONE.

MICHELSON, ANNETTE. L'HOMME A LA CAMERA: DE LA MAGIE A L'ESPISTEMOLOGIE. REV ESTH 26,295-310 AP-D 73.

MICKUNAS, ALGIS AND DASTLER, JOHN. TOWARD A RAPPROCHEMENT. PHIL PHENOMENOL RES 33,241-248 D 72.

THE ARTICLE INVESTIGATES SOME COMMON GROUNDS BETWEEN PHENOMENOLOGY AND LINGUISTIC ANALYSIS SHOWING THAT BOTH SCHOOLS CLAIM THAT LINGUISTIC USAGES ARE NOT BASED ON A) PSYCHOLOGICAL OR SUBJECTIVE PROCESSES, B) SOCIOLOGICAL OR COMMUNAL CONVENTIONS. RATHER LINGUISTIC USAGES MUST BE UNDERSTOOD A) AS HAVING A LOGIC WHICH CANNOT BE ARBITRARILY ALTERED WITHOUT THE LOSS OF COMPREHENSION, B) IN CONTEXTS INDICATING WHICH TERMS ARE PROPER WHICH IMPLIES C) THAT LINGUISTIC USAGE OF TERMS OUT OF CONTEXT MUST EITHER BE ABANDONED OR JUSTIFIED BY PROPER CLARIFICATIONS.

MICKUNAS, ALGIS. CIVILIZATION AS STRUCTURES OF CONSCIOUSNESS. MAIN CURRENTS 29,179-185 MY-JE 73.

THE ARTICLE DELIMITS THE METHOD OF HERMENEUTICS IN TERMS OF SPACE TIME STRUCTURES AND SPECIFIC FIELDS OF EXPERIENCE. IT SHOWS THE EPISTEMOLOGICAL REQUIREMENTS FOR THE STUDY OF COMPARATIVE CIVILIZATIONS AND THE MANNER IN WHICH THE METHOD IS APPLICABLE TO CONCRETE INVESTIGATIONS: MAGIC CULTURE WITH A VITAL FIELD OF EXPERIENCE AND AN UNITARY SPACE TIME STRUCTURE; MYTHOLOGICAL AUDIAL CULTURE WITH CIRCULAR AND RHYTHMIC SPACE TIME STRUCTURE; MENTAL VISUAL CULTURE WITH THREE DIMENSIONAL SPACE AND LINEAR TIME; INTEGRAL CULTURE WITH INTENSIVE SPACE TIME STRUCTURE.

MIDGLEY, MARY. IS 'MORAL' A DIRTY WORD? PHILOSOPHY 47,206-228 JL 72.

'MORAL' IS BOUND TO BECOME A TERM OF ABUSE IF USED SIMPLY OF PATTERNS IN BEHAVIOUR. (E.G., 'ONE OUGHT NEVER TO SMOKE IN COMPARTMENTS WITH A NO SMOKING NOTICE' - HARE). 'MORAL' CAN INDEED BE USED IN THIS WAY, BUT THE LESS BEHAVIOURISTIC SENSES ARE MORE NATURAL AND USEFUL. ('IMITATION HAS NO PLACE IN MORALITY' - KANT). THE WORD'S CENTRAL JOB, THAT FOR WHICH IT IS WORTH PRESERVING, IS TO MARK A SPECIAL SORT OF SERIOUSNESS AND IMPORTANCE. (CF. P. FOOT AND G. WARNOCK.) AS QUOTATIONS SHOW, IT GETS THIS JOB BECAUSE IT MEANS 'BELONGING TO A MAN'S CHARACTER, TO HIS CENTRAL SYSTEM OF PURPOSES.' IT FOLLOWS THAT OTHER POINTS OF VIEW (E.G., POLITICAL AND AESTHETIC) RELATE TO THE MORAL AS PARTS TO WHOLE, AND MUST FINALLY FIT INTO ITS FRAMEWORK, EVEN IF THEY ARE AT FIRST OPPOSED TO IT. PARTIAL MORALITIES MUST EXPAND OR DIE. ALL THAT AFFECTS PEOPLE'S CENTRAL PURPOSES DEEPLY IS THEREFORE A MORAL MATTER. AN ART OR A SCIENCE CAN HAVE MORAL CLAIMS. IMMORALISTS LIKE NIETZSCHE ARE A KIND OF MORALISTS; THEY STAND AT THE MORAL POINT OF VIEW, ASKING: HOW ARE WE TO LIVE? WHAT ARE THE PRIORITIES? WHAT ARE THE CENTRAL THINGS IN LIFE? AUTONOMY IS NOT ISOLATION.

MIDGLEY, MARY. THE CONCEPT OF BEASTLINESS: PHILOSOPHY, ETHICS AND ANIMAL BEHAVIOUR. PHILOSOPHY 48,111-135 AP 73.

EXAMINES NOTION OF HUMAN NATURE INVOLVED IN COMPARING MEN WITH ANIMALS. CONSIDERS BEHAVIORIST AND EXISTENTIALIST OBJECTIONS TO DOING SO. SUGGESTS THAT ANIMAL BEHAVIOR STUDIES CAN CORRECT POPULAR ERRORS INFECTING TRADITIONAL PHILOSOPHIC VIEWS OF MAN'S STATUS. ANIMAL LIFE FAR MORE ORDERLY THAN HAS BEEN SUPPOSED. MORALISTS' MYTHICAL "BEAST WITHIN" SUPPOSED EVIL, WHEREAS HUMAN VIRTUES IN FACT REST ON TRAITS SHARED BY ANIMALS. TERMS 'INSTINCT' AND 'HUMAN NATURE' EXAMINED. LANGUAGE OF OPEN AND CLOSED INSTINCTS USED TO CLARIFY SENSE IN WHICH SUCH TERMS CAN BE APPLIED TO MAN. NOT STEREOTYPED PATTERNS, BUT REPERTOIRE OF TENDENCIES. TERM 'HUMAN NATURE' NEED NOT INVOLVE CRUDE REDUCTION TO ANY BASIC MOTIVE, NOR TREATING MAN AS BASICALLY GOOD OR EVIL. NOTIONS OF NATURE AND INSTINCT INDISPENSABLE. BEHAVIORIST SUGGESTION THAT MAN IS INFINITELY PLASTIC VACUOUS. 'RATIONALITY' USEFUL CONCEPT ONLY IF UNDERSTOOD IN RELATION TO PARTICULAR SPECIES. "WE ARE NOT DISEMBODIED INTELLIGENCES TENTATIVELY SEEKING INCARNATION." FOR SUCH A CREATURE AS MAN, SOME THINGS CAN REALLY BE SHOWN TO BE RIGHT OR WRONG.

MIETTINEN, SEPPO K. ON OMER'S MODEL OF SCIENTIFIC EXPLANATION. PHIL SCI 39,249-251 JE 72.

A. OMER TRIES IN HIS ARTICLE 'ON THE D-N MODEL OF SCIENTIFIC EXPLANATION' (PHILOSOPHY OF SCIENCE 37 (1970): 417-433) TO GIVE A D-N MODEL FOR SCIENTIFIC EXPLANATION. WE SHOW THAT IN OMER'S PAPER THERE IS A MINOR LOGICAL FLAW. BUT WHAT IS WORSE, THE REDUCTION PRINCIPLE BEHIND HIS MODEL DOES NOT SEEM TO BE CORRECT. IN THE LIGHT OF TWO EXAMPLES IT SEEMS TO US, THAT THE CONCEPT 'A D-N MODEL FOR SCIENTIFIC EXPLANATION' LEADS US TO A FAMILY OF POSSIBLE MODELS

RATHER THAN TO A UNIQUE ONE, AND THE CHOICE WITHIN THIS FAMILY DEPENDS ON THE SPECIFIC NATURE OF THE APPLICATION AT HAND.

MIHAILESCU, EUGEN. LES PROPRIETES DU FONCTEUR NICOD PAR RAPPORT A LA RECIPROCITE ET CONJONCTION: PART I. NOTRE DAME J FORM LOG 14,527-535 O 73.

DANS CET ARTICLE, ON CONSIDERE LE FONCTEUR NICOD COMME IL SUIT: KPQ=NON P OU NON Q= RIKPQ, OU R EST LE FONCTEUR DE RECIPROCITE, K EST LA CONJONCTION ET L UNE CONSTANTE DE VERITE. EN VERTU DE CETTE DEFINITION, L'AUTEUR DONNE UNE FORME NORMALE POUR TOUTES FORMES CONSTRUIT A L'AIDE SEULEMENT DE FONCTEUR K. LES FORMES NORMALES SONT DES FORMES FONDAMENTALES POUR E'TABLIR LES FORMES NORMALES POUR LE FORME NICOD QUELCONQUE PARCE-QUE CES FORMES FONT PARTI D'UN DES QUATRE GROUPES. ON PEUT DONNER QUATRE FORMES NORMALES CORRESPONDANTES AUX CES QUATRE GROUPES. (EDITED).

MIJUSKOVIC, BEN. SPINOZA'S ONTOLOGICAL PROOF. SOPHIA 12,17-24 AP 73.

MIJUSKOVIC, BEN. THE PREMISE OF THE TRANSCENDENTAL ANALYTIC. PHIL QUART 23,156-161 AP 73.

MILIC, VOJIN. METHOD OF CRITICAL THEORY. PRAXIS 625-656 1971.

MILLER III, JOHN F. WHY "GOD LOVES MANKIND" IS UNFALSIFIABLE. SW J PHIL 4,81-92 SPR 73.

"GOD LOVES MANKIND" IS UNFALSIFIABLE FOR 4 REASONS: (1) THERE IS AN EPISTEMOLOGICAL GAP BETWEEN THE EVIDENCE FOR AND THE MEANING OF THE ASSERTION; (2) THE MEANING OF THE CLAIM IS NOT REDUCIBLE TO THE CRITERION FOR IDENTIFYING THE REFERENTS IN THE ASSERTION; (3) COHERENCE REPLACES CORRESPONDENCE AS THE CRITERION OF THE ASSERTION'S TRUTH; AND (4) SINCE 'GOD LOVES MANKIND" IS RELIGION'S FIRST-ORDER PRINCIPLE IN ACCORDANCE WITH WHICH ALL DATA IN INTERPRETED, IT COULD NEVER BE FALSIFIED.

MILLER JR, FRED D. DID ARISTOTLE HAVE THE CONCEPT OF IDENTITY? PHIL REV 82,483-490 O-D 73.

THIS IS A REPLY TO N WHITE (PHIL. REV., 1971), WHO DENIES THAT ARISTOTLE HAS OUR CONCEPT OF IDENTITY. ONE OF WHITE'S ARGUMENTS FOCUSES ON ALLEGED CONFUSIONS IN MET. V, 6 AND 9 OVER WHETHER "X AND Y ARE ONE" MEANS "X AND Y ARE IDENTICAL" OR "X AND Y ARE PARTS OF A UNITARY WHOLE." THIS PAPER ARGUES THAT ARISTOTLE'S STATEMENT THAT "SAMENESS IS A KIND OF ONENESS" AND HIS REMARKS ABOUT ACCIDENTAL ONENESS AND SAMENESS CAN BE EXPLAINED WITHOUT ATTRIBUTING SUCH A CONFUSION TO ARISTOTLE. IT FURTHER ARGUES THAT ARISTOTLE OBSERVES IN PRACTICE A DISTINCTION BETWEEN IDENTITY THROUGH TIME AND UNITARINESS OVER TIME, FOR THIS DISTINCTION UNDERLIES HIS ENERGEIA-KINESIS DISTINCTION: ACTIVITIES, LIKE SUBSTANCES, EXHIBIT IDENTITY THROUGH TIME, WHEREAS PROCESSES POSSESS UNITARY CAREERS.

MILLER, ARTHUR B. ENTHYMEMES: BODY AND SOUL. PHIL RHET 5,201-214 FALL 72.

THIS ESSAY ARGUES THAT THE AFFECTIVE COMPONENT INHERENT IN THE ENTHYMEME IS THE ESSENCE OF ARISTOTLE'S CONCEPT OF THE ENTHYMEME AS PRACTICAL REASONING. 'AFFECTIVE COMPONENT' REFERS TO EMOTIONS AND FEELINGS. THE THREE PROOFS OF THE THESIS ARE THE ETYMOLOGY OF 'ENTHYMEME', ARISTOTLE'S WORKS ON HUMAN ACTION AND PRACTICAL WISDOM, AND ARISTOTLE'S RHETORIC. THESE SOURCES SHOW THE INHERENT RELATION BETWEEN ENTHYMEMES AND PHRONESIS, OR PRACTICAL REASONING, NOT NOUS, OR ABSTRACT INTELLECT.

MILLER, BARRY. CAUSATION AND NECESSARY CONNECTION. NEW SCHOLAS 47,76-83 WINT 73.

A DEFECT COMMON TO EMPIRICIST ACCOUNTS OF CAUSATION IS LACK OF A CRITERION FOR CAUSAL PRIORITY. NEITHER NECESSARY AND SUFFICIENT CONDITIONS ALONE NOR TEMPORAL DIFFERENCE CAN PROVIDE IT. BUT MACKIE TRIES TO DO SO USING A NEW NOTION ('FIXITY') DEFINED SOLELY IN TERMS OF BOTH SUFFICIENT CONDITION AND TEMPORAL DIFFERENCE. THIS IS SHOWN TO FAIL, SINCE FOR SOME CASES IT IS INDISTINGUISHABLE FROM THE SIMPLE REGULARITY ACCOUNT. SINCE NON-LOGICAL NECESSITY CANNOT BE EXCLUDED A PRIORI, CONTINUED FAILURE OF EMPIRICIST ACCOUNTS MIGHT BE DUE TO A MISAPPLICATION OF OCCAM'S RAZOR.

MILLER, BARRY. PROPER NAMES AND 'SUPPOSITIO PERSONALIS'. ANALYSIS 33,133-137 MR 73.

THE QUESTION IS WHETHER A PROPER NAME (E.G., "TOM") MAY BE USED IN A WAY THAT PARALLELS THAT OF "MAN" IN "MAN IS A SPECIES". "TOM IS AN INDIVIDUAL" IS THE ANSWER PROPOSED, WITH "INDIVIDUAL" FUNCTIONING AS A SECOND ORDER TERM. A NUMBER OF DIFFICULTIES ARE RESOLVED BY SHOWING THAT "TOM IS AN INDIVIDUAL" MAY BE RENDERED AS "A MAN IS (IN ENGLISH) CALLED 'TOM' AND IS SO CONSTITUTED THAT ONLY HE MAY WITHOUT AMBIGUITY BE CALLED 'TOM'. THIS SHOWS THAT "TOM" IN "TOM IS AN INDIVIDUAL" IS NEITHER PURELY A FIRST ORDER NOR PURELY A SECOND ORDER TERM.

MILLER, BARRY. TENSE, NEGATION AND POSSIBILITY. INT LOG REV 3,78-85 JE 72.

LIKE NEGATION AND POSSIBILITY, TENSING MAY BE EITHER INTERNAL OR EXTERNAL: SOME SENTENCES, WHETHER COMPLEX OR SIMPLE, ARE PREDICATELY TENSED. THIS IS SHOWN BY NOTING THAT TEMPORAL OPERATORS MAY SOMETIMES CONNOTE 'CONTINUOUSLY', AS DISTINCT FROM 'CONTINUALLY'. WHEN CONNOTING THE FORMER, THEY CAN OPERATE ONLY INTERNALLY TO A SENTENCE. ANY TENSE OPERATOR MUST, IN SUCH CIRCUMSTANCES, FOLLOW SUIT. IN THESE CASES, AT LEAST, THERE IS PREDICATE TENSING.

MILLER, BARRY. THE NO-EVIDENCE DEFENCE. INT J PHIL RELIG 3,44-50 SPR 72.

HICK CLAIMS BOTH THAT MAN'S AUTONOMY WOULD BE DESTROYED IF GOD PROVIDED COMPELLING EVIDENCE FOR BELIEF IN HIM, AND THAT THE BIBLICAL WRITERS' AWARENESS OF GOD WAS AS COERCIVE AS THEIR AWARENESS OF OTHER PEOPLE. DUFF-FORBES DENIES THE FIRST, SINCE IT IS LOGICALLY POSSIBLE FOR GOD'S SELF-DISCLOSURE TO BE COERCIVE WITHOUT DESTROYING MAN'S AUTONOMY. AND HE THINKS THE SECOND POINT INVOLVES HICK IN SELF-CONTRADICTION. HOWEVER, HE FAILS TO REALIZE NOT ONLY THAT THERE ARE TWO KINDS OF SELF-DISCLOSURE BY GOD, BUT ALSO TWO SENSES IN WHICH A DISCLOSURE MAY BE COERCIVE. RECOGNITION OF THESE DISTINCTIONS RENDERS HICK SAFE AGAINST DUFF-FORBES' CRITICISMS.

MILLER, BRUCE L. OPEN TEXTURE AND JUDICIAL DECISION. SOCIAL THEOR PRACT 2,163-175 FALL 72.

HART CLAIMS THAT ALL JUDICIAL LEGISLATION TAKES PLACE WITHIN THE OPEN TEXTURE OF THE GENERAL TERMS IN LEGAL STANDARDS. HE CONFUSES THREE MEANINGS OF 'OPEN TEXTURE': VAGUENESS, UNDEFINABILITY, AND UNENVISAGED CASES. IF OPEN TEXTURE IS THE SECOND IT CAN BE EXPLICATED AS A FEATURE OF TERMS WHICH PERMITS ONLY PARTIAL DEFINITIONS. IT IS THEN SHOWN THAT NOT ALL JUDICIAL LEGISLATION UNDER STATUTES AND PRECEDENT IS WITHIN OPEN TEXTURE, BUT THAT SOME JUDICIAL LEGISLATION TAKES PLACE BECAUSE OF A CONFLICT BETWEEN LEGAL RULES AND SOME HIGHER NORMATIVE STANDARDS.

MILLER, BRUCE L. REPLY TO KEARNS. SOCIAL THEOR PRACT 2,189-195 FALL 72.

KEARNS DEFENSE OF HART IS REJECTED ON THE GROUNDS THAT HE DEPARTS FROM WHAT HART UNDERSTOOD OPEN TEXTURE TO BE AND PRESENTS AN ACCOUNT WHICH FAILS TO REVEAL DIFFERENT ASPECTS OF LEGAL RULES WHICH REQUIRE JUDICIAL LEGISLATION.

MILLER, DAVID. THE TRUTH-LIKENESS OF TRUTHLIKENESS. ANALYSIS 33,50-55 D 72.

MILLER, J. A NOTE ON SO-CALLED 'DISCOVERY PROCEDURES'. FOUND LANG 10,123-139 MY 73.

MILLER, N AND BARON, R S. ON MEASURING COUNTERARGUING. J THEOR SOC BEHAV 3,101-118 AP 73.

A SUBSTANTIAL SEGMENT OF CURRENT THEORIZING ABOUT ATTITUDE CHANGE EMPLOYS COUNTERARGUING AS A THEORETICAL CONSTRUCT. WE DISCUSS THE PROBLEMS OF MEASURING AND DEFINING COUNTERARGUING AND ESTABLISHING ITS CAUSAL ROLE IN THE PERSUASION PROCESS. WE ARGUE THAT MANY OF THESE PROBLEMS CAN BE ELIMINATED BY IMPOSING SEVERE TIME LIMITS AND THAT AS A CONSEQUENCE OF POOR MEASURES OR FAILURE TO MEASURE AT ALL, THEORISTS MAY HAVE EXAGGERATED THE ROLE OF RATIONAL PROCESSES IN ATTITUDE MAINTENANCE OR CHANGE. ADDITIONALLY, WE PROPOSE SEVERAL NEW MEASUREMENT SUGGESTIONS.

MILLER, VERONICA. WHITEHEAD'S GOD, ANALOGY, AND CONSISTENCY OF HIS METAPHYSICS. NEW SCHOLAS 47,339-349 SUM 73.

THIS DISCUSSION HAS BEEN WRITTEN IN RESPONSE TO AN ARTICLE PUBLISHED IN THE "NEW SCHOLASTICISM" AUTUMN 1972 ISSUE BY DONALD J HOGAN ON THE QUESTION OF WHETHER OR NOT THE CONCEPT 'ACTUAL ENTITY' IN WHITEHEAD'S PHILOSOPHY OUGHT TO BE ANALOGOUS. THE DISCUSSION I WRITE IS ESSENTIALLY A REFUTATION OF MR HOGAN'S VIEW. I ARGUE THAT THE INTRODUCTION OF ANALOGY IS NOT NECESSARY TO PRESERVE THE CONSISTENCY OF WHITEHEAD'S METAPHYSICS; NEITHER, I MAINTAIN, IS ANALOGY PRESENT IN HIS THOUGHT EXCEPT IN THE LOGICO-MATHEMATICAL SENSE OF 'IDENTITY OF ABSTRACT STRUCTURE IN DIFFERENT EXPERIENTIAL LOCI'. WHITEHEAD'S NOTION OF GOD IS RADICALLY DIFFERENT FROM THE NOTIONS CONTAINED IN WORLD VIEWS WHICH DO REQUIRE ANALOGY. IN THEM, GOD IS NEVER A BEING ALONGSIDE OTHER BEINGS; BUT IN WHITEHEAD'S PHILOSOPHY, GOD IS AS MUCH A CREATURE OF CREATIVITY AS ANY OTHER ACTUAL ENTITY, THAT IS, AN ACTUAL ENTITY ALONGSIDE OTHER ACTUAL ENTITIES. (EDITED).

MILLER, WILLARD M. ARISTOTLE ON NECESSITY, CHANCE AND SPONTANEITY. NEW SCHOLAS 47,204-213 SPR 73.

THIS ESSAY INVESTIGATES ARISTOTLE'S CONCEPTIONS OF CHANCE (TYCHE) AND SPONTANEITY (AUTOMATON) IN LIGHT OF HIS DEFENSE IN THE "PHYSICS" OF A KIND OF CAUSAL DETERMINISM ACCORDING TO WHICH ALL EVENTS ARE SUSCEPTIBLE OF ANALYSIS IN TERMS OF HIS FOUR CAUSES. HIS DISTINGUISHING CRITERIA FOR ABSOLUTE NECESSITY, HYPOTHETICAL NECESSITY, CHANCE, AND SPONTANEITY ARE CRITICALLY ANALYZED, WITH SPECIAL EMPHASIS ON THE LATTER TWO CONCEPTIONS. INADEQUACIES IN EARLIER ANALYSES IN THE LITERATURE AND DIFFICULTIES IN ARISTOTLE'S OWN FORMULATION ARE DISCUSSED. FINALLY, A MODIFICATION TO CIRCUMVENT THESE DIFFICULTIES IS PROPOSED.

MINAHAN, JOHN. PARKER ON REASON AND FAITH. PERSONALIST 54,80-85 WINT 73.

MINEKA, FRANCIS E. JOHN STUART MILL AND NEO-MALTHUSIANISM, 1873. MILL NEWS LETTER 8,3-8 FALL 72.

AFTER J S MILL'S DEATH IN 1873 HIS REPUTATION WAS ATTACKED BY ABRAHAM HAYWARD IN "THE TIMES", BY REVIVING THE OLD SCANDAL THAT MILL HAD BEEN ARRESTED FOR DISTRIBUTING BIRTH CONTROL INFORMATION IN 1823. HAYWARD'S UNSUBSTANTIATED CHARGES LED TO PUBLIC CONTROVERSY. NOW TWO HITHERTO UNPUBLISHED LETTERS BY MILL'S FRIENDS WILLIAM ELLIS AND ALEXANDER BAIN DOCUMENT HIS PARTICIPATION IN THE 1823 BIRTH CONTROL MOVEMENT.

MINK, LOUIS O. INTERPRETATION AND NARRATIVE UNDERSTANDING. J PHIL 69,735-737 9 N 72.

MINTS, G E AND OREVKOV, V P AND MASLOV, S J. MECHANICAL PROOF-SEARCH AND THE THEORY OF LOGICAL DEDUCTION IN THE USSR. REV PHIL INT 25,575-584 1971.

A SURVEY OF WORKS ON AUTOMATIC THEOREM-PROVING IN THE USSR 1964-1970. THE PHILOSOPHICAL PROBLEMS ARE NOT TOUCHED.

MIRI, MRINAL. MEMORY AND PERSONAL IDENTITY. MIND 82,1-21 JA 73.

IN THIS ARTICLE I AM CHIEFLY CONCERNED TO SHOW THAT CERTAIN ARGUMENTS FOR THE THEORY THAT MEMORY IS THE CRITERION OF PERSONAL IDENTITY ARE FALLACIOUS. THESE ARGUMENTS SPRING MAINLY FROM TWO SOURCES: (I) THE IDEA THAT IN MEMORY WE HAVE A "SPECIAL ACCESS" TO OUR OWN IDENTITY--A KIND OF ACCESS WHICH IS SAID TO BE "IMMUNE TO ERROR FROM MISIDENTIFICATION", AND (II) THE VIEW THAT MEMORY IS A CAUSAL NOTION. I ARGUE THAT (I) AND (II) CAN'T BE COMBINED IN THE WAY THAT MY OPPONENTS SEEK TO COMBINE THEM, AND THAT IF THE CAUSAL THEORY OF MEMORY IS CORRECT--AS I BELIEVE IT IS--THEN WE MUST REJECT THE "SPECIAL ACCESS" THEORY AND, WITH IT, MY OPPONENTS' ARGUMENTS FOR THE MEMORY THEORY OF PERSONAL IDENTITY.

MIRI, MRINAL. PERSONS AND THEIR BODIES. PHIL STUD 24,407-411 N 73.

MITCHELL, JULIET. MARXISM AND WOMEN'S LIBERATION. SOC PRAX 1,11-22 1973.

MITCHELL, W. ARONSZAJN TREES AND THE INDEPENDENCE OF THE TRANSFER PROPERTY. ANNALS MATH LOG 5,21-45 D 72.

A FORCING ARGUMENT IS USED TO SHOW THAT SEVERAL PROPERTIES OF THE FIRST UNCOUNTABLE CARDINAL W1 WHICH ARE IMPLIED BY ZERMELO-FRANKEL SET THEORY WITH THE CONTINUUM HYPOTHESIS ARE NOT CONSEQUENCES OF ZERMELO-FRANKEL ALONE. THE MOST IMPORTANT RESULT IS THAT IF IT IS CONSISTENT THAT THERE IS A MAHLO CARDINAL, THEN IT IS CONSISTENT THAT CHANG'S TRANSFER THEOREM FAILS, THAT IS, THAT THERE IS A SENTENCE OF FIRST ORDER LOGIC WITH A MODEL OF TYPE (W1,W0,) BUT NONE OF TYPE (W2,W1).

MITIAS, MICHAEL H. A REPLY TO PROFESSOR FEIBLEMAN. SW J PHIL 4,21-24 SPR 73.

ACCORDING TO PROFESSOR FEIBLEMAN, MAN AND ALL HIS WORKS, MATERIAL AND SPIRITUAL, ARE PARTS OF THE MATERIAL WORLD FROM WHICH HE SPRANG AND TO WHICH HE WILL EVENTUALLY RETURN. THE ESSAY IS A CRITICAL EVALUATION OF THIS POSITION. I SEEK TO SHOW THAT PROFESSOR FEIBLEMAN DOES NOT SUBSTANTIALLY IMPROVE ON THE TRADITIONAL MATERIALISTIC CONCEPTION OF MAN. AGAIN, GIVEN HIS VIEW OF MAN, THREE DIFFICULTIES REMAIN UNSOLVED: (1) THE POSSIBILITY OF MAN AS A SELF-DETERMINED BEING, (2) THE METAPHYSICAL STATUS OF MIND, (3) THE 'KNOWLEDGE' OF MAN AS A CONCRETE, HISTORICAL BEING. THE SCIENTIFIC METHOD, WHICH FEIBLEMAN ADVOCATES IN THE ANALYSIS OF HUMAN NATURE, DOES NOT PROVIDE ADEQUATE KNOWLEDGE ABOUT ALL THE ASPECTS OF HUMAN

EXPERIENCE.

MITIAS, MICHAEL H. ANOTHER LOOK AT THE ONTOLOGICAL STATUS OF THE AESTHETIC OBJECT. SW J PHIL 3,29-49 FALL 72.

ESSENTIAL TO AESTHETIC ANALYSIS AND CRITICISM IS AN ADEQUATE INTERPRETATION OF THE AESTHETIC OBJECT. IN THIS ESSAY, I CRITICALLY STUDY THE VIEWS THAT THE AESTHETIC OBJECT IS (1) A PHYSICAL ENTITY, (2) AN IMAGINARY CONSTRUCT IN THE ARTIST'S MIND, (3) A CONSTRUCT IN THE SPECTATOR'S MIND, (4) AN IDEAL CONSTRUCT, (5) AN ABSTRACT ENTITY, AND (6) A LINGUISTIC PUZZLE. IT IS ARGUED IN SOME DETAIL THAT THESE VIEWS ARE INADEQUATE. THE VIEW WHICH I PROPOSE IS THAT THE AESTHETIC OBJECT MUST BE VIEWED AS THE PHYSICAL WORK OF ART 'EXPERIENCED-AS-MEANINGFUL' OBJECT.

MITIAS, MICHAEL H. EPISTEMOLOGICAL EXPLANATION IN THE "MENO". PAKISTAN PHIL J 11,16-27 JL-D 72.

PLATO'S "MENO" IS PRE-EMINENTLY CONCERNED WITH THE POSSIBILITY OF KNOWLEDGE. THE LATTER IS DEFINED AS 'RECOLLECTION'. THERE ARE THREE POSSIBLE APPROACHES TO HOW KNOWLEDGE IS POSSIBLE IN THE "MENO". (1) KNOWLEDGE IS THE RESULT OF ABSTRACTION BASED ON EXPERIENCE IN PREVIOUS LIFE. (2) KNOWLEDGE IS THE RECOLLECTION OF 'FORMS'. (3) KNOWLEDGE IS A LOGICALLY COHERENT SYSTEM OF IDEAS. THE PURPOSE OF THE ESSAY IS TO SHOW THAT THESE APPROACHES ARE INADEQUATE. ALTHOUGH 'RECOLLECTION' REFERS TO THE 'FORMS', THIS REFERENCE IS IMPLICIT AND NOT EXPLICIT. THIS PREMISE IS ESTABLISHED LOGICALLY AND BY DIRECT APPEAL TO PLATO'S WORKS.

MITIAS, MICHAEL H. IS WINE AN ART OBJECT? PERSONALIST 54,188-191 SPR 73.

IT HAS BEEN ARGUED BY PROFESSOR WILLIAM B FRETTER THAT A GLASS OF WINE CAN, UNDER CERTAIN CIRCUMSTANCES, BE CONSIDERED AS A WORK OF ART. IN THIS ESSAY I SEEK TO SHOW THAT (1) PROFESSOR FRETTER'S REASONING ON THE ISSUE IS NOT CONVINCING, AND (2) A GLASS OF WINE CANNOT IN GENERAL BE VIEWED AS AN ART OBJECT. A NUMBER OF ARGUMENTS ARE ADVANCED TO SHOW THAT ONE CANNOT DERIVE AN AESTHETIC EXPERIENCE FROM PERCEIVING A GLASS OF WINE.

MITIAS, MICHAEL H. MARX AND THE HUMAN INDIVIDUAL. STUD SOVIET THO 12,245-254 S 72.

THE PURPOSE OF THE ESSAY IS TO SHOW THAT, GIVEN MARX'S CONCEPTION OF MAN, MARXISM DOES NOT PROVIDE AN ADEQUATE INTERPRETATION OF MAN AS AN INDIVIDUAL, PRIMARILY BECAUSE IT DOES NOT OFFER A SATISFACTORY ANALYSIS OF AUTONOMY. THE DISCUSSION OF THIS QUESTION CONSISTS OF THREE PARTS: (1) A BRIEF ACCOUNT OF MARX'S CONCEPTION OF MAN; (2) AN ANALYSIS SCHAFF'S INTERPRETATION OF MARX'S CONCEPT OF AUTONOMY; (3) CRITICAL EVALUATION OF THIS INTERPRETATION IN TERMS OF MARX'S VIEW OF MAN.

MITIAS, MICHAEL. ON "ON 'HAVING' A POEM". SW J PHIL 4,57-62 SUM 73.

THE ESSAY IS A CRITICAL EVALUATION OF SKINNER'S THESIS THAT THE POET DOES NOT ORIGINATE THE POEM. WHAT THE LATTER PRODUCES CAN BE EXPLAINED BY STUDYING, AT LEAST IN PRINCIPLE, THE SORT OF EXPERIENCES HE HAS HAD AND THE FACTORS WHICH INFLUENCED HIM IN HIS BIOLOGICAL AND SOCIAL GROWTH. 'HAVING' A POEM IS IN A SENSE SIMILAR TO HAVING A BABY. BUT THE ARGUMENTS WHICH SKINNER EMPLOYS TO VALIDATE THIS CLAIM ARE NOT, IN MY OPINION, QUITE CONVINCING. TWO POINTS ARE EMPHASIZED: (1) THE EVENTS OF HAVING A BABY AND HAVING A POEM ARE GENETICALLY DIFFERENT; (2) IT IS REASONABLE TO ARGUE THAT THE POET IS A 'CREATIVE' FACTOR IN THE CONSTRUCTION OF THE POEM.

MITIUSHIN, A A. FEUERBACH'S PHILOSOPHY OF MAN AND THE PROBLEM OF SUBJECT'S ACTIVITY. SOVIET STUD PHIL 12,18-30 SUM 73.

MITROFF, IAN I AND SAGASTI, FRANCISCO. EPISTEMOLOGY AS GENERAL SYSTEMS THEORY: AN APPROACH TO THE DESIGN OF COMPLEX DECISION-MAKING EXPERIMENTS. PHIL SOC SCI 3,117-131 JE 73.

THE PURPOSE OF THIS PAPER IS TO DEVELOP A PHILOSOPHICALLY-MINDED APPROACH TO GENERAL SYSTEMS THEORY AND TO SHOW HOW THIS APPROACH TO GST LEADS TO AN INTERESTING SCHEMA FOR THE CONCEPTUALIZATION AND DESIGN OF COMPLEX DECISION-MAKING EXPERIMENTS. IT IS ALSO ONE OF THE MAJOR PURPOSES OF THIS PAPER TO SHOW THAT THIS APPROACH LEADS TO AN INTERESTING RECONCILIATION BETWEEN THE VARIOUS SENSES IN WHICH THE TERMS 'STIMULUS' AND 'RESPONSE' HAVE BEEN DEFINED AND USED. WE DO THIS IN FOUR STAGES. FIRST, WE NOTE THAT THE CONCEPTS S (STIMULUS) AND R (RESPONSE) CAN NEVER BE DEFINED WITHOUT REFERENCE TO THE LARGER SYSTEM OF WHICH THEY ARE A PART. SECOND, WE DISCUSS SOME ARCHETYPAL KINDS OF SYSTEMS. THIRD, WE DEVELOP A MATRIX OF S AND R PERMUTATIONS. FOURTH, WE INDICATE SOME OF THE ARCHETYPAL KINDS OF DECISION PROBLEMS WHICH THESE EXPERIMENTS SEEM ESPECIALLY SUITED FOR STUDYING. THE FINAL RESULT IS THE EXPLICIT INDICATION OF A SET OF PHILOSOPHIES OF SCIENCE MOST SUITABLE FOR THE DESIGN OF COMPLEX BEHAVIORAL DECISION-MAKING EXPERIMENTS. (EDITED).

MITRY, JEAN. MUSIQUE ET CINEMA. REV ESTH 26,311-328 AP-D 73.

MITTELSTRASS, JUERGEN. METHODOLOGICAL ELEMENTS OF KEPLERIAN ASTRONOMY. STUD HIST PHIL SCI 3,203-232 N 72.

MITTON, R. PROFESSOR HINTIKKA ON DESCARTES "COGITO". MIND 81,407-408 JL 72.

PROFESSOR HINTIKKA HAS SUGGESTED THAT 'I DO NOT EXIST' IS A SELF-DEFEATING STATEMENT; THAT IS, IF YOU CAN ASSERT 'I DO NOT EXIST', YOU CANNOT POSSIBLY BE RIGHT. 'I EXIST', CONVERSELY, IS SELF-VERIFYING. HE SUGGESTS THAT WHEN DESCARTES SAID 'COGITO ERGO SUM', HE WAS POINTING OUT THAT 'I EXIST' IS SELF-VERIFYING. HINTIKKA CALLS THIS A PERFORMATIVE INTERPRETATION OF THE COGITO. I ARGUE, HOWEVER, THAT 'I EXIST' IS SELF-VERIFYING ONLY IF IT IS GRANTED THAT ANYTHING WHICH ASSERTS SOMETHING MUST EXIST. THIS, HOWEVER, IS THE MAJOR PREMISE OF THE INFERENTIAL INTERPRETATION. THE PERFORMATIVE INTERPRETATION IS JUST THE INFERENTIAL INTERPRETATION IN DISGUISE, AND THIS, OF COURSE, IS AN INTERPRETATION WHICH DESCARTES HIMSELF REJECTED.

MIXON, DON. INSTEAD OF DECEPTION. J THEOR SOC BEHAV 2,145-175 O 72.

OBJECTIONS TO ROLE PLAYING AS AN INVESTIGATIVE METHOD ARE COUNTERED BY ARGUMENT AND EMPIRICAL DEMONSTRATIONS. REALISM AND SPONTANEITY IS POSSIBLE WITH ACTIVE ROLE PLAYERS; NONACTIVE ROLE PLAYERS ARE SUITED TO A UNIQUE TYPE OF ANALYSIS CALLED AN ALL AND NONE PROCEDURE. THE NECESSITY OF DISTINGUISHING BETWEEN ROLE/RULE-GOVERNED BEHAVIOR AND PERFORMANCE IS DEMONSTRATED. FINALLY, ANALYSIS OF DESTRUCTIVE OBEDIENCE SHOWS THAT MORAL CONCERNS CAN BEST BE MET BY MAKING POLITICAL CHANGES THAT INSURE INHUMAN COMMANDS ARE NOT MADE LEGITIMATE.

MOEHLMAN, ARTHUR HENRY. THE COMPARATIVE STUDY OF UNIVERSITIES IN VARIOUS CULTURES (THEIR ECOLOGY AND AXIOLOGY). J THOUGHT 7,254-261 N 72.

THE COMPARATIVE STUDY OF UNIVERSITIES IN THE WORLD'S VARIOUS CULTURES REQUIRES THE USE OF SOME TYPE OF 'MORPHOLOGY OF CULTURE' MATRIX TO EXPLORE THEIR ECOLOGY AND INTERPRET PRIORITIES IN THEIR AXIOLOGY. THE 14 LONG-RANGE FACTORS DESCRIBED IN MY "COMPARATIVE EDUCATIONAL SYSTEMS" INDICATES THE GROUP OF UNIVERSITY DISCIPLINES IN WHICH VALUE CHOICES HAVE TO BE MADE; REQUIRES A SYNTHESIS OF

INTERDISCIPLINARY HISTORIAN'S NARRATIVE METHOD AND NEW COMPUTER DATA-MANAGEMENT SYSTEMS DESCRIBED IN MY "A GUIDE TO COMPUTER-ASSISTED HISTORICAL RESEARCH IN AMERICAN EDUCATION". AN ANALOGUE PROCEDURE IS USED TO SKETCH MAIN CURRENTS IN THE ECOLOGY AND AXIOLOGY OF UNIVERSITIES IN FRANCE, GERMANY, ENGLAND, AND THE UNITED STATES. CONSTRUCTIVE LINES OF RESEARCH CENTER AROUND THE PROBLEM OF BALANCING THEIR VALUE PRIORITIES BETWEEN 'INTERNAL GENETIC CONTINUITY' AND 'EXTERNAL NATIONAL DEMANDS'. EACH HIGHER EDUCATION SYSTEM CONSTITUTES A MYSTERY. A RESEARCH STRATEGY USING A 'MORPHOLOGY OF CULTURE' MATRIX COMBINING CONTEMPORARY ANALYSIS WITH HISTORICAL DEPTH PROBES IN CATEGORIES OF EDUCATION SEEMS ESSENTIAL. (EDITED).

MOHANTY, JITENDRA N. PHENOMENOLOGY AND EXISTENTIALISM: ENCOUNTER WITH INDIAN PHILOSOPHY. INT PHIL QUART 12,485-511 D 72.

THE ARTICLE SEEKS A CONFRONTATION BETWEEN PHENOMENOLOGY - IN ITS HUSSERLIAN AND EXISTENTIAL FORMS - WITH INDIAN PHILOSOPHY, PARTICULARLY THE NYAYA--VAISESIKA, SAMKHYA--VEDANTA AND BUDDHIST SCHOOLS. CONFRONTATION WITH HUSSERLIAN PHENOMENOLOGY IS CARRIED THROUGH UNDER THREE HEADINGS: (A) METHODOLOGY, (B) THEORY OF THE 'EIDOS' AND (C) THE NOTION OF TRANSCENDENTAL SUBJECTIVITY. DESPITE CLOSE AFFINITIES, INDIAN THOUGHT IS FOUND TO LACK THE DIALECTICS OF INTENTION AND FULFILMENT AND THE SUPPOSED TEMPORALITY AND HISTORICITY OF TRANSCENDENTAL SUBJECTIVITY. THE EXISTENTIAL CONCEPTS OF 'SORGE' AND 'GEWORFENHEIT' ARE SET BESIDE THE INDIAN CONCEPTS OF 'DUHKHA' AND 'SAMSARA', THE CONCEPTS OF FREEDOM AND NOTHINGNESS ARE CONTRASTED, THE NOTION OF 'KARMA' EVALUATED. SOME MAJOR TRENDS OF MODERN INDIAN THOUGHT, ESPECIALLY THAT OF K.C. BHATTACHARYYA, ARE THEN SET IN THIS ENTIRE CONTEXT.

MOLINA, M A. FELICIDAD Y SABIDURIA: AGUSTIN EN NOVIEMBRE DEL 386. AUGUSTINUS 18,355-372 JL-D 73.

EL ESTUDIO SE LIMITA A LAS TRES PRIMERAS OBRAS DE SAN AGUSTIN CONSIDERADAS COMO UNA SOLA. SE INVESTIGA SU ANTROPOLOGIA Y LA DINAMICA PSICOLOGICA Y MORAL DEL REGRESO DEL HOMBRE A DIOS. SE CONCLUYE QUE DE ACUERDO CON AGUSTIN LA TAREA VITAL DEL HOMBRE ES ADQUIRIR CONCIENCIA DE SU DEPENDENCIA ONTOLOGICA EN DIOS PUES NACE SEPARADO DE EL Y QUE ESTA REALIZACION METAFISICA SE EFECTUA POR MEDIO DEL ESFUERZO INTELECTUAL POR ALCANZAR LA VERDAD DE DIOS Y DEL ESFUERZO MORAL POR COMPORTARSE DE ACUERDO CON LOS VALORES DEL BIEN DIVINO. ASI SE LLEGA A LA SABIDURIA Y LA FELICIDAD QUE SON LA MANIFESTACION PSICOLOGICA DE LA PLENITUD ONTOLOGICA DEL HOMBRE.

MOLINARO, ANICETO. SULL'ETICA DELLA DECISIONE. AQUINAS 15,658-668 1972.

SI ENUCLEA LA DECISIONE COME CERCIZIO DELL'ESISTENZA PERSONALE Z QUINDI COME INTRINSECO COSTITUTIVO DELLA MORALITA. SULLA BASE DELLA TESI CHE IN FORZA DELLA DECISIONE L'UOMO E ANCHE QUELLO CHE NON E, VIENE CONDOTTA L'ANALISI DELLA STRUTTURA ESSENZIALE ED ESISTENZIALE, STORICA DELLA PERSONA E DELLA COSCIENZA, E SI PROSPETTA UNA VISIONE DEL VALORE COME REVOCA DELL'UOMO A SE STESSO.

MOLINER, FERNANDO M. SIGNIFICADO Y OBJETO. DIALOGOS 8,7-24 AP 72.

EL ARTICULO INTENTA CONCILIAR LA SEMANTICA FENOMENOLOGICA CON EL ANALISIS DEL LENGUAJE EN LA LINEA DEL ULTIMO WITTGENSTEIN. SUPERADO EL EGOCENTRISMO DE LA FENOMENOLOGIA, ESTA DEPARA AL ANALISIS DEL LENGUAJE UNA ORIENTACION OBJETIVISTA QUE YA SE ADVIERTE EN LOS ESCRITOS DEL PROPIO HUSSERL. IMPORTA SUPERAR EL OLVIDO QUE LOS ANALITICOS HAN PADECIDO RESPECTO AL 'OBJETO HABLADO', PASANDO POR ALTO QUE SIEMPRE SE HABLA 'DE ALGO' (SEA AUTENTICO O NO EL OBJETO HABLADO). LA REHABILITACION DEL OBJETO EXIGE ANTE TODO UNA COMPRENSION DE LA INDOLE SIGNIFICATIVA DE LOS DATOS EMPIRICOS, CONSTITUIDA POR SUS ESTRUCTURAS REFERENCIALES. ASI ES POSIBLE

EXPLICAR EL VALOR OBJETIVO DE LOS SINCATEGOREMATICOS. PERO SE HA DE TENER EN CUENTA QUE LA PALABRA HABLADA SE OBJETIVA, SE INCRUSTA EN EL OBJETO EMPIRICO O PASA POR SER EL MISMO OBJETO ABSTRACTO. ESA FALACIA SEMANTICA HA ORIGINADO EL 'MITO' DE LAS ENTIDADES IDEALES.

MONDIN, BATTISTA. AUTOTRASCENDENZA, SPIRITUALITA E SOSTANZIALITA DELL'ANIMA. AQUINAS 15,513-544 1972.

L'ARTICOLO SI PROPONE DI STUDIARE I TRADIZIONALI PROBLEMI DELLA SPIRITUALITA E SOSTANZIALITA DELL'ANIMA, MOVENDO AL FENOMENO DELLA AUTOTRASCENDENZA. SI INDAGA PERTANTO ANZITUTTO LA NATURA E IL SENSO DI TALE FENOMENO, SOTTOPONENDO AL VAGLIO DELLA CRITICA LE PRINCIPALI INTERPRETAZIONI CHE NE HANNO DATO I FILOSOFI. L'AUTOTRASCENDENZA VIENE POI COLTA COME IL PRINCIPALE INDIZIO DELLA PRESENZA D'UNA COMPONENTE SPIRITUALE NELL'ESSERE UMANO. TALE COMPONENTE VIENE IDENTIFICATA CON L'ANIMA. SI MOSTRA INFINE CHE, IN SEDE ONTOLOGICA, SPIRITUALITA DELL'ANIMA SIGNIFICA IL POSSESSO DA PARTE DI QUEST'ULTIMA DI UN ATTO DI ESSERE SUO PROPRIO. QUESTO PERALTRO NON COSTITUISCE UN OSTACOLO ALLA UNITA SOSTANZIALE DELL'ESSERE UMANO, IN QUANTO L'ANIMA SI FA MEDIATRICE DEL PROPRIO ATTO D'ESSERE AL CORPO.

MONRO, HECTOR. NONSENSE NONSENSE. ANALYSIS 33,167 AP 73.

THE QUESTION AT ISSUE IS WHETHER ANY COMBINATION OF WORDS WHATSOEVER CAN BE MADE TO MAKE SENSE IN A SUITABLE CONTEXT. THE ARTICLE CONSISTS OF A POEM IN WHICH A NUMBER OF EXPRESSIONS COMMONLY SAID TO BE IRREVOCABLY NONSENSICAL ARE INTRODUCED, SO AS TO MAKE SENSE.

MONSERRAT, JAVIER. ANALISIS DE LA DISCONTINUIDAD LOGICO-CRITICA ENTRE LA INTRODUCCION Y LA DIALECTICA DE LA CONCIENCIA EN LA FENOMENOLOGIA. PENSAMIENTO 29,37-72 JA-MR 73.

HEGEL PRETENDE FUNDAMENTAR SU PENSAMIENTO SEGUN UNA DETERMINADA METODOLOGIA. LOS OBJETIVOS DE ESTE ARTICULO SON: A) ANALIZAR DICHA METODOLOGIA, B) JUZGAR SU GRADO DE COHERENCIA INTRINSECA, C) SEGUN LO QUE EL MISMO HEGEL NOS DICE EN EL CONJUNTO DE LA INTRODUCCION (EINLEITUNG) Y LOS TRES PRIMEROS CAPITULOS DE LA FENOMENOLOGIA. EL RESULTADO DE LA INVESTIGACION DESARROLLADA EN EL ARTICULO ES QUE HEGEL NO HA SEGUIDO DE HECHO TODOS LAS EXIGENCIAS CRITICO-METODOLOGICAS IMPLICADAS EN SU MISMA INTENCIONALIDAD FILOSOFICA FUNDAMENTAL. LA SUPERACION DE ESTAS DEFICIENCIAS TENDRIA QUE DARSE EN LO QUE EN EL ARTICULO SE DENOMINA UNA METODOLOGIA DE PENSAMIENTO DE "CRITICA CONSTITUCIONAL".

MONTAGUE, PHILIP. ART AND CREATIVE ACTIVITY. PHILOSOPHIA (ISRAEL) 1,179-190 JL 71.

THE CONCEPT OF AN ART OBJECT IS COMMONLY DEFINED EITHER IN TERMS OF THE ATTITUDES OF AN AUDIENCE OR THE INTENTIONS OF THE ARTIST. NEITHER KIND OF DEFINITION SEEMS TO ME TO BE ADEQUATE, THOUGH EACH POSSESSES A SUPERFICIAL PLAUSIBILITY THE EXISTENCE OF WHICH I ATTEMPT TO EXPLAIN. IT IS MY CONTENTION THAT THE CONCEPT OF AN ART OBJECT MUST BE EXPLICATED IN TERMS OF THE CONCEPT OF CREATIVE ACTIVITY, WHERE THE LATTER NOTION MUST BE UNDERSTOOD IN TERMS OF WHAT IT IS FOR AN ARTIST TO MANIPULATE A MEDIUM IN ACCORDANCE WITH HIS CONCEPT OF AESTHETIC WORTH.

MONTAGUE, PHILLIP. JUSTICE, REASONABLENESS, AND THE SIMILAR HANDLING OF SIMILAR CASES. PHIL PHENOMENOL RES 33,90-99 S 72.

MY PRIMARY PURPOSE IN THIS PAPER IS TO ELUCIDATE THE PRINCIPLE (CALL IT P) THAT RELEVANTLY SIMILAR CASES OUGHT TO BE HANDLED SIMILARLY, AND IN PARTICULAR TO DISPUTE THE CLAIM OF SEVERAL PHILOSOPHERS THAT P CAN SERVE AS A LINK BETWEEN THE CONCEPTS OF JUSTICE AND REASONABLENESS. I OFFER WHAT I BELIEVE ARE THE MOST PLAUSIBLE INTERPRETATIONS OF P AS A PRINCIPLE OF REASONABLENESS AND AS A

PRINCIPLE OF JUSTICE, SHOW THAT NO SINGLE INTERPRETATION CAN FULFILL BOTH PURPOSES, AND CONCLUDE THAT P CANNOT BE USED TO RELATE THE TWO CONCEPTS.

MONTALENTI, G. PROMETEO. SCIENTIA 107,789-799 1972.

WHAT ATTITUDE SHOULD THE SCIENTIST TAKE, FACED WITH THE FACT THAT THE IMPACT OF SCIENTIFIC AND TECHNOLOGICAL PROGRESS ON HUMAN AFFAIRS HAS MANY GOOD, BUT ALSO SEVERAL WICKED CONSEQUENCES. FREEDOM OF PURE SCIENTIFIC RESEARCH SHOULD IN ANY CASE BE GUARANTEED. SCIENTISTS AND TECHNICIANS SHOULD BE AWARE OF THE RESPONSIBILITY THEY BEAR WITH REGARD TO SOCIETY, AND POLITICIANS SHOULD LOOK FOR AND ACCEPT CONSIDERED SUGGESTIONS PROVIDED BY SCIENTISTS IN ANY QUESTION BEARING ON APPLICATION OF SCIENTIFIC ACHIEVEMENTS TO HUMAN WELFARE.

MONTANO, ROCCO. L'UMANESIMO GIURIDICO. FILOSOFIA 24,125-145 AP 73.

MONTEIRO, INACIO. CARTA A JUVENTUDE PORTUGUESA PROLOGO A "PHILOSOPHIA LIBÈRA". REV PORT FILOSOF 29,318-322 JL-S 73.

MONTORO BALLESTEROS, ALBERTO. NOTAS SOBRE EL REALISMO JURIDICO ESCANDINAVO: DERECHO, EFECTIVIDAD E IMPERATIVISMO JURIDICOS EN KARL OLIVECRONA. AN CATED SUAREZ 12,65-106 1972.

MONTUORI, MARIO. I PRESOCRATICI E SOCRATE NELLA TESTIMONIANZA PLATONICA. G CRIT FILOSOF ITAL 50,452-467 JL-S 71.

L'AUTORE PRENDE IN ESAME IL LIBRO DI A CAPIZZI "SOCRATE E I PERSONAGGI FILOSOFI DI PLATONE"--ROMA 1969. IL CAPIZZI HA COMPIUTO UN'ACCURATA INDAGINE SUI MODI STILISTICI CON I QUALI PLATONE INTRODUCE A PARLARE FILOSOFI NOTI DA SICURE TESTIMONIANZE PER DEDURRE IL MODO NEL QUALE SOCRATE E INTRODOTTO A PARLARE E DECIDERE COSI' SE LE DOTTRINE ESPOSTE SONO DI SOCRATE O DI PLATONE. L'AUTORE DELL'ARTICOLO CONSENTE CON I RISULTATI DELLE INDAGINI DI CAPIZZI, MA AVANZA A SUA VOLTA L'ESIGENZA DI UNA VERIFICA STORICA DEI RISULTATI DE CAPIZZI CONCLUDENDO DI POTER ACCETTARE SOLO QUELLI VERIFICABILI APPUNTO IN SEDE STORICA. L'AVER TROVATO LA CHIAVE CHE PERMETTE DI DISTINGUERE CIO CHE E AUTENTICAMENTE PLATONICO DA CIO CHE E INVECE SICURAMENTE SOCRATICO, NON PUO INFATTI ESIMERE LO STORICO DAL PORSI LA DOMANDA CIRCA LA RAGIONE PER LA QUALE PLATONE HA CELATO NEI MISTERI DELLA SUA LINGUA IL VERO SOCRATE. RESTA DA CHIEDERSI PERCHE AL SOCRATE STORICO PLATONE ABBIA VOLUTO O DOVUTO SOSTITUIRE UN SOCRATE LETTERARIO E FITTIZIO. (EDITED).

MOONEY, EDWARD F. CARE, GUILT, AND RESPONSIBILITY: NOTES ON THE STRANGER. HUMANITAS 9,173-185 MY 73.

THIS INTERPRETATION OF CAMUS' NOVEL EXPLORES CASE, GUILT, AND RESPONSIBILITY. I SHOW THAT A MAN WITHOUT CARE FOR HIMSELF, OTHERS, OR PRINCIPLES WILL BE UNABLE TO EXPERIENCE HIMSELF AS DOING WRONG OR BEING WRONGED. HENCE HE WILL BE EXEMPT FROM THE PAIN OF GUILT OR THE BITE OF CONSCIENCE AND IN A PROFOUND SENSE BE NON-RESPONSIBLE. I OFFER A SKETCH OF THE MORAL SELF AS ACHIEVED THROUGH CASE, AND THE ABSENCE OF MORAL SELFHOOD IN CAMUS' CENTRAL CHARACTER, MEINSAULT.

MOONEY, EDWARD F. RELIGIOUS COMMITMENT: PART II. SOPHIA 12,6-9 AP 73.

AN ELABORATION OF AN EARLIER SOPHIA ARTICLE, IN THIS NOTE I DISTINGUISH PERSONAL, LEGALISTIC, AND BOUNDLESS COMMITMENTS AND SHOW THAT IT CAN BE RATIONAL FOR A MAN TO REFUSE TO SPELL OUT WHAT WOULD LEAD HIM TO RENOUNCE A COMMITMENT. A CRITIQUE OF FAITH, THEN, CANNOT BE BASED ON THE ASSUMPTION THAT BOUNDLESS COMMITMENTS (THOSE FOR WHICH WE DO NOT PROVIDE RENUNCIATION CONDITIONS) ARE IRRATIONAL. FLEW'S WELL-KNOWN CHALLENGE TO BELIEVERS WILL FAIL, THEN, IF THE BELIEVER A) IS BOUNDLESSLY COMMITTED, B) TAKES THE CHALLENGE AS BEARING ON HIS COMMITMENT RATHER THAN A KNOWLEDGE-CLAIM.

MOONEY, MICHAEL J. ON COMPARING CHRISTIAN AND BUDDHIST TRADITIONS: A RESPONSE TO MERVYN FERNANDO. INT PHIL QUART 13,267-270 JE 73.

MOORE, ASHER. THE PROMISED LAND. MONIST 57,176-190 AP 73.

PRAGMATISM, DESPITE ITS DEDICATION AND OPTIMISM, PRODUCED DISAPPOINTINGLY LITTLE MEMORABLE WORK. TWO REASONS FOR THIS ARE EXPLORED. 1) WHILE PRAGMATISM PROCLAIMED ITSELF A 'SCIENTIFIC PHILOSOPHY', IT REFUSED TO SUBMIT TO SCIENTIFIC DISCIPLINE. ITS COMMITMENT TO OBJECTIVITY, CARE, PATIENCE, IMPERSONALITY, AND PURE RESEARCH WAS FAINT-HEARTED: IT COULD NEVER SHUT OUT THE CRIES IN THE STREET. PRAGMATISM WAS SCIENTIFIC PHILOSOPHY FOR POETS: FALLING BETWEEN THE SCIENTIFIC AND THE IDEALIST-EXISTENTIALIST-HISTORICAL TRADITIONS, IT FELL SHORT OF BOTH. 2) REACTING AGAINST ABSOLUTISM, PRAGMATISM INSISTED ON MAN'S TEMPORALITY AND GAVE HIM BOTH RESPONSIBILITY AND HOPE FOR HIS OWN FUTURE IN AN IMPERFECT BUT IMPROVABLE WORLD. THE FUTURE, HOWEVER, IS A PROMISED LAND WE CAN SEE BUT NEVER VISIT. IN GIVING IT EXCLUSIVE IMPORTANCE, PRAGMATISM SKEWED UNDERSTANDING, SANCTIONED AN INSTRUMENTAL USE OF PEOPLE, AND ENDED BY DEPRIVING US EVEN OF OUR TEMPORALITY AND HENCE OUR LIVES. PRAGMATISM, FOR THE BEST OF REASONS, URGENTLY ESPOUSED CHANGE. THE PROBLEM, HOWEVER, IS NOT TO CHANGE THE WORLD BUT TO ENJOY IT, SOMETHING WHICH PRAGMATISM THOUGHT NO PROBLEM AT ALL.

MOORE, HAROLD F. EXPLANATION AND UNDERSTANDING: RECENT MODELS FOR INTERPRETING ACTION. INT PHIL QUART 13,419-434 S 73.

THE DECLINE OF LOGICAL POSITIVISM AND ITS RELATIONSHIP TO THE SUBSEQUENT INTEREST IN SO-CALLED 'ACTION THEORY' IS THE MAIN THEME EXPLORED IN THIS PAPER. I HAZARD SEVERAL GENERALIZATIONS ABOUT ACTION THEORY IN BOTH ITS ANALYTIC AND EUROPEAN VARIETIES. I ARGUE THAT NON-POSITIVISTIC ACCOUNTS OF SCIENCE CAN INCORPORATE MANY OF THE INSIGHTS OF ACTION THEORY WITHOUT BEING COMMITTED TO A NUMBER OF ITS THEORETICAL SHORTCOMINGS.

MOORE, HAROLD. DEWEY AND THE PHILOSOPHY OF SCIENCE. MAN WORLD 5,158-168 MY 72.

SEVERAL THEMES IN DEWEY'S PHILOSOPHY OF SCIENCE ARE EXAMINED. IT IS ARGUED THAT, ALTHOUGH THERE ARE DIFFICULTIES WITH DEWEY'S THEORIES, HIS KIND OF INSTRUMENTALISM IS IMMUNE FROM RECENT REALIST ATTACKS, E.G., SELLARS AND FEYERABEND. THIS IS SO BECAUSE HIS INSTRUMENTALISM IN NO WAY RESTS ON THE EXISTENCE OF AN UNINTERPRETED SET OF BASIC OBSERVATION SENTENCES.

MOORE, JOHN W. FREUD, MARX, AND TOMORROW. KINESIS 4,31-41 FALL 71.

NOTHING IS ATTEMPTED IN THIS BRIEF PAPER BUT AN INTRODUCTION TO THE CENTRAL STRUCTURES OF HERBERT MOREUSE'S THOUGHT USING THE RECENT TRANSLATIONS OF GESSELLSCHAFT AND SOCIETIE I AND II BY JEREMY SHAPIRO AND SHERRY SHAPIRO. SPECIAL ATTENTION IS PAID TO THE IMPORTANCE OF PRAXIS AS THE OBJECTIVE CONTENT OF SOCIAL THEORY.

MOORE, RONALD. REPORT ON THE PANEL DISCUSSION: WANG YANG-MING AND JAPANESE CULTURE. PHIL EAST WEST 23,217-224 JA-AP 73.

THIS PANEL DISCUSSION WAS PART OF THE EAST-WEST PHILOSOPHERS' CONFERENCE "WANG YANG-MING: A COMPARATIVE STUDY" HELD AT THE UNIVERSITY OF HAWAII IN JUNE, 1972. PANELISTS WERE: A BLOOM, T OKADA, R WARGO, B YAMASAKI (MODERATOR), AND R ZEUSCHNER. THE REPORT FOLLOWS DIVISIONS OF GENERALITY IN THE PANELISTS' OBSERVATIONS ABOUT WANG'S INFLUENCE IN JAPAN: 1) HIS RELATION TO JAPANESE CHARACTER IN ITS BROADEST OUTLINES; 2) HIS EFFECT UPON MORE SPECIFIC DOCTRINES AND MOVEMENTS; 3) HIS CONNECTIONS WITH THE THOUGHT OF INDIVIDUAL JAPANESE THINKERS.

MOORE, RONALD. REPORT ON THE PANEL DISCUSSION: "WANG YANG-MING AND WESTERN THOUGHT". PHIL EAST WEST 23,207-216 JA-AP 73.

THIS PANEL DISCUSSION WAS PART OF THE EAST-WEST PHILOSOPHERS' CONFERENCE "WANG YANG-MING: A COMPARATIVE STUDY" HELD AT THE UNIVERSITY OF HAWAII IN JUNE, 1972. PANELISTS WERE: C Y CHENG, R MOORE, D NIVISON, G SCHWARTZ, AND K N UPADHYAYA (MODERATOR). THE PANEL SOUGHT TO EXPLORE WAYS IN WHICH WANG'S INSIGHTS AND WESTERN INSIGHTS MIGHT COOPERATE TOWARD THE RESOLUTION OF GENERAL PHILOSOPHICAL PROBLEMS. PRINCIPAL THEMES OF THE DISCUSSION INCLUDED: 1) METHODOLOGY; 2) METAPHYSICS; 3) THEORY OF KNOWLEDGE (WANG'S DOCTRINE OF MIND); 4) THEORY OF ACTION (WANG'S DOCTRINE OF THE UNITY OF THOUGHT AND ACTION).

MOORE, RONALD. THE DEONTIC STATUS OF LEGAL NORMS. ETHICS 83,151-158 JA 72.

A NUMBER OF OBSERVATIONS ARE PRESENTED TO SHOW THAT KEY DEONTIC TERMS HAVE A SOMEWHAT DIFFERENT FORCE IN LAW THAN IN OTHER NORMATIVE FIELDS. FEATURES OF LEGAL NORM-SYSTEMS WHICH INDICATE THIS CONCLUSION ARE: BROKEN CHAINS OF "REMEDIAL NORMS," APPARENT VIOLATIONS OF THE "DEONTIC LAW OF EXCLUDED MIDDLE," APPARENT VIOLATIONS OF THE "DEONTIC LAW OF CONTRADICTION," DESUETUDE, ETC. THESE CONSIDERATIONS ARE SHOWN TO MILITATE AGAINST THE WHOLESALE APPLICATION OF DEONTIC LOGIC TO NORMS OF POSITIVE LAW.

MORALES, ANGEL GARRORENA. ALCALA GALIANO, UN ENSAYO PRESOCIOLOGICO DE LA POLITICA. AN CATED SUAREZ 13,111-146 1973.

MORAN, G J AND HARRE, R. THE NECESSITY OF NATURES. DIALOGUE (CANADA) 12,318-321 JE 73.

FURLONG'S CRITICISM OF AN ARGUMENT OF MADDEN AND HARE, TO THE EFFECT THAT CAUSAL NECESSITY CAN BE DEFENDED IN TERMS OF THE NATURES OF THINGS, ARE SHOWN TO DEPEND UPON A CONFUSION BETWEEN NOMINAL ESSENCES AND REAL ESSENCES. ONLY OF NOMINAL ESSENCES IS IT TRUE THAT AN OBJECT OF A CERTAIN KIND COULD HAVE ANY CAUSAL POWER WHATEVER. THE FURTHER CRITICISM THAT LAWS OF NATURE ARE PROBABILISTIC IS SHOWN TO FAIL SINCE THE PROBABILITY OR RANGE OF PROBABILITIES IN A GIVEN SET UP ARE CAUSALLY NECESSARY, THOUGH NO PARTICULAR EVENT IS.

MORANO, DONALD V. THE TWO FACES OF THE ABSURD. PHIL TODAY 16,254-267 WINT 72.

TRADITIONALLY, PHILOSOPHY HAS DEVOTED ITSELF TO CLARIFYING THOSE NOTIONS THAT BESPEAK AN ULTIMATE ORDER AND COHERENCE IN THE UNIVERSE. THIS ESSAY, HOWEVER, ATTEMPTS TO ELUCIDATE A THEME OF RADICAL BOTCHEDNESS AND SELF-CONTRADICTORINESS. THROUGH IMAGINARY VARIATION, TWO CONCEPTUALLY DISTINCT NOTIONS OF THE ABSURD EMERGE: THAT OF LOGICAL ABSURDITY OR IRREDUCIBLE PARADOX AND THAT OF MORAL ABSURDITY OR THE INEVITABLE DISCREPANCY BETWEEN THE PERFECTION TO WHICH MAN ASPIRES AND HIS ABILITY TO ATTAIN IT.

MORARU, ION. CONTRIBUTIONS THEORIQUES AU FONDEMENT DE L'INTROSPECTION EN TANT QUE METHODE PSYCHOLOGIQUE DE RECHERCHE. INT LOG REV 3,262-267 D 72.

EN AVANCANT L'HYPOTHESE DES SERIES DES DEDOUBLEMENTS ET DES TRANSFORMATIONS PROGRESSIVES DE L'EXISTENCE, L'AUTEUR PROUVE L'EXISTENCE DE L'INTROSPECTION. IL ABOUTIT AINSI LA CONCLUSION QU'IL Y A DEUX FORMES D'INTROSPECTION: DU IER DEGRE, FONDEE SUR LE MOI OBSERVATEUR, ORIENTEE DE MANIERE PREPONDERENTE VERS L'ACTION, ET DU IIE DEGRE, PLUS PROFONDE, FONDEE SUR LA PENSEE (COGITATA), ORIENTEE VERS LA PENSEE ELLE-MEME.

MORAVCSIK, J M AND GABBAY, D. SAMENESS AND INDIVIDUATION. J PHIL 70,513-526 20 S 73.

MORAWETZ, THOMAS. THE CONCEPT OF A PRACTICE. PHIL STUD 24,209-224 JL 73.

THE ARTICLE EXAMINES CLOSELY THE NOTION OF A PRACTICE OR RULE-STRUCTURED ACTIVITY AND DISTINGUISHES DIFFERENT KINDS OF PRACTICES. GAMES ARE BUT ONE KIND; THEY HAVE FEATURES NOT SHARED BY SUCH PRACTICES AS LANGUAGES AND LEGAL SYSTEMS. WITH REGARD TO DIFFERENT KINDS OF PRACTICES, THE ARTICLE CONSIDERS SUCH FEATURES AS THE ARBITRARINESS OF RULES, THE CLOSURE OF A SET OF RULES, THE INTERNAL POINT OF VIEW OF PARTICIPANTS, AND THE POINT OF THE PRACTICE.

MORAWIEC, E. O INTUICJI INTELEKTUALNJ U J MARITAINA. STUD PHIL CHRIST 8,39-88 1972.

L'ARTICLE VISE A PRESENTER LA DOCTRINE DE J MARITAIN CONCERNANT LA CONNAISSANCE INTUITIVE ET PARTICULIEREMENT A METTRE EN RELIEF SA CONCEPTION DU ROLE DE L'INTUITION DANS DE DIFFERENTS GENRES DE LA CONNAISSANCE AINSI QUE DANS LES PHASES DIVRES DE CELLE-CI. L'ARTICLE NE SE LIMITE PAS A OFFRIR UNE DESCRIPTION DU PROBLEME SUR LA BASE DES ENONCES DE J MARITAIN. IL EST PLUTOT LE RESULTAT DE PLUSIEURS ANALYSES COMPARATIVES ET DE CONFRONTATIONS, TENANT COMPTE DES INTERPRETATIONS CONTEMPORAINES DE L'EPISTEMOLOGIE THOMISTE. LE PROBLEME CENTRAL ABORDE PAR L'AUTEUR SE REDUIT, D'UNE PART, A LA RECONSTRUCTION DE LA CONCEPTION DE J MARITAIN CONCERNANT LA NATURE SPECIFIQUE DE L'INTUITION PHILOSOPHIQUE ET, L'AUTRE PART, A LA DESCRIPTION QU'IL DONNE DU ROLE DE L'INTUITION DES ACTES COGNITIFS. (EDITED).

MORE, RAUL ECHAURI. PARMENIDES Y EL SER. ANU FILOSOF 6,99-115 1973.

MOREAU, JACQUES. LE DETERMINISME. REV INT PHIL 24,481-493 1970.

MOREAU, JOSEPH. CHEMINS ET ETAPES D'UNAMUNO. G MÉTAF 27,328-353 JL-AG 72.

MOREAU, JOSEPH. EXTERIORITE ET TRANSCENDANCE. TECRESI 28,3-23 JA-JE 73.

L'AUTEUR EXPLIQUE EN QUEL SENS IL ENTEND LE MOT D'ORTEGA Y GASSET, QU'IL A INSCRIT EN TETE DE SON LIVRE: "L'HORIZON DES ESPRITS." PARIS, P.U.F., 1960: "DIOS ES LA ULTIMA DIMENSION DE LA CAMPINA." L'EXTERIORITE NE PEUT ETRE QU'UN PHENOMENE; ELLE SUPPOSE UN SUJET A QUI ELLE APPARAIT. MAIS ELLE NE SE REDUIT PAS CEPENDANT A UNE MANIERE D'ETRE DU SUJET, ET LES OBJETS QUI NOUS APPARAISSENT EN ELLE NE SONT PAS IMMANENTS AU SUJET. A TRAVERS L'IMMENSITE DE L'ETENDUE, QUI SE DECOUVRE A MON ESPRIT "QUAND J'OUVRE LES YEUX AU MILIEU D'UNE CAMPAGNE" (MALEBRANCHE), AU-DELA DE L'HORIZON DE MON ESPRIT ET COMME FONDEMENT DE LA TRANSCENDANCE DU PHENOMENE, S'ANNONCE LA TRANSCENDANCE DE L'ETRE ABSOLU ET INFINI.

MOREAU, JOSEPH. MATHEMATIQUE ET METAPHYSIQUE DANS LA PHILOSOPHIE DE LA NATURE AUX XVII ET XVIII SIECLES. ARCH PHIL 36,225-238 AP-JE 73.

LA SCIENCE RATIONNELLE DU MOUVEMENT NE REQUIERT PAS SEULEMENT, SELON LEIBNIZ, DES PRINCIPES MATHEMATIQUES, D'UNE NECESSITE LOGIQUE OU GEOMETRIQUE, MAIS DES PRINCIPES METAPHYSIQUES, EXPRIMANT UNE EXIGENCE DE PERFECTION. FAUTE DE PRINCIPES DE CETTE SORTE, LA PHILOSOPHIE NATURELLE DE NEWTON NE PEUT EFFECTUER QU'UNE DETERMINATION EMPIRIQUE DES FORCES ET A RECOURS A LA THEOLOGIE, NON POUR FONDER LA SCIENCE PHYSIQUE, MAIS POUR EN COMBLER LES LACUNES; DANS CES CONDITIONS, LE PROGRES DE LA SCIENCE CONDUIRAIT A L'ELIMINATION DE LA THEOLOGIE. POUR EVITER CETTE CONSEQUENCE, KANT, DES LA PERIODE PRECRITIQUE, VEUT APPORTER A LA SCIENCE NEWTONIENNE

UN FONDEMENT METAPHYSIQUE: LA LOI NATURELLE EXPRIME UNE NECESSITE DERIVEE DE LA NATURE MEME DE L'ETRE NECESSAIRE, ET QUI S'OPPOSE AU MECANISME AVEUGLE DES MATERIALISTES. DANS LA PHILOSOPHIE CRITIQUE, L'OBJECTIVITE DE LA SCIENCE A SA CONDITION DANS LA CONSTITUTION DE L'ESPRIT HUMAIN; DANS CETTE PERSPECTIVE, LE DETERMINISME DES LOIS NATURELLES PEUT S'ACCORDER AVEC L'INDETERMINISME MICROSCOPIQUE ET LAISSE OUVERTE LA TRANSCENDANCE METAPHYSIQUE.

MOREAU, JOSEPH. PLOTIN ET LA TRADITION HELLENIQUE. REV INT PHIL 24,171-180 1970.

L'AUTEUR RESUME DANS CET ARTICLE LES GRANDES LIGNES DE SON LIVRE: "PLOTIN OU LA GLOIRE DE LA PHILOSOPHIE ANTIQUE", PARIS, VRIN, 1970. DANS LE NEOPLATONISME S'ACCOMPLIT LA SYNTHESE DU NATURALISME STOICIEN, DE L'INTELLECTUALISME ARISTOTELICIEN ET DE L'IDEALISME PLATONICIEN. L'ORGANISATION DE L'UNIVERS PAR UNE AME IMMANENTE SUPPOSE DES RAISONS ETERNELLES COMPRISES DANS UN INTELLECT TRANSCENDANT; MAIS LA CORRELATION DE L'INTELLECT ET DE L'INTELLIGIBLE RENVOIE A UN PRINCIPE ABSOLU, TRANSCENDANT A L'ETRE ET A LA PENSEE, ACCESSIBLE EPENDANT A UN ELAN DE L'INTELLECT, PURIFIE DES INFLUENCES SENSIBLES ET DEPOUILLE DE SES DETERMINATIONS PARTICULIERES, RAMENE A SA SIMPLICITE PRIMITIVE, A SON ORIGINE DANS L'UN.

MOREL, BERNARD. LA METHODOLOGIE OUVERTE A UNE RELIGION POUR NOTRE TEMPS. REV INT PHIL 24,539-554 1970.

MOREL, GEORGES. DIEU EXISTE-T-IL? ETUDES 811-828 JE 73.

MORENO, ANTONIO. SOME PHILOSOPHICAL CONSIDERATIONS ON BIOLOGICAL EVOLUTION. THOMIST 37,417-454 JL 73.

THE ARTICLE MAKES AN ANALYSIS OF BIOLOGICAL EVOLUTION IN THE LIGHT OF ARISTOTELIAN-THOMISTIC PHILOSOPHY AND THE DATA AND CONCEPTS OF MODERN GENETICS. FIRST, THE NATURE OF SPECIES IN PHILOSOPHY AND BIOLOGY IS EXPLAINED. THEN THE PROCESS OF GENERATION AND CORRUPTION IN CONNECTION WITH THE EVOLUTION OF SPECIES INTO ANOTHER SPECIES. AQUINAS POINTED OUT AN IMPORTANT DISTINCTION REGARDING THIS PROBLEM: THE GENERATOR IS THE CAUSE OF THE BECOMING OF THE GENERATED BEING, BUT IT IS NOT THE CAUSE OF ITS BEING. THE BEING OF THE GENERATOR PRESUPPOSES THE EXISTENCE OF SUPERIOR CAUSES. HENCE, NATURAL SELECTION IS ONLY A PARTIAL EXPLANATION OF BIOLOGICAL EVOLUTION. FINALITY IS ALSO AN INDISPENSIBLE CONCEPT WITH WHICH PHILOSOPHY AND GENETICS MUST COUNT TO GIVE FULL EXPLANATION OF BIOLOGICAL EVOLUTION.

MORETTI-COSTANZI, TEODORICO. LA CRITICA DISVELATRICE. G METAF 28,1-37 JA-F 73.

NEL CRITICISMO KANTIANO, 'CRITICA' E L'USO DELLA RAGIONE PER VAGLIARE, DEMOLIRE TUTTE LE INGENUITA, LE INFONDATEZZE, I PREGIUDIZI DEL CONOSCERE. MA QUESTA 'CRITICA' APPARE, A SUA VOLTA, A-CRITICA NOTEVOLMENTE, PERCHE NATA DALLO SCETTICISMO, DAL RAZIONALISMO E DALLO GNOSEOLOGISMO SOGGETTIVISTA; COSTRUITA DALL'"UOMO" SECOLARE, DEFICITARIO. OCCORRE, IN EFFETTI, RECUPERARE LA VERA CRITICA, CHE NON E ALTRO CHE LA STESSA FILO-SOFIA, RISTABITITA COME SUPREMUM DELLA RAZIONALITA 'PURA' (CIOE PURIFICATA DA LIMITI), ALLIVELLO MENTALE DELLA CORALITA DELLE PERSONE, COSTITUITA NELL'ESSE, NOSSE, VELLE, E FONDATA NELL'ESPERIENZA QUALITATIVA E LUMINOSA, DUNQUE PERSUADENTE. COSI LE CRITICA RISULTA DIS-VELATRICE DELL'ESSERE, DEL MONDO, DELL'INTELLIGENZA, SECONDO QUELLA LEZIONE TERIOLOGICA DI SCHOPENHAUER (INTERPRETE SOMMO DEL TRADITORE PLATONICO AGOSTINIANO) RIPRESA DALLA SCUOLA ONTOLOGICA D'ITALIA. ALLORA, LUNGI DAL DISSOLVERE LA SACRALITA, LA CRITICA SI MANIFESTA 'PIA', CONSEGUENDO IL SUO MAXIMUM COL CRISTIANESIMO, NEL CUI AMBITO, OLTRE LIMITI E VACUITA METAFISICHE, SI AFFERMA COME CRISTIANESIMO-FILOSOFIA.

MORF, A. LA FORMATION DES CONNAISSANCES ET LA THEORIE DIDACTIQUE. DIALECTICA 26,103-114 1972.

MORGAN, CHARLES G. OMER ON SCIENTIFIC EXPLANATION. PHIL SCI 40,110-117 MR 73.

THUS FAR, EVERY PROPOSED FORMAL LANGUAGE ANALYSIS OF EXPLANATION HAS EITHER BEEN UNSATISFIABLE OR SATISFIED BY ALMOST EVERYTHING. ATTEMPTING TO SYNTHESIZE THE WORK OF PREVIOUS AUTHORS, I A OMER HAS PROPOSED ANOTHER MODEL WHICH HE CLAIMS AVOIDS THE DIFFICULTIES OF PREVIOUS MODELS. IN THIS PAPER IT IS DEMONSTRATED THAT OMER'S MODEL IS UNSATISFIABLE. FURTHER, IT IS DEMONSTRATED THAT CHANGES IN THE MODEL TO MAKE IT SATISFIABLE WILL MAKE IT TRIVIALLY SATISFIABLE. THUS OMER'S MODEL DOES NOT ESCAPE THE DIFFICULTIES FACING PREVIOUS MODELS.

MORGAN, CHARLES G. SENTENTIAL CALCULUS FOR LOGICAL FALSEHOODS. NOTRE DAME J FORM LOG 14,347-353 JL 73.

THE PAPER PRESENTS A CONSISTENT, COMPLETE SYSTEM WITH A FINITE NUMBER OF INDEPENDENT AXIOMS, IN WHICH ALL AND ONLY THE LOGICALLY FALSE FORMULAS OF SENTENTIAL CALCULUS (EMPLOYING NEGATION, CONJUNCTION, AND DISJUNCTION) ARE PROVABLE. ONLY TWO TRANSFORMATION RULES ARE EMPLOYED, ONE BEING A RULE OF SUBSTITUTION AND THE OTHER BEING A RULE SIMILAR TO MODUS PONENS.

MORGAN, CHARLES G. TRUTH, FALSEHOOD AND CONTINGENCY IN FIRST-ORDER PREDICATE CALCULUS. NOTRE DAME J FORM LOG 14,536-542 O 73.

IN THIS PAPER A METHOD IS GIVEN FOR THE DERIVATION OF SYSTEMS OF FIRST-ORDER PREDICATE CALCULUS IN WHICH ALL AND ONLY LOGICAL FALSEHOODS ARE PROVABLE. THE META-PROPERTIES OF SUCH SYSTEMS ARE ANALOGOUS TO THE PROPERTIES OF THE SYSTEMS FOR LOGICAL TRUTHS, FROM WHICH SYSTEMS THE SYSTEMS FOR LOGICAL FALSEHOODS ARE DERIVED. IT IS DEMONSTRATED THAT THERE CAN BE NO ANALOGOUS SYSTEM FOR LOGICAL CONTINGENCIES.

MORGAN, KATHRYN P. SOME PHILOSOPHICAL DIFFICULTIES CONCERNING THE NOTION "STRUCTURE OF A DISCIPLINE". EDUC THEORY 23,74-89 WINT 73.

MORGAN, KATHRYN PAULY. A PIED PIPER OF CURRICULUM DEVELOPMENT: AN EXAMINATION OF THE WORK OF JOSEPH SCHWAB. PROC PHIL EDUC 28,113-125 1972.

THE ARTICLE CRITICALLY EXAMINES J J SCHWAB'S THESIS THAT WE OUGHT TO TEACH THE STRUCTURE OF THE DISCIPLINES. IT IS ARGUED THAT SCHWAB'S DEFINITION OF 'DISCIPLINE-STRUCTURE' AND THE SIX EDUCATIONAL POLICY STATEMENTS WHICH ARE DERIVED FROM IT ASSUME THREE HIGHLY CONTENTIOUS VIEWS: (1) A STRUCTURALIST THEORY OF MEANING; (2) THE THESIS THAT THE RECONSTRUCTION OF HUMAN KNOWLEDGE MUST SERVE AS THE GUIDE IN DECIDING AMONG COMPETING LEARNING THEORIES; AND (3) A THEORY-DEPENDENCE VIEW CONCERNING THE NATURE OF FACTS. ALL THESE ASSUMPTIONS ARE CALLED INTO QUESTION BY THE AUTHOR.

MORI, MASSIMO. L'INTERPRETAZIONE ATTIVISTICA DI JAMES NEGLI SCRITTI DI GIOVANNI PAPINI. RIV FILOSOF 63,213-227 JL-S 72.

NELL'ARTICOLO SI ESAMINA COME G PAPINI TRASFORMO IN SENSO ATTIVISTICO IL PENSIERO DI W JAMES: VIENE MOSTRATO COME I TRE ASPETTI FONDAMENTALI DEL PRAGMATISMO DI PAPINI (RIDURRE LA FILOSOFIA A TEORIA DELL'AZIONE; SOSTITUIRE L'UNIVERSALE CON IL PARTICOLARE; AFFERMARE L'ASSOLUTA SOGGETTIVITA DELLA RICERCA) SIANO IL RISULTATO DI UN'INDEBITA MANIPOLAZIONE DI CATEGORIE JAMESIANE (FUNZIONE PRATICA DELLA RICERCA, NOZIONE PRAGMATISTICA DI SIGNIFICATO, IMPOSSIBILITA DI UNA RICERCA IMPERSONALE).

MORIN, SERGE J. MAINE DE BIRAN: UNE CRITIQUE DES THEORIES PHYSIOLOGIQUES. DIALOGUE (CANADA) 12,14-31 MR 73.

LA PHENOMENOLOGIE, COMME C'EST LE CAS POUR TOUT AUTRE MOUVEMENT PHILOSOPHIQUE, FUT PENDANT LONGTEMPS A L'ETAT D'EBAUCHE. CET ARTICLE VEUT MONTRER QUE LE ROLE QU'A JOUE MAINE DE BIRAN DANS SON DEVELOPPEMENT PEUT ETRE VU COMME UN TOURNANT, UNE NOUVELLE DIRECTION. CETTE DERNIERE APPARAIT DANS LA CRITIQUE QUE FAIT MAINE DE BIRAN DES THEORIES PHYSIOLOGIQUES.

MORISANI, OTTAVIO. ALTRI "DETTI" DI PICASSO. RIV STUD CROCE 9,396-399 JL-D 72.

RECENSIONE DEL VOLUME DI HELENE PARMELIN (PICASSO DICE...). SI RILEVA LA GENERICITA DI MOLTI DETTI RIPORTATI IL CUI CONTENUTO CRITICO E IN VERO ASSAI POCO, E QUANDO INVECE PUO RAVVISARSI IN QUALCHE FRASE DEL PITTORE UN ACCENNE A PROBLEMI TEORICI, ESSO E STATO IN GENERE FRAINTESO.

MOROT-SIR, EDOUARD. L'AMERIQUE ET LE BESOIN PHILOSOPHIQUE. REV INT PHIL 26,3-20 1972.

LA PERSPECTIVE ET LA METHODE ADOPTEES DANS CET ARTICLE SONT CELLES DE L'HISTOIRE CULTURELLE, ET NON DE L'HISTOIRE DE LA PHILOSOPHIE. L'HYPOTHESE INITIALE EST AINSI DEFINIE: LA DIVERSITE DES CONDUITES CULTURELLES AMERICAINES SE REFERE A UN COMMUN DENOMINATEUR (LA PHILOSOPHIE PROPREMENT DITE AUSSI BIEN QUE LA VIE ECONOMIQUE) QUI EST UNE STRUCTURE PERMANENTE EN DEVELOPPEMENT HISTORIQUE. D'OU UNE DEUXIEME HYPOTHESE: CETTE STRUCTURE N'EST PAS CELLE DU PIONNIER OU CELLE DU CAPITALISME, MAIS CELLE DE L'EMIGRANT, -STRUCTURE QUI CONDITIONNE TOUTES LES AUTRES. ELLE EXPLIQUE L'ETAT PRESENT DE LA PENSEE PHILOSOPHIQUE AMERICAINE, -LE FAIT QUE LES PHILOSOPHIES LES PLUS ORIGINALES SE TROUVENT CHEZ LES ECONOMISTES ET LES THEORICIENS POLITIQUES OU RELIGIEUX.

MOROZIUK, RUSSELL P. STATUS OF RESEARCH ON SCIENTIFIC ATHEISM. STUD SOVIET THO 13,89-91 JE 73.

THIS ARTICLE IS A BRIEF REPORT ON THE PROLIFERATION OF RESEARCH ON SCIENTIFIC ATHEISM IN RECENT YEARS WITHIN THE SOVIET UNION. IT SURVEYS THE VARIOUS AREAS RESEARCHED AND MAKES SOME GENERAL OBSERVATIONS ON THE QUALITY OF THIS RESEARCH.

MORRE, HAROLD AND NEVILLE, ROBERT AND SULLIVAN, WILLIAM. THE CONTOURS OF RESPONSIBILITY: A NEW MODEL. MAN WORLD 5,392-420 N 72.

A NEW MODEL OF RESPONSIBILITY, DRAWN FROM THE CATEGORIES OF PROCESS PHILOSOPHY IS EXPLORED. NEGATIVELY, THE PAPER SKETCHES THE HISTORICAL AND ANALYTICAL DEVELOPMENTS THAT UNDERLIE ALTERNATIVE CONCEPTIONS OF AGENCY AND HENCE RESPONSIBILITY AND FINDS THESE ALTERNATIVES LACKING. POSITIVELY, THE 'PROCESS' ALTERNATIVE IS DEVELOPED AND TENTATIVELY DEFENDED.

MORRIS, BERTRAM. GAUTHIER ON HOBBES' MORAL AND POLITICAL PHILOSOPHY. PHIL PHENOMENOL RES 33,387-392 MR 73.

GAUTHIER'S IMPRESSIVE ACCOUNT RESTS ON A SUSTAINED ATTEMPT TO RECONSTRUCT HOBBES' THOUGHT FROM MAN AS A SELF-MAINTAINING ENGINE TO AN AUTHOR WHO BINDS HIMSELF TO AN AGENT (SOVEREIGN), SANCTIONED BY A NONTERMINABLE COVENANT. TO THIS END HE EMPLOYS THE DEVICE OF DISTINGUISHING BETWEEN FORMAL AND MATERIAL DEFINITIONS IN HOBBES' MORAL AND POLITICAL PHILOSOPHY. THE VALIDITY OF THIS PROCEDURE IS CALLED INTO QUESTION BY INSISTING THAT HOBBES' CONCLUSION CANNOT BE DISSOCIATED FROM HIS INSTITUTIONAL ACCOUNT OF THE ARTS OF PEACE.

MORRIS, JOHN. DESCARTES' NATURAL LIGHT. J HIST PHIL 11,169-187 AP 73.

IN DESCARTES' "MEDITATIONS" AND RELATED WRITINGS, THE NATURAL LIGHT IS A FACULTY OR POWER WHICH LEADS TO COGNITION OR 'KNOWLEDGE', IN THE SENSE OF ACQUAINTANCE OR RECOGNITION. AS AN EXPRESSION OF THE 'POWER OF KNOWING', IT IS A FUNCTION OF THE UNDERSTANDING; IT CONTRASTS WITH THE 'POWER OF CONCEIVING' AND WITH THE WILL. ATTEMPTS BY KEMP SMITH AND OTHERS TO IDENTIFY THE NATURAL LIGHT WITH 'INTUITION' OR 'REASON' SHOULD BE FIRMLY REJECTED. SINCE IT IS THE POWER OF RECOGNIZING TRUTH AND FALSEHOOD, WE MAY USE IT TO OBTAIN KNOWLEDGE OF THE TRUTH; PRIMARILY, WE USE IT TO GAIN KNOWLEDGE OF THE CAUSAL PRINCIPLES WHICH ESTABLISH THE EXISTENCE AND VERACITY OF GOD. THE NATURAL LIGHT THUS PLAYS AN INDISPENSIBLE PART IN DESCARTES' METHOD.

MORRIS, MAXWELL F. DIFFERENTIATING EVOLUTIONARY NATURALISM FROM HUMANISM. RELIG HUM 6,180-183 AUTUMN 72.

HUMANISM IS COSMOLOGICALLY PLURALISTIC (VARYING FROM CLASSICAL THROUGH A WIDE SPECTRUM TO 'SCIENTIFIC' HUMANISM); MAN-CENTERED; AND ETHICALLY BASED ON VARYING KINDS OF ARBITRARY (USUALLY ABSOLUTE) MORAL STANDARDS. EVOLUTIONARY NATURALISM IS BASICALLY MONISTIC (THE ENTIRE UNIVERSE IS ONE SYSTEM); NATURE-ENERGY-PROCESS CENTERED; AND DERIVES ITS ETHICAL STANDARDS FROM THE GREATEST FACILITATION OF THE APPROPRIATION AND UTILIZATION OF NATURAL ENERGY.

MORRIS, WILLIAM EDWARD. KNOWLEDGE AS JUSTIFIED PRESUMPTION. J PHIL 70,161-165 22 MR 73.

MORRISTON, WESLEY. HEIDEGGER ON THE WORLD. MAN WORLD 5,452-466 N 72.

MORSCHER, EDGAR AND YAND ZECHA, GERHARD. CLARKE'S PRINCIPLE OF MOOD CONSTANCY. PHILOSOPHIA (ISRAEL) 1,209-217 JL 71.

THIS PAPER CONTAINS A DISCUSSION ON A PRINCIPLE PROPOSED BY D.S. CLARKE, JR., IN HIS "MOOD CONSTANCY IN MIXED INFERENCES" (ANALYSIS 30.3, JANUARY, 1970, PP. 100-103) READING: 'THE CONSTITUENT ELEMENTS OF A MIXED INFERENCE MUST BE IN THE SAME MOOD FOR EVERY OCCURRENCE WITHIN THE INFERENCE'. CLARKE STATES THAT SATISFACTION OF THIS PRINCIPLE PLUS 'PHRASTIC VALIDITY' PROVIDE NECESSARY AND SUFFICIENT CONDITIONS FOR THE VALIDITY OF MIXED IMPERATIVE INFERENCES. THE PAPER REFUTES THIS THESIS WITH A FEW COUNTER-EXAMPLES.

MORSCHER, EDGAR. FROM 'IS' TO 'OUGHT' VIA 'KNOWING'. ETHICS 83,84-86 O 72.

A PRINCIPLE, WELL-KNOWN IN EPISTEMIC LOGIC, SAYS: IF X KNOWS THAT P, THEN P (EP). SUBSTITUTING 'O(P)' FOR 'P' IN EP, WE OBTAIN: IF X KNOWS THAT IT OUGHT TO BE THE CASE THAT P, THEN IT OUGHT TO BE THE CASE THAT P (OEP). IF EP IS VALID AND IF IT IS ALLOWED TO SUBSTITUTE 'O(P)' FOR 'P' IN EP, THEN OEP MUST BE VALID ALSO. IF OEP IS LOGICALLY VALID, THEN BY MEANS OF IT AN 'OUGHT' (I.E., A NORMATIVE SENTENCE) IS DERIVABLE FROM AN 'IS' (I.E., A DESCRIPTIVE SENTENCE) - PROVIDED THAT SENTENCES OF THE FORM 'X KNOWS THAT IT OUGHT TO BE THE CASE THAT P' ARE DESCRIPTIVE SENTENCES. IT IS NOT ENOUGH IF THESE SENTENCES ARE MIXED SENTENCES CONTAINING A DESCRIPTIVE COMPONENT ONLY, BUT THEY MUST BE PURELY DESCRIPTIVE IN ORDER TO REJECT HUME'S THESIS BY MEANS OF OEP. THIS POINT IS DISCUSSED SHORTLY IN THE PAPER. (EDITED).

MORTLEY, RAOUL. APULEIUS AND PLATONIC THEOLOGY. AMER J PHILO 93,584-590 O 72.

MORTON, ADAM. DENYING THE DOCTRINE AND CHANGING THE SUBJECT. J PHIL 70,503-510 6 S 73.

QUINE HAS SUGGESTED THAT THE DISAGREEMENT BETWEEN TWO MEN WHEN ONE SUBSCRIBES TO THE CLASSICAL LOGIC OF TRUTH FUNCTIONS AND QUANTIFICATION AND THE OTHER DOES NOT, IS ONLY APPARENT. THEY ARE TALKING AT CROSS PURPOSES, SINCE THEY DO NOT MEAN THE SAME BY THE LOGICAL TERMS. I SHALL ARGUE THAT THIS IS WRONG, AND REFLECTS A MISTAKEN VIEW OF WHAT IT IS TO UNDERSTAND WHAT SOMEONE SAYS. I SHALL FIRST GIVE AN UNCHARITABLE EXPOSITION AND CRITICISM OF WHAT QUINE SAYS, AND THEN TRY TO PUT MY CRITICISMS IN A MORE GENERAL PERSPECTIVE.

MORTON, ADAM. IF I WERE A DRY WELL-MADE MATCH. DIALGOUE (CANADA) 12,322-324 JE 73.

IT IS COMMONLY HELD THAT IF A SENTENCE OF THE FORM "ALL A'S ARE B'S" IS A CAUSAL LAW THEN THE SUBJUNCTIVE CONDITIONAL "IF 'A' WERE AN A THEN A WOULD BE A B" IS TRUE, WHATEVER WE SUBSTITUTE FOR 'A'. I FIND THIS IMPLAUSIBLE; I THINK THAT A FEW EXAMPLES SHOW THAT A WEAKER CONDITION, WHICH I SUPPLY, SHOULD BE SUBSTITUTED.

MOSSAKOWSKI, STANISLAW. THE SYMBOLIC MEANING OF COPERNICUS' SEAL. J HIST IDEAS 34,451-460 JL-S 73.

THE AIM OF THE PAPER IS TO DETERMINE WHY COPERNICUS MADE A PERSONAL SEAL OF THE ANCIENT INTAGLIO WITH THE IMAGE OF APOLLO PLAYING A LYRE, A REPRESENTATION ILLUSTRATING THE MYTH OF PHOEBUS THE SUN-GOD AND HIS MUSIC AS THE SOURCE OF THE HARMONY OF THE UNIVERSE. THE REASONS SEEM TO BE: A REMARKABLE ROLE PLAYED BY THE ANCIENT OPINIONS CONCERNED WITH THE HARMONY OF THE WORLD IN THE CREATIVE PROCESS OF COPERNICUS' COSMOLOGICAL THEORY (HIS ACCEPTANCE OF "PLATO'S AXIOM"), THE FACT THAT IN HIS THEORY THE SUN BECAME THE CENTRE OF THE UNIVERSE, AND THAT A HARMONY OF SOUNDS, SUPPOSED TO BE PRODUCED BY THE SPHERES MOVING UNDER THE RULE OF PHOEBUS' MUSIC, BECAME--IN HIS OPINION--THE REAL ALTHOUGH NOT ACUSTICAL HARMONY OF THE SIMPLE CIRCULAR SPHERES ON WHICH PLANETS MOVE IN A UNIFORM WAY AROUND THE SUN.

MOTHERSILL, MARY. NOTES ON FEMINISM. MONIST 57,105-114 JA 73.

MOTT, PETER L. ON CHISHOLM'S PARADOX. J PHIL LOG 2,197-210 AP 73.

THIS ARTICLE SUGGESTS A SOLUTION OF CHISHOLM'S PARADOX OF DERIVED OBLIGATION. THE IDEA IS TO ENRICH STANDARD DEONTIC LOGIC WITH A CONDITIONAL OPERATOR: 'IF IT WERE P THEN IT WOULD BE Q.' SUCH A COURSE APPEARS TO ACHIEVE A SOLUTION OF THE PARADOX WITHOUT NEEDING TO INTRODUCE A PRIMITIVE DYADIC O-OPERATOR OR THE CLUMSY SEMANTICS ASSOCIATED WITH IT.

MOTT, PETER. DATES, TENSELESS VERBS AND TOKEN-REFLEXIVITY. MIND 82,73-85 JA 73.

THIS PAPER PROVIDES A SEMANTICS OF SENTENCES CONTAINING DATES IN SUPPORT OF THE CONTENTION THAT THESE DO NOT CONTAIN A TENSELESS COMPONENT. THE ANALYSIS IS EXTENDED INFORMALLY IN A DISCUSSION OF THE LOCUTION "SIMULTANEOUS WITH THIS UTTERANCE P".

MOU, TSUNG-SAN. THE IMMEDIATE SUCCESSOR OF WANG YANG-MING: WANG LUNG-HSI AND HIS THEORY OF 'SSU-WU'. PHIL EAST WEST 23,103-120 JA-AP 73.

THIS ARTICLE INTERPRETS WANG LUNG-HSI'S THEORY OF SSU WU. SSU WU MEANS THAT THE FOUR ITEMS--THE MIND, VOLITION, LIANG-CHIH, AND THINGS--ARE IN THE STATE OF NOTHING. ACCORDING TO WANG LUNG-HSI, THESE FOUR ITEMS IN THE ORIGINAL FOUR-SENTENCE TEACHING OF WANG YANG-MING ARE IN THE STATE OF BEING, THAT IS, SSU YU, WHICH IS NOT

THE HIGHEST LEVEL IN OUR MORAL PRACTICE. THE HIGHEST LEVEL IS SSU WU. IN WHAT SENSE ARE THE FOUR ITEMS IN THE STATE OF BEING? IN WHAT SENSE ARE THEY IN THE STATE OF NOTHING? THIS ARTICLE FULLY EXPLAINS THESE QUESTIONS. MOREOVER, SSU WU IMPLIES SUDDEN TEACHING; SSU YU IMPLIES GRADUAL TEACHING. HOW SUDDEN TEACHING IS POSSIBLE IS ALSO EXPLAINED.

MOULDER, JAMES. FLEW, STRAWSON AND LOCKE'S PARROT. PHILOSOPHY 48,183-185 AP 73.

MOULDER, JAMES. IN DEFENSE OF IMMATERIAL PERSONS. PHIL PAPERS 1,38-55 MY 72.

MOULINES, ULISES. LO ANALITICO Y LO SINTETICO: DUALISMO ADMISIBLE. TEOREMA 3,89-97 1973.

MOULOUD, N. QUINE ET LA CRITIQUE DE LA PROPOSITION. REV INT PHIL 26,63-85 1972.

L'OBJET DE L'ARTICLE EST DE RENSEIGNER LES LECTEURS DE LANGUE FRANCAISE SUR LES THEMES ESSENTIELS DE L'OEUVRE DE W VAN O QUINE, CONCERNDANT LA LOGIQUE MATHEMATIQUE ET LA DOCTRINE DE LANGAGE. ON INSISTE PARTICULIENEMENT SUR, LA CRITIQUE QUE L'AUTEUR FAIT DES ABSTRAITS SEMANTIQUES, DESENTITES PROPOSITIONNELLES (INTENSIONNALITE, SYNONYMIE, ANALYTICITE); ON MET EN LUMIERE LES GARANTIES REFERENTIELLES OU EXTENSIONNELLES QU'IL JUGE EHE REQUISES PAR LES LANGUES DOTE ES D'UN POUVOIR D'INFORMATION, DE CONSTRUCTION. ON DIVELOPPE QUELQUE PEU L'ANALYSE DES "CONTEXTES OPAUES" DE L'EXPRESSION, ET LES PROCEDES QUE M'QUINE MET EN OEUVRE POUR RISOUDRE CES OPACITES - ON MONTRE QUELLES CONTIQUENCES "RELATIVISTES" RESULTENT, POUR LA DOCTRINE DE LA VERITE, DE CETTE CRITIQUE DES FORMALISMES ET DES DUALISMES, ET OU MET EN COMARAISON CES APPROCHES AVEC D'AUTRES APPROCHES MODERNES DELA DOCTRINE DUS CAS.

MOUTON, DAVID L. PHYSICALISM AND IMMORTALITY. RELIG STUD 8,45-53 MR 72.

MUCCIOLO, LAURENCE F. CAUSAL RELATIONS AND THE INDIVIDUATION OF ACTIONS. AUSTL J PHIL 50,259-262 D 72.

MISS ANSCOMBE HAS RAISED THE QUESTION WHETHER THE MAN WHO (INTENTIONALLY) MOVES HIS ARM, OPERATES THE PUMP, REPLENISHES THE WATER-SUPPLY, AND POISONS THE INHABITANTS IS PERFORMING 'FOUR' ACTIONS, OR ONLY 'ONE'. THE PROBLEM HERE IS THAT OF ACT INDIVIDUATION, I.E., WHEN IS AN ACT A IDENTICAL WITH AN ACT A'? ANSCOMBE ARGUES THAT, IN THIS CASE, ONLY ONE ACT HAS BEEN PERFORMED. THUS SHE IS COMMITTED TO WHAT ALVIN I GOLDMAN CALLS THE "IDENTITY THESIS". THIS THESIS HAS BEEN ESPOUSED BY OTHERS, NOTABLY DONALD DAVIDSON. ALTHOUGH NEITHER ANSCOMBE NOR DAVIDSON FORMULATE AN IDENTITY THESIS, IT IS ATTRIBUTED TO THEM ON THE BASIS OF THEIR TREATMENT OF PARTICULAR CASES. IN "A THEORY OF HUMAN ACTION", GOLDMAN PUTS FORWARD A SERIES OF COUNTEREXAMPLES TO THE "IDENTITY THESIS" WHICH I EXPRESS CERTAIN QUALMS ABOUT. IN PARTICULAR, I ARGUE THAT GOLDMAN'S EFFORTS FAIL TO SHOW THAT THE THESIS IS FALSE AS A RESULT OF A CONFUSION BETWEEN 'CAUSATION' AND 'CAUSAL EXPLANATION'.

MUCCIOLO, LAURENCE F. COMMENT: FEYERABEND ON THE IDENTITY THEORY. MIND 82,111-112 JA 73.

FEYERABEND HAS PUT FORWARD THE FOLLOWING DILEMMA FOR THE IDENTITY THESIS ('IT' HEREAFTER): 'IT' ASSERTS THAT ALL MENTAL EVENTS HAVE PHYSICAL FEATURES. SINCE IDENTITY IS A SYMMETRIC IT FOLLOWS THAT SOME PHYSICAL EVENTS (BRAIN PROCESSES) HAVE MENTAL PROPERTIES. SO 'IT' REPLACES A DUALISM OF EVENTS BY A DUALISM OF PROPERTIES. AGAINST FEYERABEND I ARGUE THAT 'IT' ONLY PRESUPPOSES A DUALISM OF PREDICATES, NOT A DUALISM OF PROPERTIES. I BEGIN MY ARGUMENT BY

ADVANCING TOPIC NEUTRAL CRITERIA FOR MENTAL (PHYSICAL) PREDICATES AND PROPERTIES. SINCE MENTAL AND PHYSICAL PREDICATES ARE ANALYZED IN LOGICALLY INDEPENDENT WAYS, THEY MAY BE CO-REFERENTIAL. FINALLY I SHOW THAT 'IT' AND A DUALISM OF PROPERTIES ARE INCOMPATIBLE.

MUCCIOLO, LAURENCE F. SEMANTICS REVISITED, OR HOW NOT TO TALK ABOUT ROBOT CATS AND BLUE LEMONS. METAPHILOSOPHY 4,54-62 JA 73.

IN A RECENT PAPER ("IS SEMANTICS POSSIBLE?", "METAPHILOSOPHY", JULY, 1970) PUTNAM HAS ARGUED THAT KATZ'S SEMANTIC THEORY (KS) IS RADICALLY MISTAKEN. AGAINST PUTNAM I ARGUE THAT KS IS NOT MISTAKEN ON 'A PRIORI' GROUNDS. AFTER A BRIEF EXPOSITION OF PUTNAM'S ATTACK I CONSIDER THE SORT OF REJOINDER OPEN TO THE DEFENDER OF KS. I ARGUE THAT THIS REPLY, AND INDEED THE VERY PLAUSIBILITY OF PUTNAM'S ARGUMENT, CAN BOTH BE REDUCED TO THE SAME ISSUE, NAMELY, WHETHER A DISTINCTION CAN BE DRAWN BETWEEN SEMANTIC AND FACTUAL INFORMATION. I EXAMINE KATZ'S FORMULATION OF THIS DISTINCTION. MY THESIS IS THAT IT IS AN 'EMPIRICAL' QUESTION WHETHER THIS DISTINCTION CAN BE DRAWN, THAT ONE CANNOT APPEAL TO EXTENSIONALIST PREJUDICES TO RULE OUT INTENSIONALIST SEMANTICS, AND THEREFORE, IT IS AN EMPIRICAL ISSUE WHETHER KS IS POSSIBLE.

MUELLER, GUSTAV. HEGEL AND THE CRISIS OF CHRISTIANITY. SW J PHIL 4,65-75 SUM 73.

ON THE ONE HAND HEGEL IS THE HEIR OF CRITIQUES OF THE BIBLE (SPINOZA, ENGLISH ENLIGHTENMENT, LESSING, KANT) ON THE OTHER HAND HE IS A PIONEER IN DISTINGUISHING BETWEEN A PATHOLOGICAL EMPIRICAL AND HISTORICAL JESUS AND THE CHRIST-GOD OF THE CHURCHES. HIS FOLLOWERS HAVE WORKED OUT HIS INSIGHTS. HE IS ALSO THE FIRST EUROPEAN PHILOSOPHER WHO BREAKS WITH A EUROPE-CENTERED VIEW OF HISTORY IN RECOGNIZING BASIC ONTOLOGICAL TRUTHS IN OTHER RELIGIONS. HE FURTHER FORMULATES THE NEW POSITION OF THE CHURCH AFTER THE REFORMATION AS CONTRASTED WITH THE SPHERES OF THE OBJECTIVE MIND IN SCIENCES AND PRACTICAL CULTURE; THE CHURCH STILL REPRESENTS AGAIN THIS OBJECTIVE MIND THE RELIGIOUS FORM OF THE ABSOLUTE SPIRIT: RELIGION IS THE CULT OF THE ABSOLUTE IN THE FORM OF MYTHICAL REPRESENTATIONS AND PERSONIFICATIONS. ITS MYTHICAL SYMBOLS ARE FOUNDED IN AND ANALOGOUS TO THE ONTOLOGICAL CATEGORIES OF PHILOSOPHY.

MULDOON, JAMES. THE CONTRIBUTION OF THE MEDIEVAL CANON LAWYERS TO THE FORMATION OF INTERNATIONAL LAW. TRADITIO 28,483-297 1972.

THIS ARTICLE IS A BIBLIOGRAPHICAL SURVEY OF THE LITERATURE DEALING WITH THE ORIGINS OF INTERNATIONAL LAW. THE MAJOR POINT IS THAT THOSE WRITERS WHO HAVE ATTRIBUTED THE ORIGIN OF MODERN INTERNATIONAL LAW TO THE LAWYERS AND PHILOSOPHERS OF THE 16TH AND 17TH CENTURIES HAVE NEGLECTED THE WORK OF THE MEDIEVAL CANON LAWYERS WHOSE INFLUENCE CAN BE SEEN CLEARLY IN THE WRITINGS OF EARLY WRITERS ON INTERNATIONAL LAW. SPECIAL ATTENTION IS PAID TO THE 'SPANISH SCHOOL OF INTERNATIONAL LAW' WHICH INCLUDES VICTORIA AND SUAREZ.

MULHERN, J J. MIA MONON PANTACHOU KATA PHUSIN HE ARISTE. PHRONESIS 17,260-268 1972.

SIR DAVID ROSS RENDERS THE TITLE (ARISTOTLE, NICOMACHEAN ETHICS 1135A5): 'THERE IS BUT ONE (CONSTITUTION) WHICH IS EVERYWHERE BY NATURE THE BEST'. THE SENSE MIGHT BE EITHER: (1) THERE IS ONLY ONE CONSTITUTION THAT IS BEST BY NATURE FOR EVERY PLACE; OR (2) FOR EVERY PLACE, THERE IS ONLY ONE CONSTITUTION THAT IS BEST BY NATURE FOR IT. THAT ARISTOTLE INTENDED (1) IS THE ESTABLISHED VIEW (JACKSON, HARDIE); I ARGUE THAT HE INTENDED (2).

MULLER, HERBERT J. MODERN CIVILIZATION AND HUMAN SURVIVAL. PHIL FORUM (DEKALB) 12,1-26 S 72.

MULLER, HERBERT J. SOME PROBLEMS OF MEANING. J AES EDUC 7,53-66 AP 73.

MULVANEY, ROBERT J. POLITICAL WISDOM: AN INTERPRETATION OF "SUMMA THEOL" II-II, 50. MED STUD 35,294-305 1973.

MUNGELLO, DAVID E. ON THE SIGNIFICANCE OF THE QUESTION "DID CHINA HAVE SCIENCE"? PHIL EAST WEST 22,467-478 O 72.

SURVEYS POST-WW II INTEREST AND DEBATE BY WESTERN SINOLOGY OVER QUESTION: DID CHINA HAVE AN INDIGENOUS SCIENTIFIC TRADITION OR WAS NOTHING EQUIVALENT KNOWN UNTIL POST-GALILEAN SCIENCE CAME FROM WEST IN 1800'S. DRAWS PARALLEL BETWEEN ABOVE AND 17-18TH CENTURY INTEREST-DEBATE BY EUROPEANS (LEIBNIZ, ECUMENICALISTS, RITES DEBATERS) OVER WHETHER CHINA HAD NATURAL RELIGION. SUGGESTS THAT BOTH CASES PARTLY REPRESENT RISE OF DOUBTS IN WESTERN CULTURE (CHRISTIANITY, SCIENCE-TECHNOLOGY) WHERE RESOLUTION IS UNCONSCIOUSLY SOUGHT BY SEEKING EQUIVALENTS OF THESE ELEMENTS IN OTHER CULTURES. FOLLOW-UP EXCHANGE BETWEEN HISTORIAN OF CHINESE SCIENCE AND AUTHOR IN JULY 1973 ISSUE.

MUNOZ-ALONSO, ADOLFO. LECTURAS MODERNAS DEL ESPIRITU DE SAN AGUSTIN. AUGUSTINUS 17,225-232 JL-S 72.

EN SAN AGUSTIN, EL HOMBRE, LA HISTORIA, LA HISTORICIDAD, CONSTITUYEN EL ARGUMENTO DEL DRAMA PROTAGONIZADO POR EL HOMBRE. LA LLAMADA TEOLOGIA DE LA HISTORIA NO ES, EN LA MENTE DE SAN AGUSTIN, UN SUCEDANEO DE LA FILOSOFIA DE LA HISTORIA, SINO SU TEASCENDENCIA ULTIMA. LA INSUFICIENCIA DEL HOMBRE NO AMINORA SU HISTORICIDAD SINO QUE LA SITUA EN ELLA Y LE PERMITE TRASCENDERLA; PERO ESTA TRASCENDENCIA SE OPERA PRECISAMENTE EN LA HISTORIA Y CON ELLA. LA EDAD MEDIA MEDIEVALIZO A SAN AGUSTIN, NO ACERTANDO A PERCIBIR LA TRANSFINALIZACION DEL PENSAMIENTO AGUSTINIANO. LA ACTUALIDAD PALPITANTE DE SAN AGUSTIN SOBRE LA HISTORICIDAD COMO ALTERNATIVA DE LA CONCIENCIA EUROPEA, SE APRECIA EN PENSADORES DE INFLUJO MANIFIESTO. ERICH PRZYWARA HA GLOSADO LA ORIGINAL Y DESCONCERTANTE LECTURA DE AGUSTIN EL ALGUNOS PENSADORES ACTUALES. LA HISTORIA DEL MUNDO ESTA PONIENDO DE MANIFIESTO QUE SAN AGUSTIN ES UNO DE LOS POCOS PENSADORES QUE EXPLICAN EL PROCESO DE LA HISTORIA SOMETIENDO A LEYES LA EVOLUCION Y CONVIRTIENDO EN FILOSOFIA Y TEOLOGIA ESPIRITUALES EL DON DE PROFECIA.

MUNSON, RONALD. BIOLOGICAL ADAPTATION: A REPLY. PHIL SCI 39,529-532 D 72.

MURN, SYLVIA. MORAL ISSUES IN CIVIL DISOBEDIENCE. DIALOGUE (PST) 15,33-36 JA 73.

CONFLICTING MORAL GOALS IN A COMPLEX SOCIETY REQUIRE THAT AN INDIVIDUAL APPRAISE THE HIERARCHY OF HIS/HER MORAL GOODS AND ACT ACCORDINGLY IN A RESPONSIBLE MANNER. THE CHOICE TO OBEY OR DISOBEY CIVIL LAW MAY SPRING FROM A MOTIVE OF ACCOMPLISHING THE SAME GOOD - THE PROTECTION OF THE RIGHTS OF INDIVIDUALS AND SOCIETY. THE AMERICAN TRADITION OF CIVIL DISOBEDIENCE AS A RECOGNIZED METHOD OF CHANGING LAWS AND POLICIES IS INCLUDED IN THE CONSIDERATION OF THE MORALITY OF THE ACT OF CIVIL DISOBEDIENCE.

MURNION, WILLIAM E. ST THOMAS AQUINAS'S THEORY OF THE ACT OF UNDERSTANDING. THOMIST 37,88-118 JA 73.

STRANGE AS IT MAY SEEM, THE NEO-THOMISTIC THEORY THAT UNDERSTANDING IS A VITAL ACT--AN UNCONSCIOUS SELF-MOVEMENT OF THE INTELLECT--CONTRADICTS AQUINAS'S OWN THEORY. WHILE LONERGAN WAS CORRECT IN ASSERTING THAT AQUINAS CONSIDERED UNDERSTANDING TO BE A

CONSCIOUS, RATIONAL ACT--AS PERSONAL INTROSPECTION VERIFIES--HE DID NOT DISCOVER IN AQUINAS'S WRITINGS THE PHENOMENOLOGICAL BASIS FOR AQUINAS'S THEORY. NOT ONLY DID AQUINAS INDICATE THE PHENOMENOLOGY FOR HIS THEORY OF UNDERSTANDING, BUT HE GOT FROM HIS STUDY OF UNDERSTANDING THE NOTION OF 'ACT' AS CONSCIOUS MASTERY WHICH HE USED TO EXPLAIN THE COURSE OF REASONING, THE BRILLIANCE OF INTELLIGENCE, AND THE POWER OF THE MIND. THUS AQUINAS EXPLAINED THE ACT OF UNDERSTANDING NOT AS A SPONTANEOUS REACTION OF THE INTELLECT TO THE INTELLIGIBILITY OF AN OBJECT BUT AS THE AUTONOMOUS ABILITY OF THE INTELLECT TO KNOW THE MEANING OF BEING.

MURPHY, JEFFRIE G. MARXISM AND RETRIBUTION. PHIL PUB AFFAIRS 2,217-243 SPR 73.

RETRIBUTIVISM, IT IS ARGUED, IS THE ONLY MORALLY ACCEPTABLE THEORY FOR THE JUSTIFICATION OF CRIMINAL PUNISHMENT. THIS THEORY, HOWEVER, PRESUPPOSES AN EMPIRICAL VIEW OF THE RELATIONSHIP OF MAN (PARTICULAR THE CRIMINAL) TO SOCIETY WHICH IS HIGHLY CONTROVERSIAL. MARXISTS (E.G., THE DUTCH CRIMINOLOGIST WILLEM BONGER) ARGUE THAT THE VIEW IS DEMONSTRABLY FALSE. IF THEY ARE CORRECT, IT FOLLOWS THAT ACTUAL SOCIETIES LACK THE MORAL RIGHT TO PUNISH.

MURRAY, F J. MATHEMATICS AND THE EXACT SCIENCE. PHIL MATH 10,134-152 WINT 73.

MURRAY, MICHAEL. HEIDEGGER AND RYLE, TWO VERSIONS OF PHENOMENOLOGY. REV METAPH 27,88-111 S 73.

DESPITE SERIOUS DIFFERENCES IN TECHNIQUE AND AIM, AN EXAMINATION OF RYLE'S "THE CONCEPT OF MIND" AND HEIDEGGER'S "SEIN UND ZEIT" SHOWS SUBSTANTIAL AFFINITIES. ONE FINDS THE SAME FORMS OF ARGUMENT, SAME CONCEPTS AND EXAMPLES, THE SAME ATTACKS UPON CARTESIAN DUALISM, THE INTELLECTUALIST MODEL OF CONSCIOUSNESS, THE PROBLEM OF OTHER MINDS, AS WELL AS POSITIVE DISTINCTIONS SUCH AS KNOWING--THAT AND KNOWING--HOW, DISPOSITION, MOOD, AND FEELINGS. THIS AFFINITY IS NO MERE COINCIDENCE. CLOSE STUDY OF RYLE'S EARLIER PAPERS, STARTING WITH HIS HEIDEGGER-REVIEW OF 1929, SUPPORTS THE CONCLUSION THAT HEIDEGGER DECISIVELY INFLUENCED RYLE. ANALYTICAL PHILOSOPHERS TEND TO THINK THAT QUESTIONS OF HISTORICAL INDEBTEDNESS ARE UNIMPORTANT. THIS LEADS THEM INTO A CONFLICT WITH THEIR CLAIM FOR A 'REVOLUTION IN PHILOSOPHY', BECAUSE REVOLUTION AND OVERTHROW ARE HISTORICAL CONCEPTS. (EDITED).

MURRAY, MICHAEL. THE CRISIS OF GREEK POETICS: A RE-INTERPRETATION. J VALUE INQ 7,173-187 FALL 73.

WE ARE FAMILIAR ENOUGH WITH THE NOTION THAT IN THE TIME OF PLATO AND ARISTOTLE A CRISIS IN THE GREEK UNDERSTANDING OF POETRY TAKES PLACE. IN THIS PAPER I ARGUE THAT THE TRADITIONAL PICTURE OF THE NATURE OF THIS CRISIS IS A MISINTERPRETATION AND OFFER A BETTER INTERPRETATION IN ITS PLACE. BEGINNING WITH PLATO'S DIALOGUE "ION", I EXAMINE THE RELATIONS BETWEEN ART AND KNOWLEDGE, THE DIVINE AND HUMAN, POETRY AND PHILOSOPHY. I ARGUE THAT, COMMONPLACES NOTWITHSTANDING, PLATO'S THEORY OF ART IS A NON-MIMETIC VIEW OF ART, AND THAT WHILE ARISTOTLE'S VIEW IS A MIMETIC THEORY, THE REAL CRISIS OF GREEK POETICS LIES MUCH LESS IN PLATO'S CRITIQUE OF POETRY THAN IN ARISTOTLE'S RADICAL TRANSVALUATION OF IT. FAR FROM AN INSENSITIVE REPUDIATION OF POETRY, PLATO GIVES US A MOST SOPHISTICATED AND IMPASSIONED PRESENTATION OF POETRY HONORING ITS TRADITIONAL IMPORTANCE AND CHANNELING IT IN NEW DIRECTIONS. PLATO THUS REMAINS MORE CONTINUOUS WITH THE ANCIENT GREEK FEELING FOR POETRY THAN DOES ARISTOTLE WHO, UNDER THE GUISE OF A DISTILLATION OF EMPIRICAL DATA, SYSTEMATICALLY DEVALUATES GREEK OR ANY POETRY.

MUSGRAVE, A. GEORGE BOOLE AND PSYCHOLOGISM. SCIENTIA 107,593-608 1972.

PSYCHOLOGISM IS THE DOCTRINE THAT LOGIC DESCRIBES THE WAY WE THINK, AND THAT THEREFORE THE LAWS OF LOGIC ARE LAWS OF THOUGHT. NOWADAYS FEW STILL SUBSCRIBE TO THIS VIEW. THIS PAPER SKETCHES THE FACTORS WHICH HAVE CONTRIBUTED TO ITS DECLINE. ONE WELL-KNOWN FACTOR WAS THE EXPLICIT CRITICISM OF PSYCHOLOGISM PRODUCED IN THE LATE NINETEENTH-CENTURY BY HUSSERL, AND BEFORE HIM BY FREGE. A SECOND FACTOR, LESS WELL-KNOWN, IS THAT THE GROWTH OF LOGIC ITSELF MADE THE PSYCHOLOGISTIC THEORY OF LOGIC OBSOLETE. THIS SECOND FACTOR WILL BE ILLUSTRATED BY CONSIDERING THE WORK OF GEORGE BOOLE, WHO INAUGURATED THE REVOLUTION IN LOGIC. BOOLE HIMSELF UNCRITICALLY ACCEPTED PSYCHOLOGISM. BUT HIS LOGICAL DISCOVERIES REFUTED IT, AND HE BECAME EMBARRASSED ABOUT THIS CLASH. IN THIS WAY DISCOVERIES IN LOGIC ITSELF PREPARED THE WAY FOR LATER EXPLICIT CRITICISMS OF THE PSYCHOLOGISTIC PHILOSOPHY OF LOGIC.

MUZIO, J C. THE CONSUBSTITUTION CONDITION. NOTRE DAME J FORM LOG 14,87-94 JA 73.

IN 1954, MARTIN PROVED THAT NECESSARY CONDITIONS FOR A TWO-PLACE FUNCTOR TO BE A SHEFFER FUNCTION IN N-VALUED LOGIC ARE THAT IT SHOULD POSSESS NONE OF THE PROPERTIES OF PROPER CLOSURE, T-CLOSURE, PROPER SUBSTITUTION OR CONSUBSTITUTION. FOXLEY PROVED THE CONSUBSTITUTION CONDITION REDUNDANT IN THE 3-VALUED CASE AND THIS PAPER ESTABLISHES THE CORRESPONDING GENERAL RESULT. IT IS SHOWN THAT ANY FUNCTION POSSESSING THE CONSUBSTITUTION PROPERTY MUST POSSESS AT LEAST ONE OF THE OTHER THREE PROPERTIES.

MYHILL, JOHN. EMPIRICAL MEANINGFULNESS AND INTUITIONISTIC LOGIC. PHIL PHENOMENOL RES 33,186-191 D 72.

CONSIDER A NON EMPTY BUT OTHERWISE ARBITRARY SET OF PROPERTIES CALLED OBSERVATION-PROPERTIES (O-PROPERTIES). CALL A PROPERTY P A MEANINGFUL PROPERTY (M-PROPERTY) IF IT IS EQUIVALENT TO A (FINITE OR INFINITE) DISJUNCTION OF O-PROPERTIES--I.E., A NECESSARY AND SUFFICIENT CONDITION FOR P IS THAT AT LEAST ONE OBSERVATION-PROPERTY IN A CERTAIN SET O(P) BE TRUE. OBVIOUSLY THE CONJUNCTION AND DISJUNCTION OF TWO M-PROPERTIES IS AN M-PROPERTY; IN GENERAL THE NEGATION OF AN M-PROPERTY IS NOT AN M-PROPERTY. HOWEVER WE CAN DEFINE THE PSEUDO NEGATION OF AN M-PROPERTY P AS THE POSSESSION OF SOME O-PROPERTY INCOMPATIBLE WITH P. THE ALGEBRA OF DISJUNCTION, CONJUNCTION AND PSEUDO NEGATION OF M-PROPERTIES TURNS OUT TO START IN THE SAME RELATION TO BOOLEAN ALGEBRA AS INTUITIONISTIC LOGIC (NOT 3-VALUED LOGIC) DOES TO CLASSICAL LOGIC, AND SUGGESTS THEREFORE THAT INTUITIONISTIC RATHER THAN 3-VALUED LOGIC IS THE APPROPRIATE FORMALISM TO DEAL WITH THE PARADOXES OF THE BALD MAN, THE HEAP, ETC.

NABERT, JEAN. DIALECTIQUE DES VERTUS. REV METAPH MORALE 77,409-433 O-D 72.

NAESS, A. KIERKEGAARD AND THE EDUCATIONAL CRISIS. DAN YRBK PHIL 8,65-93 1971.

KIERKEGAARDS CONCLUDING UNSCIENTIFIC POSTSCRIPT SUGGESTS CONSOLIDATION OF PERSONALITY THROUGH DEEP RATHER THAN 'CORRECT' CHOICES. EDUCATION SHOULD BE DIRECTED TOWARDS THIS RATHER THAN ADAPTATION TO TECHNICAL SOCIETY. IT REQUIRES A PERSONAL RELATION BETWEEN THE SOCRATIC TEACHER AND THE ACTIVE STUDENT. THE TEACHER HAS THE DUTY TO PROTECT THE STUDENT AGAINST A TECHNICALLY ORIENTED ADMINISTRATION.

NAESS, ARNE. THE SHALLOW AND THE DEEP, LONG-RANGE ECOLOGY MOVEMENT: A SUMMARY. INQUIRY 16,95-100 SPR 73.

ECOLOGICALLY RESPONSIBLE POLICIES ARE CONCERNED ONLY IN PART WITH POLLUTION AND RESOURCE DEPLETION. THERE ARE DEEPER CONCERNS WHICH TOUCH UPON PRINCIPLES OF DIVERSITY, COMPLEXITY, AUTONOMY, DECENTRALIZATION, SYMBIOSIS, EGALITARIANISM, AND CLASSLESSNESS.

NAGEL, THOMAS. ARISTOTLE ON 'EUDAIMONIA'. PHRONESIS 17,252-259 1972.

AN EXPLANATION OF ARISTOTLE'S INTELLECTUALIST ACCOUNT OF HUMAN HAPPINESS.

NAGEL, THOMAS. EQUAL TREATMENT AND COMPENSATORY DISCRIMINATION. PHIL PUB AFFAIRS 2,348-363 SUM 73.

A DEFENSE OF THE VIEW THAT AGAINST THE BACKGROUND OF AN UNJUST MERITOCRATIC SYSTEM OF DISTRIBUTION, COMPENSATORY DISCRIMINATION MAY NOT BE UNJUST.

NAGEL, THOMAS. RAWLS ON JUSTICE. PHIL REV 82,220-234 AP 73.

NAKAMURA, GIICHI. FINITO AND NON-FINITO IN THE ART OF SHIGERU AOKI (IN JAPANESE). BIGAKU 24,16-29 JE 73.

SHIGERU AOKI IS MOST OFTEN TAKEN AS THE UNFORTUNATE AND UNFINISHED GENIUS PAR EXCELLENCE IN MODERN JAPANESE ART HISTORY. THE RANGE OF CRITICISM ON HIS ART IS GENERALLY GOVERNED BY THE NATURE OF THIS UNFINISHEDNESS. VERY LITTLE HAS DIRECTLY BEEN WRITTEN ON FINITO AND NON-FINITO IN HIS PICTURES, ALTHOUGH HE IS DISCUSSED IN MOST WORKS DEALING WITH INDIVIDUAL ARTISTS AND IN THE VARIOUS HISTORIES OF MODERN JAPANESE PAINTING. THE SALIENT CHARACTERISTIC OF AOKI'S ART IS UNCOMPLETENESS, BUT THIS IS NOT TO SUGGEST THAT HIS SHORT LIFE OFFERS ANY CLARIFICATION OF NON-FINITO IN HIS PICTURES. TO ANYONE REGARDING THE SUBJECT, MANY QUESTIONS WILL APPEAR. IN THE FIRST PLACE, HOW FAR WAS "GIFTS OF SEA", AOKI'S BEST KNOWN AND MOST ROMANTIC WORK, COMPLETED? WHAT CAUSED THE FINAL UNCOMPLETE CONDITIONS AFTER ALL? HOW FAR HAS "PALACE UNDER THE SEA" BEEN FINISHED OFF IN FACT? HOW FAR HAVE THE CONTEMPORARIES PENETRATED TO THE ESSENTIAL QUALITY OF THESE PAINTINGS THEY SEEMED TO ADMIRE? HIS ART SEEMS TO CAPTURE IN HIS NAIVE ROMANTICISM, IN HIS SENSITIVE SYMBOLISM AND IN HIS RUINED MIND THE ESSENCE OF SUBJECTIVISM IN MODERN ART.

NAKAMURA, NIHEI. AUFGABE DER KUNSTGESCHICHTE ALS WISSENSCHAFT IN DER GEGENWART: PART I (IN JAPANESE). BIGAKU 24,1-11 S 73.

MAN HAT DIE STROEMUNG DER KUNSTGESCHICHTSWISSENSCHAFT NACH RIEGL UND WOELFFLIN IM ALLGEMEINEN IN DER ENTWICKLUNG DER WIENER UND WARBURGER SCHULE, WELCHE DIE WOELFFLINSCHE FORMGESCHICHTE UEBERWINDEN SOLL, BESONDERS IN DER LEHRE DER 'IKONOLOGIE' PANOFSKYS SOWIE DER 'STRUKTURANALYSE' SEDLMAYRS GEFUNDEN. ES IST ABER VOR ALLEM ZU BEDAUERN, DASS SIE UEBERHAUPT DEN GRUNDGEDANKEN WOELFFLINS SCHICKSALHAFT MISSVERSTANDEN HABEN UND, INDEM SIE DIE EIGENSCHAFT DER OPTISCHEN VORSTELLUNGSFORMEN VERNACHLAESSIGEN, DEN URSPRUNG DER KUNSTGESCHICHTSWISSENSCHAFT ALS SOLCHE NICHT GEWAHR WERDEN. GEGENUEBER DIESER REIHE UNS NOCH TIEFER INTERESSIERT DIE ARBEIT DERJENIGEN GELEHRTEN, DIE WOELFFLINSCHE IDEE SELBST ENTWICKELT HABEN: FOCILLON, GANTNER, UND ANDERE EINIGE.

NAKHNIKIAN, GEORGE. SALVATION IN PLATO AND SAINT PAUL: AN ESSAY IN NORMATIVE ETHICS. CAN J PHIL 2,325-344 MR 73.

WHAT IS A GOOD MAN AND HOW DOES HE BECOME GOOD? MY AIM IN THIS PAPER IS TO UNRAVEL AND ASSESS PLATO'S AND ST. PAUL'S VERY DIFFERENT ANSWERS TO THESE QUESTIONS. THE PIVOTAL TEXTS ARE THE "REPUBLIC"

AND THE PAULINE EPISTLES. THE ESSAY INCLUDES A DISCUSSION OF THE MEANING OF THE LOVE COMMANDMENT. I FAULT PLATO FOR HIS EXCESSIVE RATIONALISM AND TOTAL NEGLECT OF THE NATURE AND FUNCTION OF LOVE, AND ST. PAUL FOR HIS ANTI-RATIONALISM AND PERVERSE APPLICATIONS OF THE LOVE COMMANDMENT.

NAKHNIKIAN, GEORGE. THE FIRST SOCRATIC PARADOX. J HIST PHIL 11,1-17 JA 73.

WHAT I CALL 'THE FIRST SOCRATIC PARADOX' SAYS THAT NO MAN DESIRES EVIL, THAT ALL DESIRE IS OF THAT WHICH IS GOOD. I EXAMINE THE SOCRATIC ARGUMENTS IN SUPPORT OF THIS PROPOSITION AND TRY TO MAKE CLEAR THE CONNECTION OF THIS PROPOSITION TO PSYCHOLOGICAL EGOISM AND TO THE SOCRATIC OVERVIEW THAT KNOWLEDGE IS VIRTUE. I FIND THAT NONE OF THE SOCRATIC ARGUMENTS IN FAVOR OF THE FIRST PARADOX IS SOUND.

NAMER, EMILE. L'HYPOTHESE ET SA VERIFICATION A LA NAISSANCE DE LA PHYSIQUE MATHEMATIQUE. REV INT PHIL 25,44-61 1971.

GALILEE A DEFINI UN TYPE NOUVEAU DE SAVOIR ET POSE LE PROBLEME FONDAMENTAL DES RAPPORTS ENTRE LA RAISON ET L'EXPERIENCE. POUR Y PARVENIR, IL A ENGAGE UN DOUBLE PROCESSUS: D'UNE PART, ANALYSER MATHEMATIQUEMENT UNE HYPOTHESE; D'AUTRE PART, CONSTRUIRE LE FAIT PHYSIQUE A VARIFIER. ENFIN, IL A COMPRIS LA NECESSITE DE TRADUIRE EN QUANTITES MESURABLES ET OBJECTIVES, LES QUALITES PERCUES ET SUBJECTIVES.

NANAJIVAKO, BHIKKHU. KARMA - THE RIPENING FRUIT. MAIN CURRENTS 29,28-36 S-O 72.

KARMA (ACTIVITY), DESIGNATING IN INDIAN PHILOSOPHIES THE 'RIPENING FRUIT' (VIPAKO) OF VITAL FORCES, BOTH BIOLOGICAL AND MORAL, SEEMS TO CORRESPOND TO THE REQUIREMENT OF A NEW CATEGORIAL TERM IN MODERN PHILOSOPHY FOR A WIDE RANGE OF PHENOMENA INADEQUATELY INTERPRETED IN TERMS OF MECHANICAL 'CAUSALITY'. BERGSON SPEAKS OF FREE ACTION AS 'RIPENING FRUIT' IN ITS BASIC VITALISTIC MEANING. HEIDEGGER CONTINUES TO EXTEND THE RANGE OF ITS EXISTENTIAL SIGNIFICANCE.

NAPIERALSKI, EDMUND A. THE TRAGIC KNOT: PARADOX IN THE EXPERIENCE OF TRAGEDY. J AES ART CRIT 31,441-449 SUM 73.

THE CONCEPT OF PARADOX MAY HELP TO RESOLVE CONTRADICTIONS THAT CHARACTERIZE THE CRITICISM OF DRAMATIC TRAGEDY. IN TRAGEDIES CLASSICAL TO MODERN--AESCHYLUS' "AGAMEMNON," SOPHOCLES' "OEDIPUS REX," SHAKESPEARE'S "KING LEAR" AND "HAMLET," IBSEN'S "GHOSTS," AND STRINDBERG'S "THE FATHER"--PARADOX HELPS TO DEFINE THE CHARACTER OF THE TRAGIC FIGURE, THE NATURE OF HIS QUEST, THE QUALITY OF HIS END, AND THE REACTION OF THE AUDIENCE TO THE TRAGIC EVENT.

NARBUTAS, JONAS. THE VACUITY OF DETERMINATION. RELIG HUM 7,112-115 SUM 73.

THE PAPER CONTENDS THAT THE DEFENCE OF DETERMINISM IS GUILTY OF ARGUING IN THE ABSTRACT, FOR IT IGNORES THE QUESTION OF WHAT HUMAN EXISTENCE WOULD BE LIKE IF MAN WERE ACTUALLY TO BELIEVE THAT HE IS A VICTIM OF ALL THAT IS HAPPENING TO HIM. SUCH A BELIEF, IT IS ARGUED, WOULD HAVE A DEMORALIZING AFFECT ON MAN.

NARSKII, I S AND POMOGAEVA, E F. BERTRAND RUSSELL- PHILOSOPHER AND HUMANIST. SOVIET STUD PHIL 12,33-50 SUM 73.

THE EVOLUTION OF RUSSELL'S PHILOSOPHICAL, SOCIOLOGICAL AND ETHICAL VIEWS IS SEEN AS WITNESSING TO THE MAJOR 20TH CENTURY THINKER'S DISILLUSIONMENT WITH POSITIVISM. THE AUTHORS BELIEVE THAT RUSSELL'S EFFORTS TO LINK PHILOSOPHY CLOSELY TOGETHER WITH THE ACHIEVEMENTS OF THE NEW LOGIC, ESPECIALLY IN THE ANALYSIS OF THE PHILOSOPHICAL

COROLLARIES OF LOGICAL PARADOXES, THE ANALYSIS OF THE SOCIAL AND MORAL IMPLICATIONS OF RELIGIOUS CONSCIOUSNESS AND THE IDEA--ACTIVELY PROMOTED BY HIM--OF THE SHARP CONFRONTATION BETWEEN THE VALUES OF HUMANISM AND THE IDEAS OF WAR, HIS PASSIONATE DEFENCE OF THE PRINCIPLES AND PRACTIVE OF PEACE AMONG PEOPLES, ALL THIS DESERVES A VERY HIGH EVALUATION AND A POSITIVE ATTITUDE TOWARD THESE THEMES IN HIS WORK ON THE PART OF MARXIST PHILOSOPHERS, DESPITE HIS SERIES OF PHILOSOPHICAL FAILURES. HIS DEEP INTELLECTUAL INTEGRITY AND SPIRIT OF UNCOMPROMISING SELF-CRITICISM, AS ASPECTS OF HIS PERSONALITY ACTING BEYOND RUSSELL'S DEATH, ALSO CANNOT BE FORGOTTEN. A SPECIAL PART OF THE ARTICLE PROVES THAT RUSSELL'S RESOLUTION OF THE 'PARADOX OF THE EXISTENCE' OF NON-EXISTENT OBJECTS IS POSITIVIST IN TENDENCY.

NARVESON, JAN. AESTHETICS, CHARITY, UTILITY, AND DISTRIBUTIVE JUSTICE. MONIST 56,527-551 O 72.

CAN ONE MAN OR GROUP OF MEN BE JUSTIFIED IN EXPENDING RESOURCES ON RELATIVE LUXURIES, SUCH AS THE ARTS, WHEN OTHERS ARE IN DESPERATE NEED? MORALITY, OR AT LEAST THE MORALITY OF PURE BENEVOLENCE AS REPRESENTED BY UTILITARIANISM, SEEMS TO SAY NO, BECAUSE OF THE PRINCIPLE OF DECLINING MARGINAL UTILITY. SOME DOUBTS ARE EXPRESSED ABOUT THE APPLICATION OF THIS PRINCIPLE, AND IT IS SUGGESTED THAT THERE IS ROOM IN PURE UTILITARIANISM FOR BOTH THE AESTHETIC AND THE HUMANITARIAN ASPIRATIONS OF MEN: BUT EVEN SO, THE CLAIMS OF THE NEEDY ARE VERY MUCH STRONGER THAN OUR PRESENT RESPONSES ARE INCLINED TO BE.

NARVESON, JAN. MORAL PROBLEMS OF POPULATION. MONIST 57,62-86 JA 73.

IF WE OUGHT TO PROMOTE HAPPINESS, THEN OUGHT WE ALSO TO PRODUCE AS MANY HAPPY PEOPLE AS POSSIBLE? IF MORALITY HAS TO DO WITH HOW WE TREAT PEOPLE, THEN THAT WOULDN'T FOLLOW; BUT IT SEEMS ALSO THAT IT WOULDN'T FOLLOW THAT WE OUGHT NOT TO PRODUCE CHILDREN IF WE KNEW THEY WOULD BE UNHAPPY IF BORN. AN ARGUMENT IS GIVEN WHICH ATTEMPTS TO PRESERVE OUR FREEDOM NOT TO PROCREATE IF WE AREN'T INCLINED TO, WHILE DENYING OUR FREEDOM TO PROCREATE IF THE RESULTING PEOPLE WOULD BE UNHAPPY. ALSO SOME PROBLEMS ARE SURVEYED ABOUT THE MORE GENERAL ISSUE OF HOW TO ADJUST POPULATION POLICY IN A MORALLY OPTIMAL MANNER.

NARVESON, JAN. PACIFISM: A COMMENT ON BEEHLER'S NOTE. DIALOGUE (CANADA) 11,588-591 D 72.

THE OBJECTION BY BEEHLER (DIALOGUE, SAME ISSUE) TO MY EARLIER WORK ON PACIFISM WAS MAINLY THAT SINCE DOING X AND BEING PROTECTED FROM INTERVENTIONS BY OTHERS IN MY DOING OF X ARE DISTINCT THINGS, THEREFORE THE RIGHT TO DO X CANNOT ENTAIL THE RIGHT TO PROTECTIONS ETC. BUT THE CONCLUSION OF THAT ARGUMENT DOESN'T FOLLOW: FROM 'X IS DISTINCT FORM Y', WE CANNOT INFER THAT SOME 'ORDINARY LANGUAGE' PREDICATE'S APPLICATION TO X DOESN'T ENTAIL ITS APPLICATION TO Y. MY CLAIM WAS THAT WHAT WE MEAN WHEN WE SAY THAT SOMEONE HAS A RIGHT TO DO SOMETHING IS THAT FOR OTHERS TO INTERFERE IS WRONG, AND ACTION TO PREVENT SUCH INTERFERENCE IS (PRIMA FACIE) RIGHT; AND THIS CAN BE SATISFACTORILY RENDERED AS, THE RIGHT TO DO X IS THE RIGHT TO BE PROTECTED IN ONE'S DOING OF X. LESSER RAMIFICATIONS ARE ALSO DISCUSSED. (EDITED).

NASH, ROBERT AND SHIMAN, DAVID AND CONRAD, DAVID. FOUNDATIONS OF EDUCATION - THE RESTORATION OF VISION TO TEACHER PREPARATION. EDUC THEORY 23,42-55 WINT 73.

NATHAN, DANIEL O. CATEGORIES AND INTENTIONS. J AES ART CRIT 31,539-541 SUM 73.

HERE THE AUTHOR REFUTES A RECENT ARGUMENT GIVEN BY K WALTON IN "CATEGORIES OF ART" (PHILOSOPHICAL REVIEW, JULY, 1970) FOR INTENTIONALISM IN AESTHETICS. THIS IS DONE BY SHOWING THAT WALTON'S

EXAMPLES ARE NOT ADEQUATE PROOF THAT KNOWLEDGE OF EITHER THE ARTIST'S INTENTIONS OR THE ART-HISTORICAL CONTEXT IN WHICH THE WORK OF ART IS PRODUCED IS NECESSARY FOR PROPER INTERPRETATION OR APPRECIATION OF THE WORK.

NATHANSON, STEPHEN L. LOCKE'S THEORY OF IDEAS. J HIST PHIL 11,29-42 JA 73.

AN INTERPRETATION OF LOCKE'S VIEWS ON CONCEPT FORMATION, CONCEPT POSSESSION, AND THEIR RELATION TO EXPERIENCE, BASED ON DISTINCTIONS BETWEEN SEVERAL SENSES OF "IDEA". HAVING AN IDEA IS UNDERSTOOD AS 1) HAVING A PERCEPT, 2) HAVING A CONCEPT, AND 3) HAVING AN ABSTRACT CONCEPT.

NAULTY, R A. NEWMAN'S DISPUTE WITH LOCKE. J HIST PHIL 11,453-457 O 73.

NAVARRETE, JOSE F LORCA. EL DERECHO EN ADOLFO POSADA. AN CATED SUAREZ 11,111-174 1971.

NAVARRO, BERNABE. SOBRE LA FUNCION Y EL OBJETO DE LOS SENTIDOS EN LA GNOSEOLOGIA PLATONICA . DIANOIA 18,15-39 1972.

LA VISION DE LA GNOSEOLOGIA PLATONICA DEBE SER RECTIFICADA EN TRES PUNTOS FUNDAMENTALES: 1. LA TESIS DE QUE LA SENSACION EN CUANTO TAL NO PUEDE SER FACTOR ESPECIFICO Y DETERMINATIVO DEL CONOCIMIENTO O DE LA CIENCIA, ES PRINCIPIO OBVIO Y FUNDAMENTAL DE TODA FILOSOFIA Y EPISTEMOLOGIA. 2. LO QUE LA FISICA Y CIENCIAS AFINES IMPLICAN DE LA SENSACION COMO SUBSTRATO O FACTOR SECUNDARIO INFORMABLE, ESTA IMPLICITO EN LAS DOCTRINAS PLATONICAS. 3. PLATON NO NIEGA A LOS SENTIDOS LA FUNCION Y EL ALCANCE EN CUANTO MEDIOS DE CONTACTO ENTRE EL SER CORPOREO Y SENSIBLE QUE ES EL HOMBRE Y EL MUNDO APARECIENTE DE COLORES, SONIDOS, OLORES, ETC. Y CON FIGURA, TAMANO, MOVIMIENTO, ETC. LA GNOSEOLOGIA PLATONICA, POR TANTO, NO HACE SINO ATRIBUIR A LA MENTE Y A LA SENSACION LO QUE ESPECIFICAMENTE LES CORRESPONDE.

NAVIA, LUIS EDUARDO. REFLECTIONS ON SCHOPENHAUER'S PESSIMISM. J CRIT ANAL 3,136-147 O 71.

THE MOST CHARACTERISTIC ELEMENT OF SCHOPENHAUER'S PHILOSOPHY IS ITS PESSIMISM, WHICH IS BOTH THE ROOT OF ITS METAPHYSICAL SYSTEM AND ITS CULMINATING POINT AS WELL. IN ORDER TO UNDERSTAND AND APPRECIATE THE IMPORT AND MEANING OF THIS PESSIMISM IT IS ABSOLUTELY NECESSARY TO SHED LIGHT ON SCHOPENHAUER'S METAPHYSICAL SYSTEM, AND THIS IS PRECISELY WHAT THE PRESENT ESSAY SEEKS TO ACCOMPLISH. SCHOPENHAUER'S PESSIMISM IS SHOWN TO BE SOMETHING QUITE DIFFERENT FROM THE ORDINARY PESSIMISM THAT IS ATTRIBUTED TO THE ROMANTICS AND FROM THE PESSIMISM THAT AFFLICTS THE AVERAGE UNHAPPY PERSON. SCHOPENHAUER'S PESSIMISM APPEARS TO BE SOMETHING WHICH FLOWS DIRECTLY FROM A CERTAIN METAPHYSICAL POINT OF VIEW AND WHICH CANNOT BE OVERCOME UNLESS THIS POINT OF VIEW IS ABANDONED.

NAYLOR, ANDREW. ON THE EVIDENCE OF ONE'S "MEMORIES". ANALYSIS 33,160-167 AP 73.

ONE DIFFERENCE BETWEEN THE TRADITIONAL AND THE CONTEMPORARY THEORIES OF MEMORY IS THAT THE FORMER WOULD AFFIRM, WHEREAS THE LATTER WOULD DENY, THAT A PERSON CAN CORRECTLY BE DESCRIBED AS HAVING REMEMBERED 'THAT P', SOLELY IN VIRTUE OF HIS HAVING KNOWLEDGE 'THAT P', THE CERTAINTY OF WHICH IS GROUNDED UPON HIS PRESENT REMEMBERING. I ARGUE THAT THERE CANNOT BE SUCH A CASE, AND THAT WHAT MAY APPEAR TO BE SUCH A CASE--AS PRESENTED IN C LOCKE'S BOOK, "MEMORY"--CAN BE EXPLICATED BY A CONTEMPORARY THEORIST WITHOUT MAKING ANY CONCESSIONS TO HIS OPPONENT.

NEBLETT, WILLIAM R. W D ROSS AND THE NATURE OF MORAL OBLIGATION. J VALUE INQ 7,40-51 SPR 73.

NEBRES, BIENVENIDO F. INFINITARY FORMULAS PRESERVED UNDER UNIONS OF MODELS. J SYM LOG 37,449-464 S 72.

THE MAIN RESULT OF THE PAPER CHARACTERIZES THE SENTENCES OF THE FIRST-ORDER LANGUAGE 'L' OF DENUMERABLY LONG FORMULAS WITH FINITE STRINGS OF QUANTIFIERS WHICH ARE PRESERVED UNDER OMEGA-UNIONS OF MODELS. A MODEL 'M' IS THE OMEGA-UNION OF MODELS FROM A SET 'S' IF EVERY MODEL IN 'S' IS A SUBSTRUCTURE OF 'M' AND EVERY FINITE SUBSET OF 'M' IS CONTAINED IN A MODEL IN 'S'. A SENTENCE OF 'L' IS PRESERVED UNDER OMEGA-UNIONS IF IT IS EQUIVALENT TO ONE OBTAINED BY: BEGINNING WITH EXISTENTIAL FORMULAS OF 'L', FORMING THEIR UNIVERSAL CLOSURES, THEN TAKING COUNTABLE CONJUNCTIONS OF SUCH FORMULAS. THE METHOD OF PROOF USES CONSISTENCY PROPERTIES FOR MANY-SORTED LANGUAGES AND BORROWS NOTABLY FROM WORK OF FEFERMAN, KEISLER, MAKKAI. THERE ARE DUAL PROOFS USING VALIDITY PROPERTIES WHICH ARE ESSENTIALLY BY INDUCTION IN CUT-FREE GENTZEN CALCULI. THE MAIN RESULT GENERALIZES TO THE CHARACTERIZATION OF FORMULAS PRESERVED UNDER N-UNIONS OF MODELS, TO THE PRESERVATION OF FORMULAS OF A COUNTABLE ADMISSIBLE LANGUAGE 'L', AS WELL AS TO FORMULAS PRESERVED UNDER OMEGA-EPSILON-UNIONS OF MODELS.

NEDONCELLE, MAURICE. LA FINITUDE DE LA CONSCIENCE. TEORESI 28,25-44 JA-JE 73.

L'ANALYSE DES FORMES DE LA FINITUDE DANS LA CONSCIENCE CREEE ET DES PARADOXES LOGICO-MATHEMATIQUES QUI EN SONT UNE MANIFESTATION CONDUIT A RECONNAITRE UNE INDEFINITUDE DE CETTE CONSCIENCE, TRIBUTAIRE A LA FOIS DU FINI ET DE L'INFINI ET NON PAS CONFINEE DANS LE FINI COMME LE VEUT DESCARTES. LA SOLITUDE QUI EN RESULTE N'EST PAS UNE CULPABILITE ET NE NOUS ENFERME PAS A TOUS EGARDS DANS UNE COMMUNICATION QUI EXCLURAIT LA COMMUNION.

NEELY, WRIGHT. TRANSITIVE ACTION, INTERVENTION, AND PREVENTION. PHIL STUD 24,65-88 MR 73.

NEFF, FREDERICK C. HOW RELEVANT IS "RELEVANCE? PROC PHIL EDUC 28,56-60 1972.

RELEVANCE SUGGESTS A RELATIONSHIP TO SOMETHING ELSE AND SO REQUIRES A CONTEXT BEFORE IT CAN ASSUME MEANING. NOTHING CAN BE INTRINSICALLY RELEVANT--IT CAN ONLY BE RELEVANT TO A SET OF CIRCUMSTANCES, THE ABSENCE OF WHICH RENDERS THE TERM "RELEVANT" MEANINGLESS. THERE IS NO SUCH THING AS RELEVANCE IN THE ABSTRACT--IT IS A RELATIONAL TERM. IN EDUCATIONAL CANT, RELEVANCE SEEMS TO REFER TO GREATER EMPHASIS UPON CONTEMPORARY SOCIAL AND POLITICAL PROBLEMS AND OFTEN THE POLITICIZATION OF ALL TEACHING. WHEN THIS POSITION PREVAILS, UNIVERSITY CLASSROOMS ARE TRANSFORMED FROM OPEN FORUMS FOR FREELY EXAMINING ALTERNATIVE POINTS OF VIEW INTO AGENCIES OF PROPAGANDA AND MEANS FOR INCITING POLITICAL ACTION. SUCH ACTION, WHERE IT IS DEEMED APPROPRIATE AND NECESSARY, REPRESENTS A PARTISAN DECISION BY AN INDIVIDUAL OR GROUP TO ACT IN A CERTAIN WAY AND IS NOT THE FUNCTION OF AN EDUCATIONAL INSTITUTION. WHERE "RELEVANCE" IS SO USED, THE IMPARTIAL, NON-PARTISAN OFFICE OF EDUCATION IS SUBVERTED AND EDUCATION BECOMES A PROPAGANDIZING MEDIUM.

NEGRI, ANTIMO. L'IDEA COME FORMA TRASCENDENTALE DI CONOSCENZA E LA TELEOLOGIA IN KANT. G METAF 27,551-568 S-D 72.

L'AUTORE SI PROPONE DI DIMOSTRARE COME, UNA VOLTA ASSUNTA L'IDEA IN QUANTO 'CONCETTO NECESSARIO DELLA RAGIONE' COME FORMA TRASCENDENTALE DI CONOSCENZA, KANT PROGETTI UNA GNOSEOLOGIA A CARATTERE TOTALITARIO CHE DOVREBBE TROVARE NEL GIUDIZIO RIFLETTENTE LA SUA ESPRESSIONE PIU ADEGUATA O COERENTE. OGGETTO DI QUESTA GNOSEOLOGIA E LA 'TOTALITA

DI TUTTE LE APPARENZE'; MA KANT NON TROVA NELLA SENSIBILITA DELL'UOMO UN VEICOLO CAPACE DI OFFRIRLO ALL'IDEA. QUESTA, DUNQUE, RIMANE GNOSEOLOGICAMENTE STERILE E LA NUOVA GNOSEOLOGIA RESTA UN 'PROBLEMA SENZA SOLUZIONE'. CIO, TUTTAVIA, NON DISSUADE KANT DAL PORRE IL PROBLEMA; E RITIENE DI POTER RISOLVERLO, O DI AVERLO RISOLTO, GOETHE, UOMO DI SCIENZA, PER IL QUALE L'IDEA NON DEVE ASPETTARE L'OFFERTA CHE LA SENSIBILITA NON PUO FARE, SE E ESSA STESSA UN'IDEA-VISIONE. KANT SUGGERISCE IL LUCIFERISMO GNOSEOLOGICO DI GOETHE CHE NON ESITA AD ATTRIBUIRE ALL'UOMO L' 'INTELLETTO INTUITIVO' DA KANT RISERVATO ALLA DIVINITA.

NEGRINI, P AND ISRAEL, G. LA RIVOLUZIONE FRANCESE E LA SCIENZA: PART I. SCIENTIA 108,41-67 1973.

THE FIRST PART OF THIS ARTICLE DEALS WITH FRENCH SCIENCE IN THE EIGHTEENTH CENTURY AND IN PARTICULAR WITH D'ALEMBERT AND HIS SCHOOL. THE ARTICLE BEGINS WITH AN ANALYSIS OF D'ALEMBERT'S PHYSICAL MATHEMATICAL SCIENCE WHICH INTRODUCES HIS SCIENTIFIC VISION INTO THE DEBATE GOING ON BETWEEN ILLUMINISM AND CARTESIANISM IN THE FRAMEWORK OF THE EXPERIENCE OF THE ENCYCLOPEDIA. FURTHER IT IS SHOWN HOW THIS VISION IS LINKED TO A CONCEPTION OF THE RELATIONSHIP BETWEEN SCIENCE AND TECHNOLOGY WHICH ALTHOUGH REFUTING THE CARTESIAN DEDUCTIVE METHOD CONCEIVES OF SCIENCE AS THE ILLUMINATED GUIDE TO TECHNOLOGY.

NEHAMAS, ALEXANDER. PREDICATION AND FORMS OF OPPOSITES IN THE "PHAEDO". REV METAPH 26,461-491 MR 73.

THE THEORY OF FORMS IS USED BY PLATO IN THE "PHAEDO" TO PROVIDE HIM WITH A THEORY OF PREDICATION. THIS THEORY COVERS NOT ALL PREDICATES, BUT ONLY THOSE WHICH ARE INCOMPLETE, AND FORMS ARE POSTULATED TO CORRESPOND ONLY TO PROPERTIES CORRESPONDING TO SUCH PREDICATES. CONTRARY TO SOME OPINIONS, THE THEORY OF FORMS IN THE "PHAEDO" DOES NOT ENVISAGE FORMS FOR ALL GENERAL TERMS; SPECIFICALLY, THERE ARE NO FORMS FOR COMPLETE PREDICATES LIKE '...IS A MAN'. A DETAILED EXAMINATION OF THE PASSAGE 100-105 IS USED TO SUBSTANTIATE THIS THESIS, AND OTHER PLATONIC PASSAGES DEALING WITH ISSUES SPECIFIC TO THE PROBLEMS ARISING OUT OF INCOMPLETE PREDICATION ARE ALSO BROUGHT TO BEAR ON THIS ANALYSIS. PLATO USES THE FORMS TO SHOW HOW EVERY INCOMPLETE PREDICATION PRESUPPOSES AT LEAST ONE INSTANCE WHERE THE PREDICATE IN QUESTION APPLIES TO AN OBJECT IN A COMPLETE SENSE: FOR EXAMPLE, ALL SIGNIFICANT PREDICATIONS OF THE INCOMPLETE PREDICATE '...IS TALL' PRESUPPOSE ITS COMPLETE APPLICATION TO THE FORM OF TALLNESS, YIELDING THE 'SELF-PREDICATIVE' SENTENCE 'TALLNESS IS TALL.' HOWEVER, THE SELF-PREDICATIVE NATURE OF THE FORMS DOES NOT MAKE THE THEORY OF THE "PHAEDO" VULNERABLE TO THE FIRST THIRD MAN ARGUMENT IN THE "PARMENIDES". (EDITED).

NEILSEN, KAI. A NOTE ON RATIONALITY. J CRIT ANAL 4,16-19 AP 72.

NEIRA, RODRIGUEZ. INTELECCION Y LENGUAJE EN SAN AGUSTIN. AUGUSTINUS 18,145-156 AP-JE 73.

EL TEMA DEL LENGUAJE ES MUY COMPLEJO. PARA S. AGUSTIN, LA EXPRESION, EL SIGNIFICADO Y EL OBJETO ADQUIEREN SENTIDO Y SE SINTETIZAN EN EL ACTO INTELECTIVO. SIN ESTA REFERENCIA, EL HABLA, EL LENGUAJE ES UN INSTRUMENTO INUTIL. POR ESO, SU FUNCION PRIMORDIAL, EN EL ORDEN DEL CONOCIMIENTO, ES DE TIPO EVOCADOR. NO SE CAMINA DE LA PALABRA AL OBJETO, NI DEL TERMINO AL PENSAMIENTO, SINO DE LA MENTE AL OBJETO Y AL SIGNO.

NELSON, ALVIN F. SIMPLICITY AND THE CONFIRMATION PARADOXES. SW J PHIL 3,99-107 FALL 72.

IN CONTRAST TO THE CONCEPTIONS OF SIMPLICITY OF GOODMAN AND POPPER, WE PRESENT A THEORY OF SIMPLICITY BASED ON A POSITION LIKE CONANT'S AND KUHN'S. ON OUR THEORY, SCIENTISTS SEEK TO ATTAIN SUCH GOALS AS LAWS AND THEORIES IN A CONVENIENT AND EFFICACIOUS MANNER. WE ARGUE THAT GOODMAN'S SIMPLICITY THEORY VIOLATES THIS CONCEPTION AND THAT POPPER'S THEORY EITHER VIOLATES IT ALSO OR IS DUBIOUS. OUR SIMPLICITY THEORY IS HELD TO BE INCONSISTENT WITH SCIENTIFIC SIGNIFICANCE OF THE PARADOXES OF GOODMAN AND HEMPEL.

NELSON, BENJAMIN. CONSCIENCES, SCIENCES, STRUCTURES OF CONSCIOUSNESS. MAIN CURRENTS 29,50-53 N-D 72.

SPURRED BY THE RECENT CHALLENGES IN THE WORK OF JOSEPH NEEDHAM, THIS AUTHOR DRAWS UPON THE PIONEERING WORKS OF MAX WEBER, HENRY SUMNER MAINE, EMILE DURKHEIM, M. MAUSS, NEEDHAM AND OTHERS, IN AN ATTEMPT TO OUTLINE COORDINATES FOR A SYSTEMATIC STUDY OF THE COMPARATIVE HISTORICAL SOCIOLOGY OF CIVILIZATIONAL COMPLEXES AND INTERCIVILIZATIONAL RELATIONS. A THREE-PART TYPOLOGY OF THE STRUCTURES OF CONSCIOUSNESS IS OFFERED TO ACCOUNT FOR THE PATTERNS AND EMPHASES OF SOCIOCULTURAL PROCESS, CULTURAL ONTOLOGIES, EPISTEMOLOGIES, LOGICS, DIRECTIVE SYSTEMS, DRAMATIC DESIGNS, SOCIOPOLITICAL FRAMEWORKS; TECHNOLOGIES OF DIFFERENT SORTS--SYMBOLIC AS WELL AS MATERIAL. THE MAJOR HISTORICAL TRANSFORMATIONS ON THE ROAD TO--AND FROM--MODERNITY ARE RELATED TO THE PASSAGES FROM--AND TO--THE FOLLOWING TYPES OF CONSCIOUSNESS: SACRO-MAGICAL (CT1); FAITH-STRUCTURES OF CONSCIOUSNESS (CT2); RATIONALIZED STRUCTURES OF CONSCIOUSNESS (CT3). CONTEMPORARY REVOLUTIONS IN THE CULTURES OF CONSCIOUSNESS AND CONSCIENCE REVEAL THAT CT3--THE WESTERN RATIONALIZED CONSCIOUSNESS--IS ON TRIAL ACROSS THE WORLD.

NELSON, J C. ON THE ALLEGED INCOMPLETENESS OF CERTAIN IDENTITY CLAIMS. CAN J PHIL 3,105-113 S 73.

THIS ARTICLE IS AN ATTACK ON THE THESIS, PROMULGATED BY PROFESSOR P T GEACH, THAT CERTAIN KINDS OF IDENTITY CLAIMS ARE INHERENTLY INCOMPLETE; E.G., CLAIMS OF THE FORM 'X AND Y ARE THE SAME', 'X AND Y ARE IDENTICAL', 'X IS IDENTICAL WITH Y'. VARIOUS POSSIBLE REASONS FOR THIS ALLEGED INCOMPLETENESS, INCLUDING THE GEACHEAN DOCTRINE THAT IDENTITY IS RELATIVE, ARE EXAMINED AND REJECTED.

NELSON, JOHN O. CAN SYSTEMS OF IMPERCEPTIBLE PARTICLES APPEAR TO PERCEIVERS? MIND 82,253-257 AP 73.

NELSON, JOHN O. CRITERIA AND PERSONAL IDENTITY. RATIO 15,102-106 JE 73.

NELSON, JOHN O. PHILOSOPHERS' NONSENSE. METAPHILOSOPHY 3,238-243 JL 72.

NEMETZ, T. INFORMATION THEORETIC CONCEPTS IN TESTING HYPOTHESES. REV INT PHIL 25,160-166 1971.

IN THIS PAPER A POSSIBLE UTILIZATION OF THE METHODS, CONCEPTS AND QUANTITATIVE MEASURES OF INFORMATION THEORY IS OUTLINED BY BUILDING UP A HEURISTIC MODEL. A FEW REMARKS ARE MADE WITH THE INTENTION OF CALLING THE ATTENTION TO SOME PHILOSOPHICAL PROBLEMS OF THIS MODEL.

NERLICH, G C. HANDS, KNEES, AND ABSOLUTE SPACE. J PHIL 70,337-351 21 JE 73.

IN HIS FIRST (1768) PAPER ON LEFT AND RIGHT HAND DIFFERENCES, KANT ARGUED THAT HANDS ARE INCONGRUENT JUST IF THEY ARE RELATED IN DIFFERENT WAYS TO ABSOLUTE SPACE AS A UNITY. I LOOK INTO SOME OBJECTIONS TO THIS ARGUMENT WHICH I THINK ARE MISTAKEN. I SUPPORT KANT'S CONCLUSION BY POINTING OUT THAT THE WHOLE MATTER TURNS ON

QUESTIONS OF THE GLOBAL TOPOLOGY OF SPACE. I USE TWO DIMENSIONAL INCONGRUENT COUNTERPARTS (KNEES) TO SHOW HOW THIS WORKS FROM 2-SPACES. I ARGUE FURTHER THAT THE PROSPECTS FOR A RELATIONAL ACCOUNT OF THE MATTER ARE NOT BRIGHT.

NERLICH, GRAHAM. PRAGMATICALLY NECESSARY STATEMENTS. NOUS 7,247-268 S 73.

PART I: IT IS ARGUED, FIRST, THE QUINE'S PRAGMATIST THEORY OF NECESSARY STATEMENTS IS EASILY MISINTERPRETED DUE TO AN OBSCURITY IN THE PHRASE 'LOGICAL LAW'; SECOND, THE PRAGMATIST THEORY, RIGHTLY INTERPRETED REQUIRES A SPECIAL STATUS FOR LOGICAL TRUTHS QUITE LIKE THE STATUS TRADITIONALLY ASSIGNED THEM. PART II: IT IS ARGUED THAT LOGICAL TRUTHS ARE NOT CENTRAL IN QUINE'S SENSE, HENCE CENTRALITY CANNOT EXPLAIN THEIR SPECIAL STATUS. THE MOST USEFUL DISTINCTION BETWEEN LOGICAL AND OTHER TRUTHS DOES NOT REST ON THEIR UTILITY OR ENTRENCHMENT.

NESBITT, W AND CANDLISH, S. ON NOT BEING ABLE TO DO OTHERWISE. MIND 82,321-330 JL 73.

THE FOLLOWING COMMON ARGUMENT FOR THE INCOMPATIBILITY OF DETERMINISM AND MORAL RESPONSIBILITY IS SHOWN TO BE UNSOUND BUT NOT FOR THE REASONS USUALLY GIVEN. (1) IF A MAN COULD NOT HAVE DONE OTHERWISE THAN HE DID, THEN HE IS NOT RESPONSIBLE FOR HIS ACTION. (2) IF DETERMINISM IS TRUE, IT IS TRUE OF EVERY ACTION THAT THE AGENT COULD NOT HAVE DONE OTHERWISE. (3) HENCE, IF DETERMINISM IS TRUE, NO ONE IS EVER RESPONSIBLE FOR HIS ACTIONS. IT IS ARGUED THAT BOTH CRITICS AND ADVOCATES OF THE ARGUMENT HAVE MISINTERPRETED THE FACT THAT 'HE COULD NOT HAVE DONE OTHERWISE' IS A RECOGNISED DEFENCE. WHEN THIS FACT IS PROPERLY UNDERSTOOD, IT IS SEEN TO BE IRRELEVANT TO THE ISSUE OF THE COMPATIBILITY OR OTHERWISE OF DETERMINISM AND MORAL RESPONSIBILITY.

NESBITT, WINSTON. PERFORMATIVES AND THE GAP BETWEEN 'IS' AND 'OUGHT'. AUSTL J PHIL 51,165-170 AG 73.

IN A PAPER ENTITLED "THE GAP BETWEEN 'IS' AND 'SHOULD'", MAX BLACK ARGUES THAT THE FOLLOWING INFERENCE IS VALID: "YOU WANT TO ACHIEVE E. DOING M IS THE ONE AND ONLY WAY TO ACHIEVE E. THEREFORE, YOU SHOULD DO M". HE CLAIMS THAT A MAN WHO ACCEPTS THE PREMISES HAS CONCLUSIVE REASON FOR ASSERTING THE CONCLUSION, AND THAT WE WOULD NOT UNDERSTAND A MAN WHO GAVE THE TRUTH OF THE PREMISES AS HIS REASON FOR DENYING THE CONCLUSION, ANY MORE THAN IF HE WERE TO SAY "P, IF P THEN Q, THEREFORE NOT-Q". BOTH CLAIMS ARE SHOWN TO BE INCOMPATIBLE WITH THE VIEW, INSISTED ON IN THE SAME PAPER, THAT "SHOULD"--STATEMENTS HAVE A PERFORMATIVE ASPECT. IT IS CONCLUDED THAT EITHER THIS VIEW IS FALSE OR BLACK'S INFERENCE IS INVALID.

NESBITT, WINSTON. VALUE-JUDGEMENTS, PRESCRIPTIVE LANGUAGE, AND IMPERATIVES. PHIL QUART (SCOT) 23,253-257 JL 73.

A LARGE PART OF R M HARE'S "THE LANGUAGE OF MORALS" IS TAKEN UP WITH A DISCUSSION OF IMPERATIVES, BECAUSE HARE CLAIMS THAT MORAL JUDGEMENTS ARE A SPECIES OF IMPERATIVE. HIS REASON FOR MAKING THIS CLAIM IS THAT ONLY THUS CAN WE EXPLAIN HOW MORAL JUDGEMENTS CAN BE ACTION-GUIDING. BY "ACTION-GUIDING", HARE MEANS "CAPABLE OF ANSWERING QUESTIONS OF THE FORM 'WHAT SHALL I DO?". IT IS ARGUED THAT THE FACT THAT MORAL JUDGEMENTS CAN BE ANSWERS TO QUESTIONS OF THIS FORM SHOWS, NOT THAT THEY MUST BE, BUT THAT THEY CANNOT BE, IMPERATIVES; AND THAT THEREFORE THE STUDY OF IMPERATIVES, FAR FROM BEING, AS HARE SAYS, "BY FAR THE BEST INTRODUCTION TO THE STUDY OF ETHICS", IS NO INTRODUCTION TO IT AT ALL.

NEVILLE, ROBERT AND SULLIVAN, WILLIAM AND MORRE, HAROLD. THE CONTOURS OF RESPONSIBILITY: A NEW MODEL. MAN WORLD 5,392-420 N 72.

A NEW MODEL OF RESPONSIBILITY, DRAWN FROM THE CATEGORIES OF PROCESS PHILOSOPHY IS EXPLORED. NEGATIVELY, THE PAPER SKETCHES THE HISTORICAL AND ANALYTICAL DEVELOPMENTS THAT UNDERLIE ALTERNATIVE CONCEPTIONS OF AGENCY AND HENCE RESPONSIBILITY AND FINDS THESE ALTERNATIVES LACKING. POSITIVELY, THE 'PROCESS' ALTERNATIVE IS DEVELOPED AND TENTATIVELY DEFENDED.

NEVILLE, ROBERT. THE LIMITS OF FREEDOM AND THE TECHNOLOGIES OF BEHAVIOUR CONTROL. HUMAN CONTEXT 4,433-446 AUTUMN 72.

A DISCUSSION OF VARIOUS WAYS IN WHICH PSYCHOTROPIC DRUGS AND PSYCHOSURGERY, AMONG OTHER BEHAVIOR CONTROL TECHNIQUES, CAN ENHANCE OR DIMINISH FREEDOM. SEVERAL FOCAL POINTS OF FREEDOM ARE ANALYZED, AS WELL AS THE DISTINCTION BETWEEN THE VALUE OF FREEDOM IN SUBJECTIVITY AND THE VALUE OF THINGS ENJOYED AS OBJECTS, INCLUDING THE OBJECTIVE ELEMENTS OF ONE'S SELF.

NEWMAN, JAY. CARDINAL NEWMAN'S "FACTORY-GIRL ARGUMENT". PROC CATH PHIL ASS 46,71-77 1972.

IN THE "GRAMMAR", NEWMAN OFFERS AN ARGUMENT FOR THE EXISTENCE OF GOD AND THE IMMORTALITY OF THE SOUL WHICH SHEDS LIGHT ON HIS CONCEPT OF APOLOGETICS. I ARGUE HERE THAT NEWMAN IS A SUBJECTIVIST BUT NOT A RELATIVIST, AND THAT ARGUMENTS LIKE THIS "FACTORY-GIRL" ARGUMENT CAN BE ACCEPTED WITHOUT SUBSCRIBING TO NEWMAN'S DICHOTOMY OF FORMAL VERSUS INFORMAL INFERENCE.

NEWMANN, HARRY. IS PHILOSOPHY STILL POSSIBLE? THOMIST 36,545-565 O 72.

MOVED BY THEIR IGNORANCE OF HOW BEST TO LIVE, PHILOSOPHERS QUESTION THE WORTH OF THE MORALITY DOMINANT IN THEIR CIVILIZATION. THUS, IN ANCIENT REGIMES, THEY OPPOSED CIVIC PIETY IN THE NAME OF GLOBAL PIETY (SOCRATES) FOR THE SAME THAT THEY OPPOSE GLOBALLY ORIENTED MORALITIES IN THE NAME OF LOCAL, PATRIOTIC CONCERNS IN MODERN GLOBALLY ORIENTED REGIMES (ROUSSEAU). THUS IN CONTEMPORARY REGIMES, SOCRATES' PIOUS ACCUSERS WOULD BE MORE PHILOSOPHIC THAN SOCRATES. IS PHILOSOPHY STILL POSSIBLE IN SUCH REGIMES?.

NEWSOME JR, GEORGE L. THE SIGNIFICANCE OF MYTHS AND GHOSTS IN GILBERT RYLE'S CONCEPTION OF PHILOSOPHY FOR PHILOSOPHY OF EDUCATION. PROC PHIL EDUC 28,386-396 1972.

THE OBJECTIVES OF THIS ARTICLE ARE: (1) TO EXPLICATE RYLE'S CONCEPTION OF PHILOSOPHY IN TERMS OF THE DOCTRINES BASIC TO IT; (2) TO ANALYZE THESE DOCTRINES; AND (3) TO ASSESS THE SIGNIFICANCE OF RYLE'S PHILOSOPHY FOR THE CLARIFICATION OF LANGUAGE AND CONCEPTS IN EDUCATION. ANALYSIS OF THE DOCTRINE OF CATEGORIES AND THE DOCTRINE OF RULES GOVERNING THE LANGUAGE GAME REVEALS CONFUSIONS AND INCONSISTENCIES. IT IS CONCLUDED THAT RYLE'S CONCEPTION OF PHILOSOPHY HAS LITTLE TO OFFER TO PHILOSOPHY OF EDUCATION.

NEWTON, LISA H. REVERSE DISCRIMINATION AS UNJUSTIFIED. ETHICS 83,308-312 JL 73.

THE MORAL IDEAL OF EQUALITY IS DERIVED FROM, AND LOGICALLY DEPENDENT UPON, THE NOTION OF POLITICAL JUSTICE, WHICH ENTAILS RULE OF LAW. TO THE EXTENT THAT WE ADOPT A PROGRAM OF DISCRIMINATION, REVERSE OR OTHERWISE, JUSTICE IN THE POLITICAL SENSE IS DESTROYED, AND NONE OF US IS A CITIZEN--A BEARER OF RIGHTS--WE ARE ALL PETITIONERS FOR FAVORS. AND TO THE SAME EXTENT, THE IDEAL OF EQUALITY IS UNDERMINED, FOR IT HAS CONTENT ONLY WHERE JUSTICE OBTAINS, AND BY DESTROYING JUSTICE WE RENDER THE IDEAL MEANINGLESS. THE PRACTICAL CONSEQUENCES OF THE ADOPTION OF A POLICY OF REVERSE DISCRIMINATION

ALSO TURN OUT TO BE UNACCEPTABLE.

NEWTON, LISA PERKINS. DIMENSIONS OF A RIGHT OF REVOLUTION. J VALUE INQ 7,17-28 SPR 73.

THE OBJECT OF THE PAPER IS TO SKETCH OUT THE LOGICAL GEOGRAPHY OF THE RIGHT OF REVOLUTION, THE EXISTENCE OF WHICH IS ASSUMED. STATEMENTS OF THE RIGHT OF REVOLUTION FROM ANARCHIST THEORY AND LOCKE'S SECOND TREATISE ARE CONSIDERED. WE CONCLUDE THAT A RIGHT OF REVOLUTION IS REDUCIBLE WITHOUT REMAINDER TO A SIMPLE CONSEQUENCE OF CERTAIN ASSUMPTIONS, AND THAT THESE ASSUMPTIONS ARE SIMPLY THOSE REQUIRED FOR ANY GOVERNMENT TO BE CALLED 'GOOD'.

NICHOLS, CHRISTOPHER. SCIENCE OR REFLECTION: HABERMAS ON FREUD. PHIL SOC SCI 2,261-270 S 72.

NICKEL, JAMES W. FUNCTIONAL EVALUATIONS. PHIL STUD 24,57-61 JA 73.

IN FUNCTIONAL EVALUATIONS (E.G., 'THIS IS A GOOD KNIFE') ONE CAN DERIVE EVALUATIVE CRITERIA BY FINDING OUT WHAT IS REQUIRED FOR A THING TO HAVE A HIGH LEVEL OF ABILITY TO SERVE THE FUNCTIONS OR ENDS WHICH DEFINE THE CLASS OF COMPARISON. FINDING OUT WHAT CHARACTERISTICS ARE REQUIRED FOR HAVING SUCH A HIGH LEVEL OF ABILITY REQUIRES EMPIRICAL INFORMATION, AND HENCE HARE IS INCORRECT IN CLAIMING THAT SPECIFIC CRITERIA OF GOODNESS ARE 'PACKED INTO' OUR LANGUAGE.

NICKEL, JAMES W. SPARSHOTT ON RELEVANCE. DIALOGUE (CANADA) 12,325-329 JE 73.

THIS NOTE DISCUSSES AND CRITICIZES F E SPARSHOTT'S ANALYSIS OF THE CONCEPT OF RELEVANCE. IT IS ARGUED THAT SPARSHOTT'S ATTEMPT TO MEDIATE BETWEEN A LOGICAL AND A PSYCHOLOGICAL INTERPRETATION OF RELEVANCE BY APPEALING TO WHAT WOULD SWAY THE THOUGHTS AND FEELINGS OF ANY WELL-INFORMED AND IMPARTIAL PERSON DOES NOT SUCCEED BECAUSE IT FALLS PREY TO HIS OWN CRITICISMS OF THE PSYCHOLOGICAL INTERPRETATION.

NICKEL, JAMES W. URMSON ON EVALUATION FROM A POINT OF VIEW. MIND 81,571-575 O 72.

THIS PAPER CRITICIZES URMSON'S CLAIM IN 'THE EMOTIVE THEORY OF ETHICS' THAT THERE IS A BASIC DIFFERENCE IN EVALUATIONS IN A CLASS OF COMPARISON AND EVALUATIONS FROM A POINT OF VIEW. URMSON'S EXAMPLES OF EVALUATIONS FROM A POINT OF VIEW ARE SHOWN TO INVOLVE A CLASS OF COMPARISON, AND IT IS ARGUED THAT EVALUATIONS OFTEN INVOLVE BOTH A CLASS OF COMPARISON AND A POINT OF VIEW. IT IS ALSO SUGGESTED THAT THE 'GOOD THING' LOCUTION IS USED TO EVALUATE IN A CLASS OF COMPARISON THAT IS OBVIOUS FROM THE CONTEXT.

NICKLES, THOMAS. TWO CONCEPTS OF INTERTHEORETIC REDUCTION. J PHIL 70,181-201 12 AP 73.

I DISTINGUISH TWO TYPES OF REDUCTION. REDUCTION (1) IS NAGEL'S DERIVATIONAL REDUCTION AND PERTAINS TO "DOMAIN COMBINING" REDUCTION CONTEXTS; IT ACHIEVES POSTULATIONAL AND ONTOLOGICAL ECONOMY AND AMOUNTS TO THE EXPLANATION OF ONE THEORY BY ANOTHER. REDUCTION (2) PERTAINS TO "DOMAIN PRESERVING" CONTEXTS AND NEED HAVE NONE OF THE ABOVE FEATURES. HERE THE SUCCESSOR THEORY REDUCES TO ITS PREDECESSOR (E.G., UNDER A LIMIT OPERATION), NOT VICE VERSA. REDUCTION (2) IS OF GREAT HEURISTIC AND JUSTIFICATORY IMPORTANCE.

NICOLOSI, S. FILOSOFIA DELL'AZIONE E TRADIZIONE FILOSOFICA NELLA RECENTE STORIOGRAFIA BLONDELIANA. AQUINAS 16,5-15 1973.

LA RECENTE LETTERATURA BLONDELIANA HA UNA PROBLEMATICA MENO OCCASIONALE ED UN METODO PIU MATURO RISPETTO A QUELLA DI INIZIO DEL SECOLO. IN QUESTO NUOVO INDIRIZZO TRE SONO GLI ELEMENTI DEGNI DI MAGGIORE ATTENZIONE. IL PRIMO E LA TENDENZA A STUDIARE LE OPERE BLONDELIANA NELLA LORO GENESI, ATTRAVERSO LA CATALOGAZIONE E L'INTERPRETAZIONE DEI MANOSCRITTI LASCIATI INEDITI DALL'AUTORE. ALTRO ELEMENTO POSITIVO E L'ABBANDONO DELLA POLEMICA LEGATA AGLI ASPETTI PIU CADUCHI DELLA CRISI MODERNISTICA; CADUTE LE RISERVE DI SOGGETTIVISMO E DI IDEALISMO, LA FILOSOFIA DELL'AZIONE VIENE INSERITA NEL SOLCO PIU GENUINO DEL REALISMO CLASSICO. IL TERZO ELEMENTO CONSISTE NEL TENTATIVO DI INQUADRARE BLONDEL NELLO SVILUPPO DELLA FILOSOFIA EUROPEA, PER STUDIARLO NON PIU COME APOLOGETA MA COME AUTENTICO METAFISICO.

NICOLOSI, SALVATORE. AMBIVALENZA STRUTTURALE ED ISPIRAZIONE UNITARIA NE "L' ACTION (1893): LA CRITICA BLONDELLIANA FINO ALLA "LETTRE SUR L'APOLOGETIQUE". AQUINAS 15,545-561 1972.

NELLE PRIME OPERE DI BLONDEL SEMBRA ESSERCI UNA PROFONDA AMBIGUITA, COME SE IL PENSIERO BLONDELIANO OSCILLASSE TRA UN REALISMO DICHIARATO E DELIBERATAMENTE POSTO A FONDAMENTO DEL SISTEMA, ED UN IDEALISMO ESPRESSAMENTE RIFIUTATO MA INCONSAPEVOLMENTE SOGGIACENTE E ATUTTO LO SVILUPPO DEL SISTEMA. IN REALTA L'OPERA BLONDELIANA E PROFONDAMENTE UNITARIA, ED OBBEDISCE ALLA LOGICA DELL'ISPIRAZIONE DEI GRANDI SISTEMI METAFISICI E TRASCENDENTISTI. ESSA COSTITUISCE UNO DEI TENTATIVI PIU INTERESSANTI PER SUPERARE IL SOGGETTIVISMO, L'EMPIRISMO, IL KANTISMO, L'IDEALISMO, E PER RISOLVERE IL PROBLEMA FILOSOFICO PER ECCELLENZA, QUELLO DEL PASSAGGIO DAL FATTO ALL'IDEA E DALL'IDEA AL FATTO.

NICOLOSI, SALVATORE. BLONDEL E FICHTE. G METAF 27,529-536 S-D 72.

TRA LA FILOSOFIA DI FICHTE E QUELLA DI BLONDEL CI SONO DELLE AFFINITA E DELLE DIVERGENZE. TUTTAVIA, LE AFFINITA SONO SOLTANTO VERBALI ED ESTRINSECHE, E RIGUARDANO QUASI ESCLUSIVAMENTE LA TERMINOLOGIA: FILOSOFIA DELL'AZIONE, LOGICA DELL'AZIONE, DIALETTICA, MISSIONE DELL'UOMO, OPZIONE. LE DIVERGENZE, INVECE, SONO STRUTTURALI ED ESSENZIALI, ED INVESTONO I PROBLEMI FONDAMENTALI DEI DUE SISTEMI: IL PROBLEMA DELL IO COME AZIONE, IL PROBLEMA DELLA INTERPERSONALITA, IL PROBLEMA DELLA LOGICA DELL'AZIONE, IL PROBLEMA DELL'ASSOLUTO, IL PROBLEMA DELLA 'CONSISTENZA' E DELLA 'AUTONOMIA' DEL MONDO ESTERNO RISPETTO ALL'ATTIVITA DELL'IO.

NIELSEN, HARRY. KIERKEGAARD'S METAPHYSICAL CROTCHET. PROC CATH PHIL ASS 46,123-130 1972.

IN "PHILOSOPHICAL FRAGMENTS" KIERKEGAARD CLAIMS THAT THE ONLY CORRECT WAY FOR PHILOSOPHERS TO CONCEPTUALIZE THE DEITY IS IN TERMS OF THE CHARACTERLESS LIMIT WHICH AN INDIVIDUAL'S THINKING ENCOUNTERS WHEN HE SEEKS TO FATHOM HIS OWN NATURE. HOWEVER, IT SEEMS CROTCHETY TO INSIST THAT 'GOD' IS ONLY A NAME FOR THAT BLANK LIMIT, AND YET MAKE FULL USE OF PREDICATES AND PRONOUNS SUCH AS 'ALMIGHTY' AND 'HE' THAT TURN UP IN THE EVERYDAY LANGUAGE OF TRANSCENDENCE. THIS CROTCHET HINTS AT A SOPHISTICATED CONCEPTION OF HOW THE COMMON LANGUAGE OF TRANSCENDENCE FUNCTIONS, A CONCEPTION THAT TIES UP WITH WITTGENSTEIN'S LATER NOTION OF 'DEPTH GRAMMAR'. THE PAPER EXPANDS THIS SUGGESTION, AND FACES SOME LIKELY OBJECTIONS.

NIELSEN, KAI. A SHORT WAY WITH PSYCHOLOGICAL EGOISM. J SOC PHIL 4,15-16 AP 73.

NIELSEN, KAI. ALIENATION AND SELF-REALIZATION. PHILOSOPHY 48,21-33 JA 73.

NIELSEN, KAI. ETHICAL EGOISM AND RATIONAL ACTION. J PHIL 69,698-700 9 N 72.

NIELSEN, KAI. IS EMPIRICISM AN IDEOLOGY? METAPHILOSOPHY 3,265-273 O 72.

NIELSEN, KAI. MORE ON MILL'S 'THIRD FOWLER'. AUSTL J PHIL 51,63-69 MY 73.

NIELSEN, KAI. ON GIVING REASONS FOR BEING MORAL. ANALYSIS 33,17-19 O 72.

NIELSEN, KAI. RELIGIOUS TRUTH-CLAIMS AND FAITH. INT J PHIL RELIG 4,13-29 SPR 73.

NIELSEN, KAI. SOCIAL SCIENCE AND HARD DATA. CULT HERMEN 2,115-142 JL 73.

NIELSEN, KAI. THE COHERENCE OF WITTGENSTEINIAN FIDEISM. SOPHIA 11,4-12 O 72.

NIELSEN, KAI. VARIETIES OF ETHICAL SUBJECTIVISM. DAN YRBK PHIL 7,73-87 1970.

NIELSEN, KAI. WHEN ARE IMMORALITIES CRIMES? PHILOSOPHIA (ISRAEL) 1,133-142 JL 71.

IT IS ARGUED THAT WE ARE ONLY JUSTIFIED IN TREATING AN IMMORALITY AS A CRIME WHEN THE FOLLOWING CONDITIONS OBTAIN: A) THERE IS A RATIONAL CONSENSUS CONCERNING ITS IMMORALITY, B) IT EITHER CAUSES HARM OR VIOLATES THE MORAL PRINCIPLE THAT PEOPLE MUST BE TREATED AS PERSONS AND C) ITS PROHIBITION IS ENFORCEABLE BY LAW AND ENFORCEABLE WITHOUT GREATER HARM RESULTING THAN WOULD RESULT FROM ITS NON-ENFORCEMENT.

NIINILUOTO, ILKKA. INDUCTIVE SYSTEMATIZATION: DEFINITION AND A CRITICAL SURVEY. SYNTHESE 25,25-75 N-D 72.

IN 1958, TO REFUTE THE ARGUMENT KNOWN AS 'THE THEORETICIAN'S DILEMMA', HEMPEL SUGGESTED THAT THEORETICAL TERMS MIGHT BE LOGICALLY INDISPENSABLE FOR INDUCTIVE SYSTEMATIZATION OF OBSERVATIONAL STATEMENTS. THIS THESIS, IN SOME FORM OR ANOTHER, HAS LATER BEEN SUPPORTED BY SCHEFFLER, LEHRER, AND TUOMELA, AND OPPOSED BY BOHNERT, HOOKER, STEGMUELLER, AND CORNMAN. IN THIS PAPER, A CRITICAL SURVEY OF THIS DISCUSSION IS GIVEN. SEVERAL DIFFERENT PUTATIVE DEFINITIONS OF THE CRUCIAL NOTION 'INDUCTIVE SYSTEMATIZATION ACHIEVED BY A THEORY' ARE DISCUSSED BY REFERENCE TO THE PROPERTIES OF INDUCTIVE INFERENCE. THE CONSEQUENCES OF THE FOLLOWING DIFFERENCES BETWEEN DEDUCTIVE AND INDUCTIVE INFERENCE ARE EMPHASIZED: THE LACK OF SIMPLE TRANSITIVITY PROPERTIES (EVEN IN A MODIFIED SENSE) OF INDUCTIVE INFERENCE, AND THE FAILURE OF THE INDUCTIVE ANALOGUE OF THE CONVERSE OF "THE DEDUCTION THEOREM". (EDITED).

NIKITINE, E P AND GRIAZNOV, B S AND DYNINE, B S. L'OBJET DU SAVOIR THEORIQUE. REV INT PHIL 25,538-546 1971.

NILSON, JON. TRANSCENDENT KNOWLEDGE IN 'INSIGHT': A CLOSER LOOK. THOMIST 37,366-378 AP 73.

BERNARD LONERGAN'S PROOF FOR THE EXISTENCE OF GOD IN INSIGHT IS UNCONVINCING BY HIS NORMS. FOR ITS PREMISE, THE REAL IS COMPLETELY INTELLIGIBLE, COULD ONLY BE ESTABLISHED THROUGH A JUDGMENT MADE WHEN

ALL REASONABLE QUESTIONS ARE RAISED AND ANSWERED. THE PREMISE ONLY MAKES SENSE TO ONE WHO, LIKE LONERGAN, IS DOMINATED BY THE PURE DESIRE TO KNOW AND COMMITTED TO THE WAY OF LIFE WHICH IT DEMANDS.

NILSSON, NEIL. "PROFESSOR OF EDUCATION": AN INDEFINITE DESCRIPTION. PROC PHIL EDUC SOC AUSTL 1,43-61 JE 72.

THIS PAPER OFFERS AN ACCOUNT OF WHAT IT MEANS TO STUDY EDUCATION AND TO PROFESS IT. THE LIKELIHOOD OF SUBSTITUTE ACTIVITIES: FOR EXAMPLE, DISCIPLINARY IMPERIALISM AND VOCATIONAL TRAINING. BUT IS THERE ANY SUCH SUBJECT? EDUCATION AS APPLIED SOCIAL SCIENCE. AND IS IT A DISCIPLINE? 'DISCIPLINE' ANALYSED NOT AS AN EPISTEMOLOGICAL CONCEPT BUT AS AN HONORIFIC WORD IN CAMPUS POLITICS. A DEFENCE OF EDUCATIONAL STUDIES IN UNIVERSITIES. THE DANGERS OF ASSOCIATING IT TOO CLOSELY WITH TEACHER TRAINING.

NINET, ANTONIO GARCIA. DEL INNATISMO DE KATZ Y CHOMSKY AL CONSTRUCTIVISMO DE PIAGET. DIALOGOS 8,69-83 N 72.

LA POSTURA INNATISTA DE KATZ Y CHOMSKY, A PESAR DE SU VALOR FRENTE AL BEHAVIORISMO DE SKINNER, SE EXCEDE SIN EMBARGO AL MINIMIZAR EL VALOR DE LOS DATOS EMPIRICOS COMO/PUEDE DEDUCIRSE DE NUESTRAS OBSERVACIONES REFERENTES AL/EJEMPLO DEL SUJETO DE LOS IMPERATIVOS, PROPUESTO POR KATZ, Y A LA HIPOTESIS SOBRE EL APRENDIZAJE DEL LENGUAJE POR DOS PERSONAS, ESTANDO UNA DE ELLAS INTERCOMUNICADA SOLO A TRAVES DE MENSAJES FONICOS Y LA OTRA INTERCOMUNICADA ADEMAS POR MENSAJES COADYUVANTES DE OTRO TIPO: VISUALES, TACTILES, ETC. EL CARACTER APRIORICO DE LAS ESTRUCTURAS MENTALES Y LINGUISTICAS PROPUESTO POR KATZ DEBE DESECHARSE POR SUPONER GRATUITAMENTE LA PERSISTENCIA DE UNA NATURALEZA INVARIABLE PROPIA DEL CONJUNTO DE LOS HOMBRES. AUN ADMITIDA ESTA HIPOTESIS, ELLE NO EQUIVALDRIA A LA AFIRMACION KATZIANA DE QUE POSEAMOS 'CONOCIMIENTOS SINTETICOS A PRIORI', LOCUAL REPRESENTA UNA POSTURA KANTIANA YA SUPERADA; TODO LO MAS QUE PODRIA AFIRMARSE ES LA POSESION DE 'CONOCIMIENTOS A POSTERIORI DE ESQUEMAS SINTETICOS A PRIORI. PIAGET CORRIGE LA POSTURA INNATISTA AL PRECISAR QUE LOS ESQUEMAS INTELECTUALES NO SON PROPIAMENTE INNATOS SINO QUE SON FRUTO DE AUTORREGULACIONES DINAMICAS PROCEDENTES DE LA INTERACCION DE SUJETO-OBJETO.

NIVISON, DAVID SHEPHERD. MORAL DECISION IN WANG YANG-MING: THE PROBLEM OF CHINESE "EXISTENTIALISM". PHIL EAST WEST 23,121-137 JA-AP 73.

NIZET, JEAN. LA TEMPORALITE CHEZ SOREN KIERKEGAARD. REV PHIL LOUVAIN 71,225-246 MY 73.

LE PROPOS DE CETTE ETUDE EST DE QUESTIONNER LA MANIERE DONT KIERKEGAARD PENSE LA TEMPORALITE DE L'EXISTENCE. L'AUTEUR EXAMINE SUCCESSIVEMENT LA TEMPORALITE DE L'ESTHETICIEN, DE L'ETHICIEN ET DU CROYANT. L'ESTHETICIEN VIT, DANS L'EXTERIORITE DU DESIR ET DE LA JOUISSANCE, UN POINTILLISME DE L'INSTANT. MAIS L'INTENSITE DE L'INSTANT NE SURVIT PAS A L'ETALEMENT DU TEMPS. LE TEMPS DE L'ETHICIEN EST LE TEMPS DU CHOIX. IL PRESUPPOSE UN CHOIX PREMIER, NON QUESTIONNE PAR KIERKEGAARD, CELUI DE L'INTERIORITE QUI DOIT SE CONQUERIR SUR LE TEMPS. LA FIDELITE DE L'EPOUX, DONT LA FIGURE SERT ICI DE PARADIGME, NE CONQUIERT L'ETERNITE SUR ET DANS LE TEMPS QUE PAR LA REPETITION. LE TEMPS DE LA FOI EST CELUI DE LA VICTOIRE DECISIVE DE L'ETERNITE SUR LE TEMPS, L'INSTAURATION PAR DIEU D'UN TEMPS NOUVEAU. L'AUTEUR REMARQUE LA PARENTE DU TEMPS DE L'ESTHETIQUE ET DU TEMPS DE LA FOI, ENTRE LESQUELS D'AILLEURS L'EXISTENCE DE KIERKEGAARD A OSCILLE SANS CESSE. (EDITED).

NOGALES, SALVADOR GOMEZ. NOTA BIO-BIBLIOGRAFICA. PENSAMIENTO 25,5-20 JA-S 69.

THE TERM RELATED WITH ANALOGY, ACCORDING TO ARISTOTLE, IS HOMONYMOUS (OR EQUIVOCAL). THIS CAN BE EITHER PURELY EQUIVOCAL (A CASU) OR THAT CALLED BY THE SCHOLASTICS 'EQUIVOCAL A CONSILIO'. THE LAST ONE MAY BE 'ANAGOGICAL'. THE APPROACH OF THE ANAGOGICAL TO THE UNIVOCAL MAY BE DECISIVE TO JUDGE ABOUT THE INTRINSICALITY OF THE ANAGOGY. THE ANALOGOUS ARE BASED AT THE INTRINSICAL LIKENESS. THE EXAMPLES USED BY ARISTOTLE SEEM TO DESIGNATE EXTRINSIC ANALOGY. BUT WHAT UNIFIES ALL THE CATEGORIES IS THEIR REFERENCE TO THE INTRINSIC SUBSTANCE; AND WHAT UNIFIES ALL THE SUBSTANCES IS THEIR HIERARCHICALLY ORDERED TELEOLOGY. THE LEAP TO THE ULTIMATE TRANSCENDENTAL SUBSTANCE IS GIVEN BY THE ANALOGY OF PROPORTIONALITY THROUGH THE THEORY OF LIKENESS. ANAGOGY AND ANALOGY REFER TO THE SAME PROBLEM OF BEING. ANAGOGY REFERS TO THE POINT OF DEPARTURE AND REACHES GOD BY THE WAY OF FORMAL AND FINAL CAUSES, THE EFFICIENT ONE EXCLUDED. ANALOGY LOOKS MAINLY TO THE FINAL END AND TRIES TO SOLVE AN EMINENTLY GNOSEOLOGICAL PROBLEM. BOTH ANALOGIES ARE MORE CONSONANT WITH INTRINSIC ANALOGY ROOTED IN THE PREGOUNTENANCE OF ALL THINGS IN THE EXEMPLARITY OF THE FIRST SUBSTANCE. (EDITED).

NOGUEZ, DOMINIQUE AND OTHERS. CHOIX BIBLIOGRAPHIQUE. REV ESTH 26,383-401 AP-D 73.

ON A RECENSE ICI LES PRINCIPAUX OUVRAGES OU ARTICLES THEORIQUES SUR LE CINEMA EDITES OU REEDITES EN FRANCE ET DANS QUELQUES PAYS ETRANGERS DE 1963 A 1973.

NOGUEZ, DOMINIQUE. DU FUTURISME A "L'UNDERGROUND". REV ESTH 26,285-293 AP-D 73.

L'IMPORTANCE DU MANIFESTE "LA CINEMATOGRAFIA FUTURISTA" PUBLIE LE 11 SEPTEMBER 1916 PAR MARINETTI, CORRA, ETC. A ETE LONGTEMPS MECONNUE. ON Y TROUVE POURTANT LES NOTIONS DE "CINEMA PUR" ET DE "POLYEXPRESSIVITE", PROMISES A UN GRAND AVENIR. EN PARTIE APPLIQUEES DANS LE FILM "VITA FUTURISTA" (1916), LES PROPOSITIONS DU MANIFESTE ANNONCENT, DU POINT DE VUE DU CONTENU, DE LA STRUCTURE, DU RYTHME ET DU TRAITEMENT DE L'IMAGE (SURIMPRESSION), LES FILMS EXPERIMENTAUX EUROPEENS DES ANNEES 20 OU AMERICAINS DES ANNEES 60.

NOLFI, PADROT. HOLONSPIELE ALS ARBEITSHYPOTHESE. DIALECTICA 27,3-11 1973.

NORDGULEN, GEORGE. NEW SPOKESMEN IN AN OLD DIALOGUE. NEW SCHOLAS 47,324-338 SUM 73.

THERE IS A WIDESPREAD ACCEPTANCE AMONG PHILOSOPHERS AND SOME THEOLOGIANS TODAY THAT NO ONE HAS ANSWERED THE DEVASTATING CRITICISMS AGAINST THEISM SET FORTH BY DAVID HUME. MY PURPOSE IN THIS PAPER IS TO SHOW THAT A NEW DOCTRINE OF GOD AND NEW ARGUMENTS FOR GOD'S EXISTENCE, AS SET FORTH BY WHITEHEAD AND HARTSHORNE, MAKE MOST IF NOT ALL OF HUME'S CRITICISMS BESIDE THE POINT. FOUR MAJOR THESES BRING OUT THIS ALTERNATIVE POSITION: (1) A NEW COSMOLOGY REQUIRES A NEW EPISTEMOLOGY; (2) A NEW EPISTEMOLOGY WILL LEAD TO A NEW DOCTRINE OF GOD; (3) A NEW DOCTRINE OF GOD REQUIRES NEW ARGUMENTS FOR GOD'S EXISTENCE; (4) A NEW UNDERSTANDING OF GOD REQUIRES A NEW UNDERSTANDING OF THE PROBLEM OF EVIL. HENCE, MY CONCLUSION IS THAT THE NEO-CLASSICAL REFORMULATION OF THE DOCTRINE AND EXISTENCE OF GOD MEET WELL THE CRITICISMS OF HUME. (EDITED).

NOREN, STEPHEN J. A NOTE ON STATEMENTS AND INCORRIGIBILITY. MIND 82,273-275 AP 73.

IT HAS BEEN CLAIMED BY S JOHNSON THAT THE AUSTIN-STRAWSON ACCOUNT OF 'STATEMENT' ENTAILS THAT THERE ARE NO INCORRIGIBLE STATEMENTS. I SHOW THAT JOHNSON'S CONCLUSION DOES NOT FOLLOW FROM HIS PREMISES, AND THAT THE PREMISES THEMSELVES ARE CONFUSED, I.E. THAT JOHNSON IS CONFUSED ABOUT WHAT 'INCORRIGIBILITY' MEANS. A STRAIGHT-FORWARD ACCOUNT OF INCORRIGIBILITY IS OFFERED WHICH IS CONSISTENT WITH THE AUSTIN-STRAWSON POSITION ON STATEMENTS AND TRUTH.

NOREN, STEPHEN J. MATERIALISM, SENTIENCE AND ONTOLOGY. METAPHILOSOPHY 4,47-53 JA 73.

THIS IS AN INVESTIGATION OF SOME OF THE IMPLICATIONS OF A THOROUGHGOING MATERIALISM OF MIND. IF ONE SUPPOSES THAT THE GOALS OF MATERIALISM CAN BE CARRIED OUT, IT WOULD SEEM THAT, AS AYER HAS SUGGESTED, IT MUST BE DENIED THAT MAN IS SENTIENT. A FORM OF MATERIALISM IS DISPLAYED THAT HAS JUST THIS CONSEQUENCE. HOWEVER, ANOTHER FORM OF MATERIALISM IS SUGGESTED WHICH ESCAPES THE CHARGE OF DENYING SENTIENCE, BUT ONLY AT THE EXPENSE OF CONFLICTING WITH SOME OF OUR PET (QUINIAN) ONTOLOGICAL BELIEFS.

NOREN, STEPHEN J. THE "TWO THEORY" APPROACH TO MATERIALISM. SW J PHIL 3,81-90 FALL 72.

THIS IS AN INVESTIGATION OF A NEW ROUTE TO MATERIALISM SUGGESTED BY MICHAEL SIMON, CONSTRUED AS A REVIVAL OF AYER'S VIEW THAT PSYCHOPHYSICAL THEORIES ARE META-THEORIES ABOUT THE RELATION OF MENTALISTIC AND PHYSICALISTIC DISCOURSE, SUCH THAT 'THE MENTA' AND 'THE PHYSICAL' ARE TWO SCHEMES FOR CLASSIFYING A SINGLE SET OF OBJECTS, PERSONS. IT IS FOUND THAT THE ESSENTIAL RICHNESS OF OUR ORDINARY LANGUAGE OF INTROSPECTION IS NOT CAPTURED BY THE MODEL SUGGESTED.

NORRIKLIT, L. ON 'IF' AND 'MATERIALLY IMPLIES' (TITLE EDITED). MIND 82,442-444 JL 73.

NORTH, ROBERT. BIBLIOGRAPHY OF WORKS IN THEOLOGY AND HISTORY. HIST THEOR 12,55-133 1973.

THIS BIBLIOGRAPHY WAS PREPARED AS DOCUMENTATION FOR THE ARTICLE "(WOLFHART) PANNENBERG'S HISTORICIZING EXEGESIS", "HEYTHROP JOURNAL" 12 (1971) 379-400, AND THE RELATED "PROPHECY TO APOCALYPTIC VIA ZECHARIAH", "VETUS TESTAMENTUM SUPPLEMENT" 22 (1971) 47-71. IT WAS FOUND THAT IN CRITICIZING PANNENBERG'S CLAIM THAT DIVINE REVELATION OUGHT TO BE RELATED TO REAL HISTORY MORE DIRECTLY THAN BARTH AND BULTMANN HAVE MADE COMMON, THEOLOGIANS SHOW LITTLE ATTENTIVENESS TO HOW HISTORY ITSELF IS DEFINED BY THE SPECIALISTS OF THAT SCIENCE (EXCEPT FOR A RICHARDSON, WHO IN TURN OVERLOOKS PANNENBERG). WHAT WE HAVE AVAILABLE ON THE RELATIONS OF THEOLOGY TO HISTORY FALLS INTO FIVE CATEGORIES: EXPLICIT TREATMENTS OF THAT THEME; OLD TESTAMENT HISTORIOGRAPHY; APOCALYPTIC AND "HISTORY AS FUTURE", INCLUDING ESPECIALLY HEGEL AND PANNENBERG; NEW TESTAMENT, ESPECIALLY THE "JESUS OF HISORY AND THE CHRIST OF FAITH" AND HIS RESURRECTION; AND FINALLY VARIOUS POSTBIBLICAL DEVELOPMENTS OR THEOLOGIES OUTSIDE THE JUDEO-CHRISTIAN STREAM. UNDER EACH OF THESE FIVE CATEGORIES, THE WRITINGS (A THOUSAND IN ALL) ARE SUBDIVIDED INTO BOOKS AND ARTICLES BY YEAR, BUT A SEPARATE INDEX LISTS ALL THE AUTHORS IN ALPHABETICAL ORDER WITH CROSS-REFERENCE.

NORTON, DAVID L. SOCIAL ENTAILMENTS OF THE THEORY OF SELF-ACTUALIZATION. J VALUE INQ 7,106-120 SUM 73.

NOVIELLE, VALERIA. LA PROBLEMATICA DEL SIGNIFICATO NELL'ULTIMO WITTGENSTEIN. FILOSOFIA 23,389-405 O 72.

IL SIGNIFICATO DELLE PAROLE, DELLE ESPRESSIONI LINGUISTICHE E IL LORO 'USO' NEL LINGUAGGIO; ESSO NON VA CERCATO IN IMMAGINI, IDEE, INTUIZIONE AD ESSE ASSOCIATE, NE NEL PARALLELISMO CON LA STRUTTURA DEL REALE. IL SIGNIFICATO E NELLE ESPRESSIONI STESSE, DEFINITO, IN PRIMO LUOGO, DALL'INSIEME DELLE REGOLE, DELLE STRUTTURE GRAMMATICALI CHE INDIVIDUANO IL SISTEMA DELLA LINGUA E DELIMITANO LE POSSIBILITA DELL'USO; IN SECONDO LUOGO, DALLE PARTICOLARI MODALITA E CIRCOSTANZE DELL'USO, IN UN CONTESTO LINGUISTICO, GRAMMATICALE, SITUAZIONALE, STORICO-CULTURALE DETERMINATO.

NOVIELLI, VALERIA. LA 'METALINGUISTICA' COME CRITICA DELLA RAGIONE. ANN FAC LETT FILOSOF 14,359-378 1969.

LE STRUTTURE DELLA LINGUA DEFINISCONO LE CONDIZIONI DI POSSIBILITA DELL'ESPERIENZA DEL MONDO ALL'INTERNO DI UN CERTO SISTEMA LINGUISTICO-CULTURALE. LA RICERCA, ATTRAVERSO IL LINGUAGGIO, DEI PRINCIPI DI STRUTTURAZIONE E ORGANIZZAZIONE DELL'ESPERIENZA SI DEFINISCE PERTANTO COME CRITICISMO RADICALE, CRITICA RADICALE DELLE STRUTTURE, DEI POTERI E DEI LIMITI DELLA RAGIONE, STORICAMENTE, SOCIALMENTE, CULTURALMENTE DETERMINATI.

NOVIK, I B AND FEDOROV, E K. MAN AND HIS NATURAL ENVIRONMENT. SOVIET STUD PHIL 12,3-24 FALL 73.

NOVINSKAIA, M I. THE "STUDENT REVOLUTION" IN THE USA AND THE CRISIS OF BOURGEOIS VALUES. SOVIET STUD PHIL 12,56-76 FALL 73.

NOWAK, JERZY. ON A CERTAIN CONGRUENCE OF AUTOMATA WITH RESPECT TO CONNECTING AND COUPLING WITH RETARDATION. STUD LOG 31,159-165 1973.

NOWAK, JERZY. REMARKS ON THE NOTION OF EQUIVALENCE OF AUTOMATA. STUD LOG 31,153-158 1973.

NOWAK, L. IDEALIZATION LAWS AND EXPLANATION. LOG ANAL 15,527-544 S-D 72.

THE ISSUES OF IDEALIZATION ARE VERY RARELY DISCUSSED IN THE PRESENT-DAY METHODOLOGY OF SCIENCES, AND EVEN IF THEY ARE TAKEN UP, THEY ARE TREATED WITH LESSER PRECISION THAN ARE MANY OTHER METHODOLOGICAL PROBLEMS. YET, AS IT SEEMS, IDEALIZATION IS ONE OF THE FUNDAMENTAL, IF NOT 'THE' FUNDAMENTAL, RESEARCH PROCEDURES USED IN ADVANCE EMPIRICAL SCIENCES, WHETHER NATURAL (SUCH AS PHYSICS) OR SOCIAL (SUCH AS ECONOMICS). THE PRESENT WRITER'S INTENTION IS (1) TO SUGGEST DEFINITIONS OF THE CONCEPTS OF IDEALIZATION, IDEAL TYPE, AND RELATED ONES; (2) TO ANSWER THE QUESTION ABOUT THE PURPOSE OF IDEALIZATION PROCEDURES BY POINTING TO THE ROLE PLAYED BY IDEALIZATION IN EXPLANATION PROCEDURES, WHICH, AS IT SEEMS, RESULTS IN A NEW MODEL OF EXPLANATION; (3) TO ILLUSTRATE THE CLAIM THAT THE MODEL OF EXPLANATION, AS MENTIONED UNDER (2) ABOVE, IS BEING IN FACT APPLIED IN EMPIRICAL SCIENCES.

NOWAK, LESZEK. LAWS OF SCIENCE, THEORIES, MEASUREMENT: COMMENTS ON ERNEST NAGEL'S "THE STRUCTURE OF SCIENCE". PHIL SCI 39,533-548 D 72.

THE BASIC METHOD OF EMPIRICAL SCIENCES IS THAT OF IDEALIZATION AND CONCRETIZATION. IDEALIZATION IS USED TO ELIMINATE ADVENTITIOUS FACTORS AND TO CONSTRUCT SIMPLIFIED MODELS OF REALITY CONTAINING ONLY THE MOST ESSENTIAL FACTORS FOR MAGNITUDES IN QUESTION. THIS WAY THE FUNDAMENTAL (AND, AT THE SAME TIME, THE SIMPLEST)

REGULARITIES GOVERNING EMPIRICAL PHENOMENA CAN BE REVEALED. GIVEN THE BASIC, IDEALIZATIONAL LAWS (E.G., THAT OF IDEAL GASES), MORE REALISTIC STATEMENTS (IN THE EXTREME CASE--THE FACTUAL ONES) ARE ESTABLISHED (E.G., THAT OF REAL GASES). IT IS DONE BY CONCRETIZATION OF THE IDEALIZATIONAL LAWS. THIS METHOD IS NOT COVERED BY POSITIVISTIC (AND POPPERIAN, AS WELL) MODEL OF SCIENCE. IT CAN BE PROVED ON THE EXAMPLE OF NAGEL'S BOOK.

NOWAK, STEFAN. COMPARATIVE SOCIAL RESEARCH AND METHODOLOGICAL PROBLEMS OF SOCIOLOGICAL INDUCTION. SYNTHESE 24,373-400 S-O 72.

NOWAKOWSKA, MARIA. EPIDEMICAL SPREAD OF SCIENTIFIC OBJECTS: AN ATTEMPT OF EMPIRICAL APPROACH TO SOME PROBLEMS OF META-SCIENCE. THEOR DECIS 3,262-294 MR 73.

THE PAPER DEALS WITH THE PROBLEM OF PREDICTION OF SPREADING OUT OF SCIENTIFIC OBJECTS, SUCH AS THEORIES, HYPOTHESES, METHODS, ETC. THE MODELS FOR PREDICTING CHANGES IN NUMBERS OF PUBLICATIONS DEALING WITH THE GIVEN SUBJECT IN CONSECUTIVE YEARS ARE SUGGESTED. THESE MODELS ARE BASED ON THE ASSUMPTION THAT THE MAIN CAUSE OF THE DECLINE IN NUMBERS OF PAPERS IS THE EXHAUSTION OF THE TOPIC. THEY PROVIDE ALSO THE POSSIBILITY OF STUDYING THE EFFECTS OF CONTROL OF THE PROCESS. THE EXTENSION OF THIS PAPER, UNDER THE TITLE "MICROPARADIGMS, SIMULATION, PROGNOSIS,..." WILL APPEAR IN "PROBLEMS OF SCIENCE OF SCIENCES" (ENGLISH EDITION OF "ZAGADNIENIA NAUKOZNAWSTWA", EDITION OF COMMITTEE OF META-SCIENCE, POLISH ACADEMY OF SCIENCES, WARSZAWA), 1973.

NOWELL-SMITH, P H. SOME REFLECTIONS ON UTILITARIANISM. CAN J PHIL 2,417-431 JE 73.

RULE-UTILITARIANISM CANNOT OVERCOME THE STANDARD OBJECTIONS TO ACT-UTILITARIANISM SINCE IT LEADS TO ABSURDITIES (A) WHEN TWO RULES CONFLICT, (B) WHEN A SINGLE RULE OBVIOUSLY GIVES NON-FELICIFIC RESULTS. TO SUGGEST A WAY OUT THE QUESTION 'WHAT FEATURES OF HUMAN LIFE MAKE RULES NECESSARY?' IS DISCUSSED AT LENGTH. IT EMERGES THAT WE MUST DISTINGUISH BETWEEN PUBLIC AND PRIVATE MORALITY, RULE-U BEING APPROPRIATE TO THE FORMER, ACT-U TO THE LATTER. BUT SINCE MANY CHOICES HAVE BOTH PUBLIC AND PRIVATE ASPECTS, A FINAL SOLUTION IS NOT ALWAYS POSSIBLE. LAW AND LOVE CANNOT ALWAYS BE RECONCILED.

NOZICK, ROBERT. GOODMAN, NELSON, ON MERIT, AESTHETIC. J PHIL 21,783-785 23 N 72.

NUNO, JUAN A. TEORIA DE LA VERDAD EN TARSKI. CRITICA 5,109-127 JA 71.

EN "LA TEORIA DE LA VERDAD EN TARSKI" EL AUTOR SE PROPONE EXAMINAR EL TRATAMIENTO DADO AL CONCEPTO DE VERDAD EN LA OBRA DE TARSKI, DESDE 1931 HASTA 1969. EL OBJETIVO ES ESTABLECER LAS EVENTUALES VARIACIONES REGISTRADAS EN DICHO TRATAMIENTO, DESDE EL PRIMERO DE LOS ESCRITOS DE TARSKI HASTA EL ULTIMO. A TRAVES DEL EXAMEN ASI PRACTICADO SE LLEGA A LAS SIGUIENTES CONCLUSIONES: (I) ABANDONO DE LA TESIS RADICAL O REDUCIONISTA; (II) PERSISTENCIA DE LA TESIS EXTENSIONALISTA; (III) CAMBIO DE UNA POSICION ORIGINAL NORMATIVA POR OTRA DESCRIPTIVA; (IV) INTRODUCCION DE UN MECANISMO DEFINITORIO DE 'VERDAD' EXPRESADA COMO LIMITE DE UNA SERIE, CON APOYO EN LA TEORIA DE LA PRUEBA. EL AUTOR SOSTIENE QUE SEMEJANTES VARIACIONES SE DEBEN A UNA AMBIGUEEDAD SUBSISTENTE EN LA OBRA REGISTRADA: UNA VEZ 'VERDAD' = 'NOMBRE DE LA CLASE DE LAS PROPOSICIONES VERDADERAS' Y OTRA VEZ, 'VERDAD' = 'NOMBRE DE PROPOSICION VERDADERA'. DICHA AMBIGUEEDAD SIRVE PARA EXPLICAR LA OSCILACION DE TARSKI ENTRE EL CRITERIO DE LA VERDAD Y LA TEORIA DE LA VERDAD. (EDITED).

NUSSBAUM, MARTHA C. PSYCHE IN HERACLITUS, I. PHRONESIS 17,1-16 1972.

THE VIEW OF PSYCHE WHICH CAN BE RECOVERED FROM THE FRAGMENTS OF HERACLITUS INVOLVES A DARING CRITICISM OF TRADITIONAL THOUGHT ABOUT HUMAN LIFE, DEATH, AND LANGUAGE. PART I OF THIS STUDY DISCUSSES THE NEW IMPORTANCE HERACLITUS ACCORDS PSYCHE IN THE FUNCTIONING OF THE LIVING MAN, ADVANCING THE VIEW THAT HIS CRITIQUES OF TRADITIONAL VIEWS OF PSYCHE AND OF LANGUAGE ARE PARALLEL, AND, INDEED, THAT HE MAKES THE PSYCHE THE FACULTY WITH WHICH MEN UNDERSTAND LANGUAGE. THE MAIN FRAGMENTS DISCUSSED ARE: 67A, 107, 1, 23, 57, 34, 3, 45, 115.

NUSSBAUM, MARTHA C. PSYCHE IN HERACLITUS, II. PHRONESIS 17,153-169 1972.

HERACLITUS' VIEW THAT DEATH IS SOMETHING THAT HAPPENS TO THE SOUL CONSTITUTES A DENIAL OF THE HADES OF TRADITIONAL BELIEF. EVEN MORE STARTLING IS HIS CLAIM THAT THE CORPSE IS NOT TO BE HONORED, AND IS NOT THE BEARER OF IDENTITY. THE ONLY GENUINE IMMORTALITY FOR THE INDIVIDUAL IS IN EVER-FLOWING FAME AMONG MORTALS, AND MORTALS AND GODS ARE CONTRASTED AS TO THE KIND OF EXISTENCE AND VALUES POSSIBLE FOR EACH. THE PRINCIPAL FRAGMENTS DISCUSSED ARE DK B 36, 77, 98, 96, 29, 62, 102, 63.

NYBERG, DAVID. ON AN HEROIC CONTRIBUTION TO USELESS DEBATE. EDUC THEORY 23,260-266 SUM 73.

THE QUESTION "SHALL WE OR SHALL WE NOT SPECIFY BEHAVIORAL OBJECTIVES FOR STUDENTS AND JUDGE ACHIEVEMENT AND COMPETENCE IN TERMS OF THESE SPECIFIED SCHEMES?" IS SHOWN TO BE A USELESS ONE. THE TERMS 'SPECIFY' AND 'OBJECTIVE' ARE ANALYZED TO SHOW THEY EACH HAVE THREE DISTINCT ASPECTS, AT LEAST ONE OF EACH APPLIES TO EVERY LEARNING CONTEXT. THE TERM 'BEHAVIORAL' IS SHOWN TO BE AMBIGUOUS IN THE QUESTION, AND IN THE CONTEXT IN GENERAL, AND IS REPLACED WITH 'INSTRUCTIONAL'. ONE MAY 'PRE-', 'SIMUL-', OR 'POST-SPECIFY' THE 'INTENT', 'CONTENT', OR 'SENTIMENT' ASPECTS OF ANY INSTRUCTIONAL OBJECTIVE. WE CANNOT AVOID SPECIFYING INSTRUCTIONAL OBJECTIVES WHEN WE TEACH AND IT IS USELESS TO CLAIM WE CAN.

O'BRIEN, WILLIAM. JUST WAR, LIMITED WAR AND VIETNAM. J SOC PHIL 4,16-18 JA 73.

O'DONOVAN, LEO J. EMERGENT PROBABILITY AND THE METHOD OF AN EVOLUTIONARY WORLD VIEW. PERSONALIST 54,250-270 SUM 73.

O'FARRELL, FRANCIS. ARISTOTLE'S, KANT'S AND HEGEL'S LOGIC. GREGORIANUM 54,477-516 1973.

O'MEARA, JOHN. PLOTINUS AND AUGUSTINE: EXEGESIS OF "CONTRA ACADEMICOS II POINT 5. REV INT PHIL 24,321-337 1970.

THE KEY TO THE UNDERSTANDING OF AUGUSTINE'S CONTRA ACADEMICOS II.5, HIS EARLIEST EXTANT AND OBSCURE ACCOUNT OF HIS CONVERSION, IS TO BE FOUND IN CERTAIN PASSAGES OF THE EIGHTH BOOK OF THE CONFESSIONS. THERE--AND IN A LESSER WAY ELSEWHERE THROUGHOUT HIS WORKS--AUGUSTINE REVEALS IN ITS FULLEST AND MOST EXPLICIT FORMULATION BOTH HIS PREOCCUPATION WITH 'RETURN', 'CONVERSION' AND 'MYSTICAL ASCENT' AND THE SOURCE OF THESE IDEAS IN THE PARABLE OF THE PRODIGAL SON AND ESPECIALLY IN PLOTINUS' ENNEAD 1.6.

O'NEILL, WILLIAM H. THE LOVE OF WISDOM. PERSONALIST 52,459-482 SUM 71.

THE SENSE OF THE WORD 'PHILOSOPHY', IN ITS ORIGINAL ETYMOLOGICAL AND HISTORICAL CONTEXT, TENDS TO SHOW THAT THE 'LOVE OF WISDOM' WAS INTIMATELY LINKED WITH THE PRACTICAL KNOWLEDGE OF HOW TO LIVE WELL, IN A CONTINUOUS TRADITION FROM THE TIME OF SOCRATES TO THE TWELFTH

CENTURY. WE HAVE COME TO NEGLECT THIS TRADITION SINCE THE FORMATION OF THE MEDIEVAL UNIVERSITIES DOMINATED BY THE ETHCS OF A REVIVED ARISTOTELEANISM, SO THAT NOW WE ARE NO LONGER RESPONSIVE TO THE CONTEMPORARY NEEDS OF SOCIETY.

O'SHAUGHNESSY, BRIAN. TRYING (AS THE MENTAL "PINEAL GLAND"). J PHIL 70,365-386 19 JL 73.

SPEECH CONVENTIONS HIDE FROM VIEW THE OMNIPRESENCE OF TRYING IN ALL INTENTIONAL BODILY ACTIONS. THESE TRYING ACTS COULD BE CALLED 'ACTS OF WILL' OR 'VOLITIONS'. YET SUCH PRIMAEVAL MENTAL EVENTS HAVE UNIQUELY CLOSE TIES WITH THE BODY. FOR THE VOLITION IS BOTH STANDARDLY THE CAUSE OF THE SOUGHT BODILY EFFECT AND ESSENTIALLY A PUTATIVE CAUSER OF SUCH AN EFFECT--WHICH GUARANTEES THE REALITY OF BODILY EFFECTS. THUS THIS IS A NON-CARTESIAN THESIS. BODILY ACTIONS ARE COMPLEX EVENTS CONSTITUTED OUT OF TRYING AND ITS UNIQUELY BOUND BODILY EFFECT.

OAKES, ROBERT A. ACTUALITIES AND POSSIBILITIES ONCE AGAIN. NEW SCHOLAS 47,113-116 WINT 73.

THIS PAPER CONSTITUTES A RESPONSE TO PROFESSOR EDWARD WALTER'S CRITIQUE ("ARE ACTUALITIES PRIOR TO POSSIBILITIES?") TO MY EARLIER ARTICLE, "ACTUALITIES, POSSIBILITIES, AND FREE-WILL THEODICY," BOTH OF WHICH APPEARED IN THE SPRING 1972 ISSUE OF "THE NEW SCHOLASTICISM". I ATTEMPT TO SHOW THAT WALTER'S STRICTURES ARE FAR LESS THAN FATAL TO MY CONTENTION THAT ACTUALITIES ARE EPISTEMICALLY PRIOR TO FACTUAL POSSIBILITIES.

OAKES, ROBERT A. LOGICAL NECESSITY, SELF-EVIDENCE AND "GOD EXISTS". MAN WORLD 5,327-333 AG 72.

IN THE QUEST FOR PROOF OF THE TRUTH OF 'GOD EXISTS', A NUMBER OF PHILOSOPHERS HAVE CONFUSED THE LOGICAL AND EPISTEMIC MODALITIES BY SUGGESTING THAT IF 'GOD EXISTS' WERE A CONCEPTUAL TRUTH, IT WOULD THEREBY BE 'SELF-EVIDENT'. I ARGUE THAT, TAKING OUR LEAD FROM ST. THOMAS, NOT ONLY MIGHT 'GOD EXISTS' BE A NECESSARY TRUTH WHICH IS SELF-EVIDENT TO 'NO' ONE AT ALL, BUT THAT THERE IS NO LOGICAL PROBLEM INVOLVED IN THE SUGGESTION THAT THE TRUTH OF ANY NECESSARILY TRUE PROPOSITION COULD COME TO BE KNOWN ON ESSENTIALLY 'A POSTERIORI' GROUNDS. THIS IS NOT, HOWEVER, TO SUGGEST THAT WE COULD COME TO KNOW THAT 'NECESSITY' OF A NECESSARY TRUTH ON SUCH GROUNDS. HENCE, 'GOD EXISTS' MIGHT WELL BE A NECESSARY TRUTH WHICH WE COULD COME TO 'KNOW' AS TRUE ON 'A POSTERIORI' GROUNDS; IT IS MOST DOUBTFUL, HOWEVER, THAT WE COULD COME TO KNOW IT IS A 'NECESSARY' TRUTH ON THOSE GROUNDS.

OAKES, ROBERT A. NOUMENA, PHENOMENA, AND GOD. INT J PHIL RELIG 4,30-38 SPR 73.

I ARGUE FOR THE CONCEPTUAL INTELLIGIBILITY OF A CONSTRUAL OF GOD AS 'PHENOMENAL' IN THE KANTIAN SENSE, I.E., AS AN OBJECT OF POSSIBLE 'SENSIBLE' EXPERIENCE. INSOFAR AS THE BASIC THRUST OF MYSTICISM CONCERNS THE SUPRA-RATIONAL APPREHENSION OF GOD AS NECESSARILY 'NOUMENAL', I.E., AS 'EX HYPOTHESI' TRANSCENDING ANY POSSIBLE EXPERIENCE BY THE SENSORY MODES, PUTATIVE MYSTICAL EXPERIENCE BEARS NO RELEVANCE WHATEVER TO THE COGENCY OF SUCH A PROPOSAL. RATHER, MY THESIS CAN BEST BE VIEWED AS A CHALLENGE TO KANT'S VERY INFLUENTIAL CONSTRUAL OF ALL RELIGIOUS EPISTEMOLOGY AS NECESSARILY A QUEST FOR 'NOUMENAL' KNOWING.

OAKES, ROBERT A. PRAGMATISM, GOD, AND PROFESSOR MATSON: SOME CONFUSIONS. PHIL PHENOMENOL RES 32,397-402 MR 72.

IN "THE EXISTENCE OF GOD", WALLACE MATSON ARGUES THAT THE 'PRAGMATIC ARGUMENT' FOR BELIEF IN GOD FAILS ON NO LESS THAN PRAGMATIC GROUNDS, I.E., IT SIMPLY DOES NOT 'WORK' - IN THE LONG RUN - TO BELIEVE IN GOD 'WITHOUT EVIDENCE.' IT IS MY CONTENTION THAT MATSON'S INTERPRETATION OF THE 'PRAGMATIC ARGUMENT' IS SERIOUSLY DEFICIENT, AND THAT THIS IS FURTHER COMPLICATED BY MATSON'S MISUNDERSTANDING OF THE PRAGMATIC IDENTIFICATION OF BELIEF WITH TENDENCY TO ACT. HENCE, MY CONCLUSION IS THAT, WHILE THE PRAGMATIC APPROACH TO THEISM MAY INDEED BE INADEQUATE, IT HAS NOT BEEN SHOWN TO BE SO BY MATSON.

OAKES, ROBERT A. REPLY TO PROFESSOR RACHELS. RELIG STUD 8,165-167 JE 72.

THIS PAPER CONSTITUTES A RESPONSE TO PROFESSOR JAMES RACHELS' "GOD AND HUMAN ATTITUDES" WHICH APPEARED IN THE DECEMBER 1971 ISSUE OF "RELIGIOUS STUDIES", PP. 325-337. I ATTEMPT TO SHOW THAT RACHELS' PUTATIVE ONTOLOGICAL DISPROOF OF GOD FAILS INSOFAR AS THERE IS NO LOGICAL INCOMPATIBILITY BETWEEN THE AXIOLOGICAL PERFECTION OF GOD AND HUMAN MORAL AGENCY.

OAKES, ROBERT A. SOME PERSPECTIVES ON LOVEJOY'S EPISTEMOLOGICAL DUALISM. TRANS PEIRCE SOC 9,116-122 SPR 73.

I ARGUE THAT PROFESSOR LOVEJOY'S EPISTEMOLOGICAL DUALISM IS A VIABLE THEORY OF PERCEPTION IF WE MINIMIZE HIS EMPHASIS UPON THE ENTITATIVE CHARACTER OF PERCEPTUAL DATA. IT IS CONTENDED THAT, CONTRARY TO LONG-STANDING BELIEF, THERE IS NO CONCEPTUAL PROBLEM IN THE DOCTRINE OF REPRESENTATIVE PERCEPTION, AND, FURTHER, THAT SUCH A THEORY RECEIVES CONSIDERABLE SUPPORT FROM SOME HIGHLY-CONFIRMED CONTINGENT FACTS.

OASTLER, JOHN AND MICKUNAS, ALGIS. TOWARD A RAPPROCHEMENT. PHIL PHENOMENOL RES 33,241-248 D 72.

THE ARTICLE INVESTIGATES SOME COMMON GROUNDS BETWEEN PHENOMENOLOGY AND LINGUISTIC ANALYSIS SHOWING THAT BOTH SCHOOLS CLAIM THAT LINGUISTIC USAGES ARE NOT BASED ON A) PSYCHOLOGICAL OR SUBJECTIVE PROCESSES, B) SOCIOLOGICAL OR COMMUNAL CONVENTIONS. RATHER LINGUISTIC USAGES MUST BE UNDERSTOOD A) AS HAVING A LOGIC WHICH CANNOT BE ARBITRARILY ALTERED WITHOUT THE LOSS OF COMPREHENSION, B) IN CONTEXTS INDICATING WHICH TERMS ARE PROPER WHICH IMPLIES C) THAT LINGUISTIC USAGE OF TERMS OUT OF CONTEXT MUST EITHER BE ABANDONED OR JUSTIFIED BY PROPER CLARIFICATIONS.

OHE, SEIZO. LA PHILOSOPHIE OUVERTE ET LA SAGESSE ORIENTALE. REV INT PHIL 24,595-600 1970.

OKADA, TAKEHIKO. THE CHU HSI AND WANG YANG-MING SCHOOLS AT THE END OF THE MING AND TOKUGAWA PERIODS. PHIL EAST WEST 23,139-162 JA-AP 73.

THIS ARTICLE, FIRST OF ALL, EXPLAINED THE THOUGHTS OF WANG, NEO-WANG AND NEO-CHU SCHOLARS IN THE LATE MING PERIOD, AND SECONDLY, OF GREAT CHU WANG SCHOLARS AT THE END OF BAKUMATSU PERIOD AND RELATION BETWEEN THESE TWO. THE PRESENT STUDY IS THE FIRST ONE DONE IN THIS SPHERE. THE STUDY OF THE NATURE AND MIND IN THE LATE MING AND EARLY CH'ING DECLINED, BUT THEY WERE IMPORTED INTO JAPAN BY THE SCHOLARS OF BAKUMATSU PERIOD AND WERE FRESHLY DEVELOPED. THEY ALL REGARDED A DILIGENT SELF-EXAMINATION AND A DEEP, PERSONAL SELF-REALIZATION AS ESSENTIAL TO LEARNING.

OLAFSON, FREDERICK A. DEMOCRACY, "HIGH CULTURE," AND THE UNIVERSITIES. PHIL PUB AFFAIRS 2,385-406 SUM 73.

OLAFSON, FREDERICK A. INTERPRETATION AND THE DIALECTIC OF ACTION. J PHIL 69,718-734 9 N 72.

OLAFSON, FREDERICK A. NARRATIVE HISTORY AND THE CONCEPT OF ACTION. HIST THEOR 4,265-289 1970.

DANTO AND WHITE, ALONE AMONG PHILOSOPHERS WHO EMPHASIZE THE NARRATIVE STRUCTURE OF HISTORICAL WRITING, ATTEMPT TO RECONCILE HISTORICAL NARRATIVE WITH THE REGULARITY THEORY OF EXPLANATION. THEIR EFFORTS FAIL BECAUSE NEITHER REALIZES THAT THE CONCEPT OF INTENTIONAL ACTION LIES AT THE ROOT OF HISTORICAL UNDERSTANDING. DANTO'S INSISTENCE THAT HISTORICAL EVENTS CAN UNDER SOME DESCRIPTION BE SUBSUMED UNDER UNIVERSAL CAUSAL LAWS FORCES HIM TO DISALLOW AND THUS TO SACRIFICE THE INTEGRITY OF EXPLANATIONS THAT ARE INTELLIGIBLE TO THE HISTORICAL AGENTS THEMSELVES. WHITE DOES NOT SEE THAT 'ACTION,' NOT 'THOUGHT' OR 'UNDERLYING CONDITION,' MAY BE 'THE DECISIVE CAUSE' OF AN EVENT. THOUGH THE ATTEMPT TO SQUARE HISTORICAL NARRATIVE WITH THE REGULARITY THEORY IS NOT DOOMED FROM THE START, IT HAS NO CHANCE OF SUCCESS UNTIL THE CONCEPT OF ACTION, NOW BEING INTENSIVELY ANALYZED BY PHILOSOPHERS, IS BETTER UNDERSTOOD.

OLDING, A. DESIGN - A FURTHER REPLY TO R G SWINBURNE. RELIG STUD 9,229-232 JE 73.

R G SWINBURNE HAS ARGUED THAT IN HIS CRITICISM OF THE ARGUMENT FROM DESIGN THE AUTHOR IS GUILTY OF TWO FALLACIES OF INDUCTIVE LOGIC, THE 'SUPERSIMILARITY FALLACY' AND THE 'COMPLETIST FALLACY'. THE AUTHOR ATTEMPTS TO REFUTE THESE CHARGES AND CLAIMS THAT SWINBURNE'S OWN DEFENCE OF THE ARGUMENT FROM DESIGN IS INVALIDATED BY FATAL AMBIGUITIES.

OLIVER, GRAHAM AND GRIBBLE, JAMES. EMPATHY AND EDUCATION. STUD PHIL EDUC 8,3-28 SUM 73.

OLIVER, THOMAS. CAMUS, MAN, AND EDUCATION. EDUC THEORY 23,224-229 SUM 73.

THE PURPOSE OF THIS ARTICLE WAS TO PRESENT A CONCEPTION OF THE MODERN AND EDUCATED MAN BASED ON THE WORK OF ALBERT CAMUS, SPECIFICALLY HIS SYMBOLIC NOVEL, "THE PLAGUE," AND USING AS SUPPORT THE WORK OF SEVERAL PSYCHOLOGICAL-PSYCHOANALYTIC WRITERS. THIS OBJECTIVE WAS ACHIEVED THROUGH ANALYZING "THE PLAGUE" FOR SOCIETY'S NEGATIVE IMPACT ON THE INDIVIDUAL AND FOR THE SIX TYPES OF MODERN MAN, RANGING FROM THE INDIVIDUAL MOST REPRESENTATIVE OF THE CULMINATION OF SOCIETY'S NEGATIVE IMPACT ON THE INDIVIDUAL TO THE INDIVIDUAL WHO IS THE ANTITHESIS AND WHO REPRESENTS THE MOST POSITIVE CONCEPT OF MODERN MAN. THE CONCLUSION PRESENTS A DEFINITION OF THE MODERN EDUCATED MAN BASED ON THE ANALYSIS AND A GENERAL STATEMENT OF THE IMPLICATIONS OF THE DEFINITION FOR THE EDUCATIVE PROCESS.

OLIVIER, PAUL. NOTES SUR LE LANGAGE CHEZ CROCE. RIV STUD CROCE 9,361-372 JL-D 72.

LE PRESENT ARTICLE PROPOSE UNE LECTURE DE "L'ESTETICA COME SCIENZA DELL'ESPRESSIONE E LINGUISTICA GENERALE", DESTINEE A SOULIGNER LA VITALITE DES THESES CROCIENNES ET LEUR INTERET POUR LA PHILOSOPHIE DU LANGAGE. LE CONCEPT D'EXPRESSION, PAR LAQUELLE SONT RENDUS POSSIBLES COMMUNICATION ET VERITE, DOIT ETRE COMPRIS COMME UNE CATEGORIE PHILOSOPHIQUE, NON COMME UN CONCEPT OPERATOIRE, CAR L'ESTHETIQUE (OU LA LINGUISTIQUE) DE CROCE EST UNE DISCIPLINE PHILOSOPHIQUE, NON UNE SCIENCE EMPIRIQUE. CONTRE LE STRUCTURALISME

ABSTRAIT, LA PENSEE DE CROCE PERMET LA SAISIE DU LANGAGE COMME LIBRE ACTIVITE DE L'ESPRIT.

OLLERO, ANDRES. "SYSTEMTHEORIE": FILOSOFIA DEL DERECHO O SOCIOLOGIA JURIDICA? AN CATED SUAREZ 13,147-177 1973.

N LUHMANN HA REALIZADO UNA INTERESANTE APLICACION AL DERECHO DE LA TEORIA FUNCIONALISTA DEL SISTEMA SOCIAL (PARSONS), EN BASE A LA CUAL ASPIRA A REALIZAR UNA 'AUFKLAERUNG' SOCIOLOGICA. MAS ATENTO A SOLUCIONAR LOS PROBLEMAS SOCIALES QUE A CUESTIONES METODOLOGICAS, ELABORA UNA SOCIOLOGIA NORMATIVA, QUE AFRONTA TEMAS TRADICIONALES DE LA FILOSOFIA JURIDICA--COMO EL DE LA VALIDEZ DEL DERECHO O SUS CONTENIDOS AXIOLOGICOS--NO EXENTOS DE CONSECUENCIAS POLITICAS. CON ELLO, LEJOS DE POSIBILITAR UNA REFLEXION 'CIENTIFICA' SOBRE EL DERECHO, ELABORA INCONSCIENTEMENTE LA FILOSOFIA JURIDICA LEGITIMADORA DE UN PLANTEAMIENTO POLITICO TECNOCRATICO.

OLLIER, CLAUDE. UN JEU DE CLICHES. REV ESTH 26,249-254 AP-D 73.

OLSEN, STEIN HAUGOM. AUTHORIAL INTENTION. BRIT J AES 13,219-231 SUM 73.

OLSZEWSKI, EUGENIUSZ. LES SCIENCES ET LES TECHNIQUES DANS LA PERIODE DE LA REVOLUTION SCIENTIFICO-TECHNIQUE. ORGANON 41-53 1971.

OMORI, SHOICHI. KUNST UND TECHNIK (IN JAPANESE). BIGAKU 23,42 D 72.

SEIT DEM ENDE DES 18. JAHRHUNDERTS HAT SICH DIE TECHNIK ALS DIE MASCHINENTECHNIK ENTWICKELT. H SEDLMAYR WEIST HIN, DASS DIE MASCHINENTECHNIK AUF DIE ENTWICKLUNG DER KUNST DES 19. UND 20. JAHRHUNDERTS AUFFALLEND EINWIRKT. IN SEINEM STANDPUNKT KOENNEN WIR NICHT ABER URSPRUENGLICH DIE BEZIEHUNG DER KUNST UND TECHNIK ERFASSEN. IN AESTHETIK MUESSEN WIR FRAGEN DIESES PROBLEM, D.H. NACH DER URSPRUENGLICH INNEREN BEZIEHUNG DER KUNST UND TECHNIK. IN DIESER ABHANDLUNG ZEIGT SICH DANN DIE FRAGE NACH DER KUNST UND TECHNIK IN HEIDEGGER.

ONIMARU, YOSHIHIVO. DIE STILFRAGEN VON DER URZEITLICHEN KUNST - UEBER DEN PALAEOLITHISCHEN NATURALISMUS (IN JAPANESE). BIGAKU 23,46-58 S 72.

VIELE NEHMEN DIE PALAEOLITHISCHE KUNST ALS NATURALISTISCH. ABER NEULICH VERNEINTE S. GIEDION DIESE ANSICHTEN UND BEHAUPTETE, DASS DIE NATURALISTISCHE KUNST NUR DIE ZENTRALPERSPEKTIVISCHE SEI. ICH KANN NICHT SEINER MEINUNG ZUSTIMMEN. MEINES ERACHTENS HAT DIESE KUNST EINEN AUSSERORDENTLICHEN NATURALISMUS, ABER NUR IN DEN BILDERN, BESONDERS IN DEN TIERBILDERN. DAGEGEN KANN MAN IN DEN RAUMFASSUNGEN MERKWUERDIGEN ANTINATURALISMUS FINDEN. UND DIESES GESPANNTE VERHAELTNIS ZWISCHEN BILD UND RAUM IST GERADE DER CHARAKTERISTISCHE ZUG FUER DIE PALAEOLITHISCHE KUNST. WARUM KOMMT ES SO? WENN DIE ANTINATURALISTISCHE RAUMFASSUNG PRIMITIV IST, KANN DIESER AUSSERORDENTLICHE NATURALISMUS IM BILDE AUCH NICHT PRIMITIV SEIN? IN DIESER RICHTUNG SUCHE ICH DEN GRUND DES PALAEOLITHISCHEN NATURALISMUS IM PSYCHISCHEN UND DANEBEN AUCH DIE LEBENSWEISE, DIE DAS PSYCHISCHE ALS SOLCHES ANTRIEB, IN BETRACHT ZU NEHMEN.

OOSTHUIZEN, D C S. ABOUT 'ABOUT'. PHIL PAPERS 2,16-31 MY 73.

OOSTHUIZEN, D C S. POPPER, PLATO AND PLANS. PHIL PAPERS 1,67-81 O 72.

OOSTHUIZEN, D C S. THINKING LADDERS: A SUGGESTED OUT FOR A SET OF PUZZLES. PHIL PAPERS 1,11-26 MY 72.

OPLER, MARVIN K. SOCIAL DIMENSIONS OF THE NATURALISTIC OUTLOOK. PHIL PHENOMENOL RES 33,561-573 JE 73.

ONE TEST OF CULTURAL EVOLUTIONARY PROCESSES IS WHETHER OR NOT THERE HAS BEEN AN EVOLUTION IN THE SOCIAL AND PSYCHOLOGICAL ASPECTS OF HUMAN BEHAVIOR. THIS PAPER EMPHASIZES AN EVOLUTION IN BEHAVIORAL OR MENTAL DISORDERS WHICH, IN MODERN INDUSTRIALIZED SOCIETIES, HAS NOT BEEN PROGRESSIVE FROM AN ETHICAL OR SOCIAL POINT OF VIEW. MATERIALS ARE DRAWN FROM BUFFALO, NEW YORK, STUDIES IN THE POSTINDUSTRIAL PERIOD CONDUCTED BY DR. LAURENCE GLASCO AND SUPERVISED BY DR. OPLER, AND THESE ARE CONSTRASTED WITH CONDITIONS IN NONLITERATE SOCIETIES. THE AUTHOR MAKES FURTHER CONTRASTS BETWEEN THE MODERN SCENE AS HE HAS STUDIED IT IN THE MIDTOWN MANHATTAN RESEARCH STUDY AND CULTURES WHICH HE HAS STUDIED ON OTHER CONTINENTS. RATHER THAN PROGRESS AS MEASURED BY A DIMINUTION IN THE AMOUNT AND SERIOUSNESS OF MENTAL DISORDERS, HE FINDS AN INCREASE IN THE AMOUNT AND SERIOUS CHARACTER OF MENTAL DISEASE. SPECIFIC PROBLEMS OF OUR TIMES SUCH AS WAR, POVERTY AND RACISM AFFECT THE ENTIRE SOCIAL FABRIC AND HENCE OUR INDIVIDUAL LIVES. (EDITED).

ORAYEN, RAUL. SOBRE LA INCONSISTENCIA DE LA ONTOLOGIA DE MEINONG. CUAD FILOSOF 10,327-344 JL-D 70.

SOME MAIN THESIS OF MEINONG'S THEORY OF OBJECTS ARE PRESENTED, IN PARTICULAR THE SO-CALLED PRINCIPLE OF THE INDEPENDENCE OF SO-BEING FROM BEING. THEN, THE AUTHOR POINTS OUT THE WEAKNESS OF SOME USUAL OBJECTIONS TO MEINONG'S THEORY (AMONG THEM 1905 RUSSELL CRITICISM). FINALLY, A NEW PROOF OF INCONSISTENCY OF MEINONG'S THEORY IS GIVING, TO THE EFFECT THAT THE LATTER REMAINS INCONSISTENT EVEN WITHOUT THE ADMISSION OF IMPOSSIBLE OBJECTS.

OREVKOV, V P AND MASLOV, S J AND MINTS, G E. MECHANICAL PROOF-SEARCH AND THE THEORY OF LOGICAL DEDUCTION IN THE USSR. REV PHIL INT 25,575-584 1971.

A SURVEY OF WORKS ON AUTOMATIC THEOREM-PROVING IN THE USSR 1964-1970. THE PHILOSOPHICAL PROBLEMS ARE NOT TOUCHED.*

ORLANDI, CARLOS ALBERTO. LUDWIG FEUERBACH: CRITICA DE LA SINRAZON PURA. CUAD FILOSOF 10,345-351 JL-D 70.

ORLANDO, PASQUALE. VERSO UN TOMISMO ESISTENZIALE. AQUINAS 15,576-597 1972.

ORSINI, LANFRANCO. FLORA LETTORE DELL'"ULISSE". RIV STUD CROCE 9,309-311 JL-D 72.

E' RECENSITO UN SAGGIO POSTUMO DI FRANCESCO FLORA, "POESIA E IMPOESIA NELL'"ULISSE" DI JOYCE", MIRANTE A SCEVERARE IL POETICO E IL NON POETICO, IL VITALE E L'ARTIFICIOSO DEL GRANDE LIBRO, SECONDO UNA LETTURA RIVOLTA APPUNTO CROCIANAMENTE A INDIVIDUARE L'ORIGINARIO MOMENTO DELLA POESIA. L'ORSINI TROVA METODOLOGICAMENTE ESEMPLARE NEL FLORA L'OPERAZIONE DI SGOMBERO DEI SOPRASENSI E DEI SIMBOLI TROPPO ACCREDITATI DAGLI SPECIALISTI JOYCIANI, MA SI DOMANDA SE TALE OPERAZIONE CONSENTA L'INTENDIMENTO DI UN'OPERA MODERNAMENTE COMPLESSA COME L'"ULISSE". L'ANALISI DEL FLORA, ATTENTA A ISOLARE OGNI SINGOLA PAGINA, FRASE, VOCABOLO IN CUI BRILLI UNA NOVITA DI POESIA, RIVELA COMUNQUE QUALE STRAORDINARIO LETTORE E DEGUSTATORE DI STILI EGLI FOSSE.

ORTEZA Y MIRANDA, EVELINA AND LU, HENRY C AND FRIESEN, JOHN W. PHILOSOPHY OF EDUCATION - A DESCRIPTION OF THE FIELD. PROC PHIL EDUC 26,197-221 1972.

THIS STUDY REPORTS ON THE RESULTS OF A QUESTIONNAIRE SUBMITTED TO MORE THAN 600 MEMBERS OF THE PHILOSOPHY OF EDUCATION SOCIETY.

RESULTS INDICATE THAT THREE DOMINANT THEMES ARE OBVIOUS IN TEACHING AND WRITING IN THE FIELD: 1) ANALYTIC PHILOSOPHY AND EDUCATION (ORDINARY LANGUAGE ANALYSIS), 2) SURVEY OF WORLD VIEWS AND EDUCATION, E.G., IDEALISM, REALISM, ETC., 3) GENERALIST, FOUNDATIONAL APPROACHES AND EXISTENTIALISM. AN ANALYSIS OF THE RESULTS IS OFFERED IN TERMS OF THE IMPLICATIONS FOR PRACTICE AND IN TERMS OF DIRECTIONS FOR PHILOSOPHY OF EDUCATION.

OSBORNE, H. DEFINITION AND EVALUATION IN AESTHETICS. PHIL QUART 23,15-27 JA 73.

OSBORNE, JOHN W. THE ENDURANCE OF 'LITERARY' HISTORY IN GREAT BRITAIN: CHARLES OMAN, G M TREVELYAN, AND THE GENTEEL TRADITION. CLIO 2,7-17 O 72.

OSMOND, ROSALIE E. BODY, SOUL, AND THE MARRIAGE RELATIONSHIP: THE HISTORY OF AN ANALOGY. J HIST IDEAS 34,283-290 AP-JE 73.

THE ARTICLE ATTEMPTS TO EXPLAIN HISTORICALLY THE FORM THAT THE ANALOGY BETWEEN SOUL AND BODY, HUSBAND AND WIFE, HAD TAKEN IN THE EARLY SEVENTEENTH CENTURY. THREE FACTORS ACCOUNT FOR THIS: (1) THE BELIEF THAT IT WAS THE BODY THAT FIRST TEMPTED THE SOUL MEANT THAT ALLEGORICAL INTERPRETATIONS OF THE GENESIS STORY CAST EVE IN THE FORMER ROLE. (2) THE ARISTOTELIAN EXPLANATION OF GENERATION IDENTIFIED THE MAN WITH THE SOUL AND THE WOMAN WITH THE BODY. (3) THE NEED FOR PROPER SUBORDINATION AMONG THE FACULTIES WITHIN MAN AND BETWEEN THE PARTNERS IN MARRIAGE MEANT THAT SOUL AND HUSBAND, BODY AND WIFE, OCCUPIED SIMILAR POSITIONS IN THE RELATIONSHIP.

OTA, TAKAO. DIE UEBERWIDUNG DES AESTHETISCHEN IN DER GEGENWART (IN JAPANESE). BIGAKU 23,25-36 S 72.

VIELLEICHT IST DAS SCHOENHEITSBEWUSSTSEIN IN DER GEGENWART VON GRUND AUF SO ERSCHUETTERT WORDEN WIE NIE ZUVOR. UND FRAGLICH GEWORDEN IM GANZEN IST DIE KUNST SELBST. ES IST ALSO KAUM SELBSTVERSTAENDLICH, DASS DIE KUNST DAS SCHOENE URTUEMLICH OFFENBARE UND DAS KUNSTWERK NACH DEM BEGRIFF DES AESTHETISCHEN BESSER CHARAKTERISIERT WERDEN. WARUM? WOLLEN WIR DIE HEUTIGE SITUATION DER UEBERWINDUNG DES AETHETISCHEN VERSTEHEN, SO MUESSEN WIR SIE UNS IM KONTRAST ZU DER SITUATION VERGEGENWAERTIGEN, IN DER R. ODEBRECHT LEBTE, UND IM HINBLICK AUF DIE SEITHER EINGETRETENE ENTWICKLUNG. DAZU BEDARF ES VOR ALLEM DER RUECKSICHT DES TRADITIONELLEN HISTORISMUS. ROTHACKERS KULTURANTHROPOLOGIE, GADAMERS HERMENEUTIK UND PERPEETS KUNSTPHILOSOPHIE; DIES SIND DIE MERKWUERDIGEN ERGEBNISSE. SIE ALLES VERSUCHEN DANACH, DEN EINSEITIGEN SUBJEKTIVITAETSCHARAKTER DES AESTHETISCHEN ZU UEBERWINDEN UND DEN BEGRIFF DER KUNST NOCH TIEFER ZU BEGRUENDEN. HIER DARF MAN DIE GEDANKEN UEBER DIE ECHTE WIRKLICHKEIT ALS DAS GANZ ANDERE (ROTHACKER) ODER UEBER DAS SCHOENE ALS TRANSZENDENZ (PERPEET) NICHT VERGESSEN. (EDITED).

OLEMOV, A I. L'ANALYSE LOGIQUE DU PROBLEME DES CONSEQUENCES NEGATIVES ET LA CLASSIFICATION DES METHODES DE SA RESOLUTION. REV INT PHIL 25,528-537 1971.

L'OBTENTION DES BUTS QUE L'HOMME SE POSE PRESUME L'USAGE DES CERTAINS MOYENS QUI AMENENT HABITUELLEMENT A DES RESULTATS NON SEULEMENT DESIRES MAIS AUSSI INDESIRABLES. IL Y A DIVERSES MODES D'EVITER CEUX DERNIERS. L'ARTICLE DONNE L'ANALYSE DE QUELQUES TELS MODES ET LEUR CLASSIFICATION PAR LA REPRESENTATION SYSTEMIQUE DES OBJETS. L'ARTICLE CONCERNE LA METHODOLOGIE DE LA SCIENCE, L'ANALYSE DES SYSTEMES, LA LOGIQUE DES PROPOSITIONS ET LA THEORIE DE DECISION-MAKING.

OUSLEY, J DOUGLAS AND KOLKER, R P. A PHENOMENOLOGY OF CINEMATIC TIME AND SPACE. BRIT J AES 13,388-396 AUTUMN 73.

OUSLEY, J DOUGLAS. THE POSSIBILITY OF LIFE AFTER DEATH. RELIG STUD 9,157-169 JE 73.

THE ARTICLE ATTEMPTS TO SHOW THAT LIFE AFTER DEATH IS POSSIBLE BECAUSE THE BELIEF CAN IN PRINCIPLE BE CONFIRMED BY EMPIRICAL RESEARCH. IMAGINARY BUT SCIENTIFICALLY PLAUSIBLE SITUATIONS IN WHICH PERSONS RETURN TO LIFE, E.G., AFTER BEING FROZEN CRYOGENICALLY, ARE DISCUSSED, AND THEIR LIKELY EFFECT ON BELIEF IN AN AFTERLIFE IS CONSIDERED. I CONCLUDE THAT PERSONAL IDENTITY COULD RESIDE IN A NON-BODILY "SOUL", "LOGICAL" OBJECTIONS NOTWITHSTANDING, SO THAT SOME PROBLEMS OF PERSONAL IDENTITY WOULD BE RESOLVED BY EMPIRICAL RESEARCH RATHER THAN ANALYSIS OF THE "LOGIC" OF THE CONCEPTS INVOLVED.

OVERVOLD, GARY E. SUBJECTIVE TRUTH: A CRITIQUE. J VALUE INQ 7,1-16 SPR 73.

OWENS, JOSEPH. MEDALIST ADDRESS. PROC CATH PHIL ASS 46,212-218 1972.

TODAY'S PERSPECTIVES SHOW THE NEED OF AVOIDING TWO EXTREMES, NAMELY THE PERMANENT LETHARGY OF A POLAR CAP AND THE EXUBERANT CHAOS OF A JUNGLE. THE ONGOING SURGE OF HISTORICITY HAS TO WORK OUT ITS COURSE IN THE STABILITY OF DEFINITE STRUCTURES. IN AQUINAS THE RESPECTIVE ROLES OF THESE EXISTENTIAL AND ESSENTIAL FACETS IN THINGS ARE INVESTIGATED IN UNRIVALED DEPTH. THE BALANCE OF AN EXISTENCE EVER CHANGING IN TIME AND A CONSTANT NATURE IS ALL-PERVASIVE. IT IS A HIGH POINT THAT MAKES AQUINAS AN IDEAL NAME UNDER WHICH AN AWARD IN PHILOSOPHY MAY BE OFFERED.

OWINGS, JAMES C. DIAGONALIZATION AND THE RECURSION THEOREM. NOTRE DAME J FORM LOG 14,55-59 JA 73.

IN THIS PAPER WE ATTEMPT TO PLACE KLEENE'S RECURSION THEOREM ON A CLASSICALLY INTUITIVE BASIS BY SHOWING HOW TO VIEW IT AS A NATURAL ALTERNATIVE TO A CANTORIAN DIAGONAL ARGUMENT. WE ALSO ATTEMPT TO CLASSIFY FIXED POINT RESULTS WHICH ARE SIMILAR TO THE RECURSION THEOREM BY FITTING THEM INTO THE FRAMEWORK OF AN ABSTRACT FIXED POINT THEOREM WHICH WE PROVE FOR A STRUCTURE HAVING FOUR BINARY OPERATIONS, ANY TWO OF WHICH MAY BE IDENTIFIED.

PACI, ENZO. FENOMENOLOGIA E DIALETTICA MARXISTA. PRAXIS 313-321 1970.

PACI, ENZO. INTERSOGGETTIVITA' DEL POTERE. PRAXIS 87-92 1970.

PACI, ENZO. THE PHILOSOPHY OF THE EGO AND THE PHILOSOPHY OF RELATION. PHIL TODAY 16,220-229 FALL 72.

PADILLA, HUGO. CONDICIONES PARA SABER. CRITICA 5,129-134 JA 71.

EN TEORIA DEL CONOCIMIENTO SE DISCUTEN LAS CONDICIONES PARA SOSTENER LA PROPOSICION "S SABE QUE P". EDMUND L GETTIER, CON DOS CONTRAEJEMPLOS, HA TRATADO DE MOSTRAR QUE LA CONDICIONES MAS ACEPTADAS NO SON SUFICIENTES. EL ARTICULO ANALIZA LOS CONTRAEJEMPLOS DE GETTIER Y MUESTRA QUE PUEDE CONSIDERARSELOS COMO CONTRAEJEMPLOS NO GENUINOS.

PAGE, EDGAR. ON BEING OBLIGED. MIND 82,283-288 AP 73.

PAGE, EDGAR. SENSES OF 'OBLIGED'. ANALYSIS 33,42-46 D 72.

PAGEE, SAMUEL. OF WORDS, TOOLS, AND ACTIONS. INQUIRY 15,320-330 AUTUMN 72.

THE AUTHOR REJECTS LEON GALIS'S CLAIM (INQUIRY, VOL. 11, NO. 2) THAT IN 'OF WORDS AND TOOLS' (INQUIRY, VOL. 10, NO. 2) HE ATTACKS A FORM OF THE 'USE' THEORY OF MEANING THAT NO ONE HAS HELD. GALIS'S OTHER CLAIM, THAT THE AUTHOR CRITICIZES A NEEDLESSLY WEAK FORM OF THE THEORY, IS FOUND TO BE JUSTIFIED, BUT THE AUTHOR ARGUES THAT HIS PROCEDURE WAS ADEQUATE, AND PARALLEL TO THAT OF GALIS'S OWN RECONSTRUCTION OF THE 'USE' THEORY IN TERMS OF 'GOAL-DIRECTED ACTION'. DIFFICULTIES IN THIS RECONSTRUCTION ARE POINTED OUT, AND SOME META-SEMANTIC ISSUES ABOUT THEORIES OF MEANING RAISED.

PAHI, BSIWARMBHAR. NECESSITY AND SOME NON-MODAL PROPOSITIONAL CALCULI. NOTRE DAME J FORM LOG 14,401-403 JL 73.

A NEGATIVE RESULT OF R ZANE PARKS AND JOHN R CHIDGEWAY CONCERNING THE DEFINABILITY OF NECESSITY IN ANDERSON'S SYSTEM OF TICKET ENTAILMENT IS STRENGTHENED. IT IS SHOWN THAT ALTHOUGH CHURCH'S SYSTEM OF WEAK IMPLICATION DOES NOT PROVIDE FOR A REASONABLE DEFINITION OF NECESSITY, SUCH A DEFINITION IS AVAILABLE IN A CERTAIN SYSTEM OF FOUR-VALUED LOGIC THAT CONTAINS THE SYSTEM OF WEAK IMPLICATION. THIS SHOWS THAT SOME CARE IS NEEDED IN CLAIMING INDEFINABILITY OF NECESSITY IN NON-MODAL SYSTEMS.

PAHL, STEWART V. MAKE THY CHOICE. RELIG HUM 7,130-134 SUM 73.

THIS IS ABOUT EUTHANASIA. IN MANY TERMINAL CASES, THE CHOICE IS NOT BETWEEN LIFE AND DEATH, BUT BETWEEN 'GOOD DEATH' AND 'BAD DEATH.' SOME CHARACTERISTICS OF BOTH GOOD AND BAD DEATHS ARE LISTED. ONLY A FEW OF THE PROBLEMS RELATING TO PROLONGATION OF LIFE ARE MENTIONED, JUST BARELY; PROBLEMS ARE MANY AND INTRICATE. A LIST OF PROBLEMS INCLUDES: HABIT; FEAR OF MALPRACTICE SUITS; COSTS; DEFINITIONS; OWNERSHIP (OF LIFE); RELIGION; UNCERTAINTY; EMOTIONS; INSURANCE; AUTHORITY; SWIFTNESS OF CHANGE. BRIEFLY DISCUSSED IS THE CONCEPT THAT ALL POSSIBLE SHOULD BE DONE BECAUSE OF A POSSIBILITY THAT A CURE WILL BE FORTHCOMING; THE POINT IS MADE THAT CUSTOMARILY WE MUST LIVE BY PROBABILITIES RATHER THAN BY REMOTE (A TRILLION TO ONE) POSSIBILITIES. RECOMMENDED ARE 4 THINGS: 1. INCREASED PERMISSIVENESS FOR PATIENTS. 2. PERMISSIVENESS FOR MEDICAL DOCTORS IN PRESCRIBING PAIN RELIEF DOSAGES. 3. OWNERSHIP OF LIFE BY EACH PERSON. 4. ACCEPTANCE OF 'BRAIN DEATH' AS ONE AMONG SEVERAL CRITERIA OF WHAT IS DEATH; THIS POINT IS OF UTMOST IMPORTANCE, HAS ALREADY BEEN ACCEPTED IN KANSAS AND MARYLAND, RECOGNIZED IN SEVERAL ADDITIONAL STATES (IN COURT CASES).

PAILTHROP, CHARLES. ON REFUTING C I LEWIS'S FALLIBILISM. NOUS 6,359-368 N 72.

PALA, A. SULL'USO DI CHASSE DELLA SCIENZA. SCIENTIA 107,963-967 1972.

PALLARES, FERNANDO SODI. EL CONOCIMIENTO SEGUN SANTO TOMAS DE AQUINO. REV FILOSOF (MEXICO) 6,269-273 MY-AG 73.

SEGUN LA INTERPRETACION DE J MARITAIN A LA TEORIA DEL CONOCIMIENTO DE SANTO TOMAS EL SANTO DOCTOR ADMITE EL CONOCIMIENTO INTUITIVO, ES DECIR, UN CONOCIMIENTO SIN INTERMEDIARIO, DIRECTO, INMEDIATO DE ALGUNA REALIDAD EXISTENTE EN ACTO. APLICANDO ESTA TESIS A LA METAFISICA, SE NOS DICE QUE TENEMOS LA INTRUCION DEL SER, LO QUE NOS PERMITE CONSTRUIR UNA METAFISICA SISTEMATICA. SE ABANDONA LA TEORIA DE LOS E GRADOS DE ALSTRACCION, QUE TAN BRILLANTEMENTE HABIA DEFENDIDO MARITAIN EN LOS GRADOS DEL SABER. HAY UNA INTUICION PREFILOSOFICA DEL SER Y UNA INTUICION FILOSOFICA. ESTA ULTIMA ES LA QUE HACE POSIBLE LA METAFISICA.

PALMER, DAVID. WHAT THE TORTOISE SAID TO ARISTOTLE (ABOUT THE PRACTICAL SYLLOGISM). NEW SCHOLAS 46,449-460 AUTUMN 72.

THE AUTHOR ARGUES THAT ARISTOTLE THOUGHT THE RELATIONSHIP BETWEEN THE PREMISES AND CONCLUSION OF THE PRACTICAL SYLLOGISM WAS ONE OF ENTAILMENT. HE ATTEMPTS TO SUPPORT THIS BY APPEAL TO THE ACCOUNTS IN DE ANIMA AND DE MOTU ANIMALIUM, CLAIMING THAT ARISTOTLE IS THERE OFFERING A CAUSAL LAW RELATING AISTHESIS AND EPITHUMIA TO ACTION. THE AUTHOR ARGUES THAT ARISTOTLE BELIEVES SENSATIONS AND DESIRES ARE EITHER IDENTICAL OR CONSTANTLY CONJOINED WITH CERTAIN PHYSIOLOGICAL CHANGES WHICH RESULT IN PURSUIT OR AVOIDANCE. IT IS FURTHER ARGUED THAT WHILE WE SHOULD SEE THE PRACTICAL SYLLOGISM AS ENTHYMEMATIC, THE MISSING PREMISE BEING THE CAUSAL LAW, GIVEN ARISTOTLE'S INTERESTS IN THE DISCUSSION OF PRACTICAL SYLLOGISM, AND HIS OTHER BELIEFS HE WOULD NOT, AND SHOULD NOT, HAVE INCLUDED THE ADDITIONAL PREMISE IN HIS EXAMPLES OF THE SYLLOGISM.

PALMER, RICHARD E. PHENOMENOLOGY AS FOUNDATION FOR A POST-MODERN PHILOSOPHY OF LITERARY INTERPRETATION. CULT HERMEN 2,207-222 JL 73.

IN ESSENCE, THE ARTICLE ARTICULATES SOME OF THE IMPLICATIONS OF HANS-GEORG GADAMER'S HERMENEUTICS FOR LITERARY INTERPRETATION. TOPICS COVERED INCLUDE: THE "NATURAL ATTITUDE" VERSUS THE PHENOMENOLOGICAL FOCUS, HISTORICALITY, SITUATIONALITY, INTENTIONALITY, ONTOLOGY, LINGUISTICALITY, PROPOSITIONAL LANGUAGE, DIALOGICAL STRUCTURE OF UNDERSTANDING, METHOD, AND THE "POST-MODERN" VIEW OF INTERPRETATION.

PALMIER, JEAN-MICHEL. GOLDMANN VIVANT. PRAXIS 567-624 1971.

PALTER, ROBERT. KANT'S FORMULATION OF THE LAWS OF MOTION. SYNTHESE 24,96-111 JL-AG 72.

KANT'S FORMULATION OF FOUR LAWS OF MOTIONS IN HIS "METAPHYSICAL FOUNDATIONS OF NATURAL SCIENCE" INCLUDES THE LAWS OF COMPOSITION OF MOTIONS, INERTIA, MASS CONSERVATION, AND EQUALITY OF ACTION AND REACTION. THE PROOFS OF THE FIRST AND FOURTH OF THESE LAWS ARE ESPECIALLY INTERESTING: THE COMPOSITION PROOF APPEALS TO KANT'S DOCTRINE OF SPATIAL INTUITION; THE ACTION-REACTION PROOF APPEALS TO KANT'S DOCTRINE FROM UNIVERSAL METAPHYSICS THAT ALL EXTERNAL ACTION IS RECIPROCAL ACTION, AS WELL AS (I CLAIM) TO A PARTICULAR EMPIRICAL FACT CONCERNING PERFECTLY INELASTIC IMPACT.

PALUCH, STANLEY. A 'COSMOMORPHIC' UTOPIA. PERSONALIST 54,89-91 WINT 73.

PALYUTIN, E A. BOOLEAN ALGEBRAS WITH A CATEGORY THEORY IN A WEAK SECOND ORDER LOGIC. ALG LOG 10,331 S-O 71.

PANACCIO, CLAUDE. HARE ET L'UNIVERSALISATION DES JUGEMENTS MORAUX. CAN J PHIL 2,345-361 MR 73.

CET ARTICLE CONSTITUE UN EXAMEN CRITIQUE DE LA THESE DE R M HARE SELON LAQUELLE TOUS LES JUGEMENTS MORAUX EVALUATIFS PEUVENT ETRE LEGITIMEMENT UNIVERSALISES. IL S'AGIT DE MONTRER: 1) QUE LES DIFFERENTES PROCEDURES D'ARGUMENTATION UTILISEES PAR HARE SONT INSATISFAISANTES; 2) QUE LES JUGEMENTS MORAUX NE SONT JAMAIS UNIVERSALISABLES A CAUSE DU ROLE PERFORMATIFS JOUES DANS CES JUGEMENTS PAR LES PRONOMS PERSONNELS (EXPLICITES OU NON): 3) QUE LA THESE DE HARE REMPLIT UNE FONCTION IDIOLOGIQUE BIEN PRECISE.

PANCALDI, G. SPAZIO E TEMPO NELLA TEORIA DARWINIANA. RIV FILOSOF 64,3-17 JA-MR 73.

UN 'ANALISI DELLA TEORIA DARWINIANA MOSTRA I LIMITI IMPOSTI ALLA TEORIA DALLA LETTURA EVOLUZIONISTICA DEL SECOLO SCORSO. L'IMPOSSIBILITA DI ISOLARE LA DETERMINAZIONE STORICA, CUI UN ORGANISMO E SOGGETTO IN RAPPORTO ALLA FILOGENESI, DALLA DETERMINAZIONE CUI SOGGIACE IN QUANTO ELEMENTO DI UN'ECONOMIA NATURALE, RIVELA COME NELLA TEORIA INTERAGISCANO CONCETTI SPAZIALI, TEMPORALI E PROPRIAMENTE STORICI, SECONDO MODELLI ESPLICATIVI RILEVANTI ANCHE PER L'EPISTEMOLOGIA CONTEMPORANEA.

PANDE, S N. PHILOSOPHICAL FOUNDATION OF THE VAISNAVA SCHOOLS. INDIAN PHIL CULT 17,231-240 S 72.

PANIKKAR, R. PHILOSOPHY AND REVOLUTION: THE TEXT, THE CONTEXT, AND THE TEXTURE. PHIL EAST WEST 23,315-322 JL 73.

IT IS NOT ONLY A HISTORICAL FACT THAT THE PHILOSOPHY OF REVOLUTION WAS PRECEEDED BY A REVOLUTION OF (THE CONCEPT OF) PHILOSOPHY. IT IS ALSO AN ANTHROPOLOGICAL LAW: NO REVOLUTION IS POSSIBLE WITHOUT AN UNDERGIRDING PHILOSOPHY. REVOLUTION IS IN ITSELF A PHILOSOPHICAL PROBLEM MEANINGFUL ONLY WITHIN A PARTICULAR (MAINLY WESTERN) CONTEXT. IT PRESUPPOSES NOTIONS OF TIME, HISTORY, SOCIETY, MAN, REALITY, ETC. WHICH COMPARATIVE PHILOSOPHY DISCOVERS TO BELONG TO A PARTICULAR CONTEXT AND NOT TO THE UNIVERSAL HUMAN TEXTURE. INDIA OFFERS AN EXAMPLE AND A CHALLENGE.

PANNAIN, GUIDO. FLORA E LA MUSICA. RIV STUD CROCE 9,306-308 JL-D 72.

PANOFSKY, ERWIN. STYLE ET MATERIAU AU CINEMA. REV ESTH 26,47-60 AP-D 73.

PANOU, STAVROS. EXISTENZ UND ZWEIFEL: DAS PROBLEM DER STRUKTUR DES BEWUSSTSEINS (IN GREEK). PHILOSOPHIA (ATHENS) 107-115 1972.

FUER DIE MODERNE PHILOSOPHIE IST DER ZWEIFEL EIN "ABSOLUTES PRINZIP". DAS PROBLEM DES ZWEIFELS VERBINDET SICH MIT DER STRUKTUR DES BEWUSSTSEINS UND WIRD ZUR FRAGE NACH SEINEM WESEN. DAS BEWUSSTSEIN ALS BEZIEHUNGSMOEGLICHKEITZWISCHEN WIRKLICHKEIT UND IDEE IST DER RAUM DES "ANSTOSSES" DIESER ZWEI KATEGORIEN, DH. ES WIRD EIN ANTINOMISCHER RAUM. BESTEHT EINE ANTINOMIE ZWISCHEN MOEGLICHKEIT UND WIRKLICHKEIT, ZWISCHEN SEIN UND DENKEN, DH. INNERHALB DES WESENS DES BEWUSSTSEINS? DAS BEWUSSTSEIN IST DAS ZWISCHEN DER IDEE UND DER WIRKLICHKEIT, DAS ZWISCHEN DES DENKENS UND DES SEINS. DAS BEWUSSTSEIN KANN SICH NUR ALS ABSOLUTES INTERESSE AUSDRUECKEN, ANDERS ANNULLIERT ES SICH. DER ZWEIFEL BEGINNT ALS NEGATION DIESES INTERESSES, ALS NEGATION DES WILLENS ZUM SEIN.

PANOU, STAVROS. ZUR METAPHYSIK DES ICHS. TIJDSCHR FILOSOF 34,489-499 S 72.

DAS EREIGNIS DER VERSCHIEDENEN BEMUEHUNGEN UM DIE INTERPRETATION DES ICHS BEI DER KANTISCHEN PHILOSOPHIE IST SCHON BEKANNT: VON EINER SEITE DIE BESTREBUNG DIE IRRATIONALE 'GEGEBENHEIT' AUFZULOESEN UND DIE WIRKLICHKEIT DURCH UND DURCH ZU RATIONALISIEREN, ZU APRIORISIEREN, MIT ANDEREN WORTEN ZU SUBJEKTIVIEREN. VON DER ANDEREN SEITE DIE BEMUEHUNG DIE ZUM SELBEN ZIEL FUEHRT: DAS SUBJEKT OBJEKTLOS ZU MACHEN. DIE KOPULA WIRD SUBJEKTIV, GENAUER: SUBJEKTHAFT, ALS WILLENSAEUSSERUNG DES SUBJEKTS AUFGEFASST, SIE STEHT HIER NICHT IM INDIKATIV, SONDERN IM IMPERATIV, VERWANDELT SICH IN EIN SOLLEN, DAS GANZE EMPIRISCHE DASEIN DER WELT ALS MATERIAL ZUR UEBUNG IM SOLLEN AUFGEFASST WIRD.

PAPOULIA, BASILIKE. PROBLEME DER GEGENWARTIGKEIT PLATONS, L DIE GESCHECHTLICHKEIT DER METHODE (IN GREEK). PHILOSOPHIA (ATHENS) 201-218 1972.

PAPPAS, GEORGE S AND SWAIN, MARSHALL. SOME CONCLUSIVE REASONS AGAINST 'CONCLUSIVE REASONS'. AUSTL J PHIL 51,72-76 MY 73.

FRED DRETSKE HAS ARGUED (IN 'CONCLUSIVE REASONS', "AUSTRALASIAN JOURNAL OF PHILOSOPHY", VOLUME 49, NUMBER 1, (MAY, 1971)), THAT ONE KNOWS THAT SOME PROPOSITION IS TRUE ONLY IF ONE HAS CONCLUSIVE REASONS FOR ONE'S BELIEF THAT THE PROPOSITION IN QUESTION IS TRUE. IN THIS PAPER WE ARGUE THAT THE CONCLUSIVE REASONS REQUIREMENT CAN BE UNDERSTOOD IN AT LEAST TWO WAYS, AND THAT ONE MAY WELL HAVE KNOWLEDGE EVEN WHEN THE CONCLUSIVE REASONS REQUIREMENT IS NOT MET IN EITHER OF THESE TWO WAYS.

PARAHITANANDA, SWAMI. TOWARDS THE RESTORATION OF PHILOSOPHY: PART III. VEDANTA KESARI 60,146-153 AG 73.

PARAHITANANDA, SWAMI. TOWARDS THE RESTORATION OF PHILOSOPHY: PART II. VEDANTA KESARI 60,100-106 JL 73.

PARAHITANANDA, SWAMI. TOWARDS THE RESTORATION OF PHILOSOPHY. VEDANTA KESARI 60,33-35 MY 73.

TO STATE CHANGES TO RESTORE PHILOSOPHY TO IMPORTANCE. MUST BROADEN TO INCLUDE UNCONTRADICTED TESTIMONY. LINGUISTIC VETO FORESTALLED. WHAT POSSESSION OF REASON IMPLIES CORRESPONDS WITH NONDUAL TESTIMONY. PHILOSOPHY IS ESSENTIALLY EXPLICATION OF REVELATION CONTAINED IN REASON. TESTIMONY NEEDED AS GUIDE. ATTITUDE DIFFERS FROM THEOLOGIAN'S. PHILOSOPHY CAN BE SCIENCE GIVING UNCONTRADICTED KNOWLEDGE. PRIME ROLE: TO REMOVE IGNORANCE. REAL IS SELF-REVELATORY. THIS GIVES SCOPE FOR PAST USES OF PHILOSOPHY YET IS TRUE TO ITS GENIUS.

PAREKH, BHIKHU AND BERKI, R N. THE HISTORY OF POLITICAL IDEAS: A CRITIQUE OF Q SKINNER'S METHODOLOGY. J HIST IDEAS 34,163-184 AP-JE 73.

QUENTIN SKINNER'S ARGUMENTS AGAINST SOME OF THE METHODOLOGICAL TOOLS OF THE HISTORIAN OF IDEAS ARE CONSIDERED AND REJECTED. WHILE SKINNER IS RIGHT TO CONTEND THAT WE SHOULD EXAMINE EACH WRITER IN HIS HISTORICAL CONTEXT AND ELUCIDATE HIS INTENTIONS BEFORE ASCRIBING VIEWS TO HIM, HE IS WRONG NOT TO SEE THAT MANY OF THE PROBLEMS WITH WHICH POLITICAL WRITERS ARE CONCERNED ARE UNIVERSAL IN SCOPE AND OF PERENNIAL INTEREST. HISTORIANS OF IDEAS ARE FULLY JUSTIFIED IN ORGANIZING THEIR SUBJECT MATTER IN TERMS OF TRADITIONS, PERIOD AND PARADIGMS. THIS IS THE ONLY WAY INTELLECTUAL HISTORY CAN BE MADE STIMULATING AND GIVEN A SENSE OF PERSPECTIVE.

PARENTE, ALFREDO. LA PRESUNTA "INVOLUZIONE" POLITICA DI CROCE SEGUITA AL 1943. RIV STUD CROCE 10,165-176 AP-JE 73.

AL DI LA DELLE NORMALI OSCILLAZIONI PSICOLOGICHE E DELLA OPPORTUNITA SUGGERITA DALLE CIRCOSTANZE POLITICHE, BENEDETTO CROCE, PUR PROFESSANDOSI 'CRISTIANO' SUL PIANO ETICO E PER ALCUNI ASPETTI DOTTRINALI, RESTO SEMPRE PROFONDAMENTE LAICO E FERMO OPPOSITORE DELLA CHIESA CATTOLICA. ALLO STESSO MODO, NONOSTANTE LA SUA COMPLETA APERTURA VERSO LE ESIGENZE ECONOMICO-SOCIALI AVANZATE DAL COMUNISMO, RESTO SEMPRE SUO TENACE AVVERSARIO. IL FILOSOFO ITALIANO ERA TROPPO CONVINTO DELLO SPIRITO DOMATICO DELLA CHIESA E DEL COMUNISMO E QUINDI DELLA LORO INSUPERABILE NATURA ILLIBERALE, AUTORITARIA E ANTIDEMOCRATICA, PER POTER PREFERIRE L'UNO O L'ALTRO.

PARENTE, ALFREDO. LINEAMENTI BIO-BIBLIOGRAFICI DI FRANCESCO FLORA. RIV STUD CROCE 9,248-265 JL-D 72.

PARENTE, ALFREDO. VENTI ANNI DALLA MORTE DI CROCE. RIV STUD CROCE 9,320-325 JL-D 72.

PARIS, J B. ZF YIELDS PI-0-4 DETERMINATENESS. J SYM LOG 37,661-667 D 72.

IT IS SHOWN THAT IN ZERMELO-FRAENKEL SET THEORY SETS OF REALS IN THE FOURTH LEVEL OF THE BOREL HIERARCHY ARE DETERMINATE. THIS IMPROVES BY ONE LEVEL A PREVIOUS RESULT DUE TO MORTON DAVIS. THE PROOF USES INDISCERNIBLES COMBINED WITH MORTON DAVIS'S METHOD.

PARISH, W ALTON. THORSTEIN VEBLEN'S POSITION ON VOCATIONAL AND PROFESSIONAL EDUCATION. J THOUGHT 8,146-154 AP 73.

THORSTEIN VEBLEN (1857-1929) NEITHER CONTRADICTED HIMSELF NOR HELD TO AN ELITIST EDUCATIONAL PHILOSOPHY IN HIS MAINTAINANCE OF THE NOTION THAT FORMAL HIGHER EDUCATION SHOULD BE TREATED AS AN "END-IN-ITSELF" TO BE PURSUED ONLY FOR THE SATISFACTION OF "IDLE CURIOSITY". HIS MAIN COMPLAINT WAS THAT EDUCATION IN AMERICA WAS MOVING AWAY FROM WHAT HE VIEWED AS THE INDEFENSIBLE SCHEME OF "EDUCATION AS A MEANS TO ATTAIN SOCIAL STATUS" TO AN EQUALLY INDEFENSIBLE SCHEME OF EDUCATION AS A MEANS TO "PECUNIARY GAIN".

PARKER, DOUGLAS H. RHETORIC, ETHICS AND MANIPULATION. PHIL RHET 5,69-87 SPR 72.

A DISCUSSION OF THE FUNCTION OF RHETORIC WITHIN THE BROADER CONCEPT OF MANIPULATION, RESTING ON THE THESIS THAT MOST HUMAN RELATIONSHIPS ARE MANIPULATIVE IN NATURE. THE DEFINITION OF RHETORIC DESCRIBED BY PERELMAN AND OLBRECHTS-TYTECA IN "THE NEW RHETORIC" IS SET FORTH, AND THEN PLACED AS A SUBDIVISION OF THE MUCH LARGER SUBJECT OF MANIPULATION AND ADHERENCE. RHETORIC IS DEFINED AS 'A MEANS OF ATTEMPTING TO PROCURE THE ADHERENCE OF A LIMITED AUDIENCE BY MEANS OF ARGUMENTATION AND PERSUASION INVOLVING STATEMENTS NOT SUSCEPTIBLE OF DEMONSTRATION AND PROOF AND AS TO WHICH IT WOULD NOT BE POSSIBLE TO CONVINCE A UNIVERSAL AUDIENCE'. MANIPULATION IS DEFINED AS 'THE NOTION OF INTENT OR DESIRE TO FORTIFY OR TO ALTER THE EXISTING BEHAVIOR OF ANOTHER'. RHETORIC IS SEEN AS AN IDEAL PURSUED BY THOSE WHO ATTACH MORE IMPORTANCE TO THOUGHT THAN TO ACTION, AND THE QUESTION IS RAISED ABOUT WHETHER ONE CAN DENY ALTOGETHER THE IMPORTANCE AND NEED FOR ACTION AND ATTACH EXCLUSIVE IMPORTANCE TO THOUGHT. IT IS SUGGESTED THAT THE INCLUSION OF RHETORIC BE INCLUDED IN EVERY MAN'S HUMANISTIC EDUCATION, SO THAT HE WILL BE MORE APT TO RESORT TO RHETORICAL RATHER THAN COERCED MANIPULATION.

PARKER, S H. DOXASTIC AND EPISTEMIC FALLIBILITY: A DEFENSE OF GETTIER. DIALOGUE (PST) 15,55-57 JA 73.

A GETTIER LIKE EXAMPLE SHOWS THAT WHAT IS ENTAILED BY A SERIES OF KNOWN PROPOSITIONS NEED NOT BE KNOWN. THALBERG, DIMAS LIKE COUNTEREXAMPLES ARE SHOWN TO BE FUNDAMENTAL MISCONCEPTIONS OF THE PROBLEM.

PARKS, R Z. NOTE ON AN ARGUMENT OF VON WRIGHT'S. PHIL STUD 24,64 JA 73.

IN A RECENT WORK, VON WRIGHT ARGUES THAT HIS FIRST SYSTEM OF DEONTIC LOGIC IS DEFECTIVE IN THAT IT CANNOT ADEQUATELY DEAL WITH THE NOTION OF DISJUNCTIVE PERMISSION. IN THIS NOTE, I DEFEND THE EARLIER VON WRIGHT AGAINST THE LATER VON WRIGHT.

PARKS, R Z. NOTE ON THE SWITCHES PARADOX. PHIL PHENOMENOL RES 32,408-409 MR 72.

IN AN EARLIER ARTICLE, ARMSTRONG DISCUSSES THE ARGUMENT FORM: OKPQP, THEREFORE ACPROQR. THIS IS TRUTH-FUNCTIONALLY VALID, BUT HAS MANY INSTANCES NOT INTUITIVELY VALID. ARMSTRONG FINDS THIS PARADOXICAL AND SUGGESTS THAT IT IS SIGNIFICANTLY DIFFERENT FROM THE PARADOXES OF MATERIAL IMPLICATION. I DISCUSS CONSIDERATIONS THAT WOULD SEEM TO INDICATE THAT THESE SO-CALLED PARADOXES ARE MORE CLOSELY RELATED THAN ARMSTRONG WOULD HAVE ONE BELIEVE.

PARKS, R ZANE. ON FORMALIZING ARISTOTLE'S THEORY OF MODAL SYLLOGISMS. NOTRE DAME J FORM LOG 13,385-386 JL 72.

FOR NOTATION AND TERMINOLOGY SEE STORRS MCCALL'S 'ARISTOTLE'S MODAL SYLLOGISMS' (AMSTERDAM, 1963). MCCALL (P.50) REJECTS (1) 'LAAA' IN HIS FORMALIZATION OF ARISTOTLE'S THEORY OF MODAL SYLLOGISMS SINCE (1) TOGETHER WITH (2) 'CLABBCAABLAAB', A SUBSTITUTION INSTANCE OF BARBARA 'LXL' GIVEN MCCALL'S RULE OF SUBSTITUTION, YIELD 'CAABLAAB' WHICH WOULD LEAD TO A GENERAL COLLAPSE OF MODAL DISTINCTIONS. YET ARISTOTLE NEITHER EXPLICITLY REJECTS (1) NOR EXPLICITLY ACCEPTS (2). TEXTUAL EVIDENCE SUPPORTS ONLY A WEAKER VERSION OF MCCALL'S RULE OF SUBSTITUTION, ONE ACCORDING TO WHICH (2) IS NOT AN INSTANCE OF BARBARA 'LXL'. ADOPTING ONLY THIS WEAKER RULE LEAVES THE SYSTEM CONSISTENT WITH EACH OF (1) AND (2) SEPARATELY WHILE CONTAINING NEITHER.

PARKS, ZANE. CLASSES AND CHANGE. J PHIL LOG 1,162-169 MY 72.

THE PURPOSE OF THIS PAPER IS TO DISCUSS THE PROBLEM RAISED IN AN EARLIER PAPER BY SHARVY OF WHETHER OR NOT A CLASS CAN CHANGE ITS MEMBERS. SHARVY DISCUSSES THE PROBLEM FROM THE POINT OF VIEW OF QUANTIFICATION THEORY AND REACHES A NEGATIVE CONCLUSION. I APPROACH THE PROBLEM FROM THE POINT OF VIEW OF A SYSTEM OF QUANTIFIED MODAL LOGIC DUE TO BRESSAN AND OBTAIN A POSITIVE SOLUTION.

PARKS, ZANE. ON THE CONSTRUCTION OF THE PHYSICAL WORLD IN THE 'AUFBAU'. PHIL STUD 24,424-426 N 73.

PARNES, M AND BARBACK, J AND JACKSON, W D. ANALOGOUS CHARACTERIZATIONS OF FINITE AND ISOLATED SETS. NOTRE DAME J FORM LOG 13,551-555 O 72.

PARRET, HERMAN. EXPRESSION ET ARTICULATION. REV PHIL LOUVAIN 71,72-113 F 73.

THE AIM OF THIS ESSAY IS TO ELUCIDATE THE POINTS OF AGREEMENT AND DISAGREEMENT BETWEEN THE TWO FIELDS OF NOTIONS, AT WORK IN STRUCTURAL AXIOMATICS (ESPECIALLY IN SAUSSURE) AND IN HUSSERL'S "LOGISCHE UNTERSUCHUNGEN", IN DEFINING LANGUAGE AND DISCOURSE. THE STRUCTURAL AND PHENOMENOLOGICAL (LOGICO-ESSENTIALISTIC) POINTS OF VIEW ARE COMPARABLE ALTHOUGH THE POLARITIES REMAIN OBVIOUSLY IRREDUCIBLE. CONCERNING THE NATURE OF LANGUAGE, HUSSERL STRESSES THE EXPRESSIVE FUNCTION WHEREAS SAUSSURE DESCRIBES LANGUAGE AS THE DOMAIN OF 'ARTICULATIONS' CHARACTERIZED BY A HETEROGENEITY CONSTITUTING THE INTRINSIC LINGUISTIC MEANING. THE LINGUISTIC SIGN, CORNERSTONE OF ALL THINKING ABOUT LANGUAGE, IS, ACCORDING TO AN ESSENTIALISTIC VISION, NOTHING BUT THE MIRROR OF THE FORM OF MEANING; WITHIN STRUCTURAL AXIOMATICS, HOWEVER, THE SIGN HAS A THEOREMATIC AUTONOMY AS A MARK, WHICH IS BY NO MEANS ISOMORPHIC WITH THE 'ARCHAIC' MEANING. DISCOURSE IS REDUCED TO THEMATICS OR THE WHOLE OF MEANING-CONTENT BY HUSSERL IN THE "LOGISCHE UNTERSUCHUNGEN", WHEREAS SAUSSURE, IN THE "SOURCES MANUSCRITES", PRESERVES THE ORIGINALITY OF DISCOURSE WHICH IS NOT BY OPPOSING IT TO LANGUAGE: DISCOURSE IS THE OPEN SYNTAGMATICS, IDENTICAL TO LINGUISTIC FORM.

PARRINI, P. DI ALCUNI PROBLEMI DI FILOSOFIA DELLA LOGICA. RIV FILOSOF 63,187-212 JL-S 72.

ATTRAVERSO UN'ANALISI DELL'OPERA DI W V QUINE "PHILOSOPHY OF LOGIC", L'ARTICOLO SI PROPONE DI CONSEGUIRE QUESTI TRE SCOPI: 1) ENUCLEARE LE TESI AVANZATE DA QUINE SU ALCUNI PROBLEMI DI FILOSOFIA DELLA LOGICA; 2) CONFUTARE--MOSTRANDONE L'INCONSISTENZA INTERNA--LA CRITICA QUINIANA ALL'ANALITICITA E ALLE ALTRE NOZIONI INTENSIONALI; 3) METTERE IN LUCE LA NON-ANALITICITA DI ALCUNI ENUNCIATI DELLA TEORIA DELLA QUANTIFICAZIONE E DEGLI ENUNCIATI DELLA TEORIA DELLE CLASSI.

PARRY, RICHARD D. CAN THE AGENT-TO-BE PREDICT HIS DECISION? S J PHIL 10,333-336 FALL 72.

IN "ANALYSIS" FOR JUNE 1962, JOHN CANFIELD OFFERED AN EXAMPLE OF AN AGENT-TO-BE PREDICTING HIS OWN DECISION; HIS EXAMPLE WAS OF A MAN WHO COULD PREDICT--BUT NOT DECIDE--BEFORE MONDAY MORNING THAT ON MONDAY MORNING NEXT HE WOULD DECIDE TO REMAIN IN BED RATHER THAN GET UP. FIRST, I TAKE THE MODEL OF PREDICTION THAT CANFIELD HAS FASHIONED FOR HIS AGENT-TO-BE. THEN I ELABORATE A SENSE FOR 'AGENT' AND 'AGENT-TO-BE', BASED UPON A MODEL FOR DECISION WHICH IS IMPORTANTLY DIFFERENT FROM CANFIELD'S MODEL FOR PREDICTION. THEN I ARGUE THAT IF THE AGENT-TO-BE TRIED TO PREDICT HIS DECISION ALONG CANFIELD'S MODEL, HE WOULD NO LONGER BE AN AGENT-TO-BE IN THE RELEVANT SENSE.

PARSONS, CHARLES. ON N-QUANTIFIER INDUCTION. J SYM LOG 37,466-482 S 72.

PARSONS, HOWARD L. RECONSTRUCTION OF EDUCATION. PHIL PHENOMENOL RES 33,100-106 S 72.

ANTI-INTELLECTUAL AND ANTIHISTORICAL, U.S. SOCIETY IS NOT EQUIPPED TO SOLVE ITS PROBLEMS. OF TWO ALTERNATIVE PHILOSOPHIES, CAPITALISM AND MARXIST SOCIALISM, THE LATTER AIMS AT HUMAN, SOCIAL, PROLETARIAN, REVOLUTIONARY CHANGE. EDUCATORS CAN CONTRIBUTE TO SUCH PROGRESSIVE MOVEMENT BY UNDERSTANDING U.S. YOUTH AND HISTORY, THE DETERMINISM OF HUMAN DEVELOPMENT, AND AN ADEQUATE PHILOSOPHY OF HISTORY.

PARSONS, KATHRYN PYNE. THREE CONCEPTS OF CLUSTERS. PHIL PHENOMENOL RES 33,514-523 JE 73.

PARTEE, BARBARA HALL. LOGICAL STRUCTURE IN NATURAL LANGUAGES. J PHIL 70,601-609 25 O 73.

PARTEE, MORRISS HENRY. PLATO'S THEORY OF LANGUAGE. FOUND LANG 8,113-132 JA 72.

A DISCUSSION OF PLATO'S "THE CRATYLUS", THE EARLIEST KNOWN STUDY OF THE ORIGINS OF LANGUAGE. IT IS ASSERTED THAT THE WORK REVEALS AN ISSUE CRUCIAL TO HIS PHILOSOPHY, NAMELY HIS AMBIGUOUS RESPONSE TO LANGUAGE. PLATO'S MOST BASIC ASSERTION IS THAT WORDS ARE MERE IMITATIONS OF REALITY AND CANNOT BE TRUSTED TO BE AN ACCURATE MODE OF TRANSMITTING KNOWLEDGE. PLATO REFUSES TO TAKE A SYSTEMATIC POSITION TOWARDS LANGUAGE BY MINGLING THE DIVINE WITH THE HUMAN AND THE CONVENTIONAL WITH THE NATURAL. THE EASILY PROVEN AMBIGUITY OF PLATO'S THEORY OF LANGUAGE IS SHOWN TO BE THE BASIS OF MANY OF THE PROBLEMS IN HIS METAPHYSICS, EPISTEMOLOGY, AND AESTHETICS.

PASINI, DINO. LA PEUR ET LA CITE. RIV INT FILOSOF DIRITTO 50,300-322 AP-JE 73.

PASKE, GERALD H. EDUCATION AND THE PROBLEM OF INDOCTRINATION. PROC PHIL EDUC 28,92-100 1972.

INDOCTRINATION IS A MISEDUCATIVE PROCESS THAT TENDS TO BECOME CONFUSED WITH EDUCATION. I DISTINGUISH THE TWO WITH RESPECT TO THE RELATION BETWEEN REASONS, BELIEFS, AND ONE'S SELF IMAGE, AND THEN ARGUE THAT EDUCATION HAS A UNIQUE RELATION TO DEMOCRACY IN THAT DEMOCRACY REQUIRES AUTONOMOUS INDIVIDUALS AND INDOCTRINATION CANNOT PRODUCE SUCH INDIVIDUALS. DEMOCRACY REQUIRES EDUCATION, AND IT IS THEREFORE UNFORTUNATE THAT OUR SCHOOLS FREQUENTLY MISTAKE INDOCTRINATION FOR EDUCATION.

PASOLINI, PIER PAOLO. THEORIE DES COLLURES. REV ESTH 26,77-85 AP-D 73.

PASQUALUCCI, PAOLO. MOSES MENDELSSOHN SULL'ILLUMINISMO. RIV INT FILOSOF DIRITTO 49,540-607 O-D 72.

PATEMAN, TREVOR. THE EXPERIENCE OF POLITICS. PHIL PHENOMENOL RES 33,547-560 JE 73.

"THE EXPERIENCE OF POLITICS" INTRODUCES AND EXPLAINS THE CONCEPTS OF 'ALIENATION' AND 'REIFICATION' IN THE CONTEXT OF A DISCUSSION OF SUBJECTIVE EXPERIENCE OF POLITICAL LIFE. IT POINTS TO ANALOGIES BETWEEN SCHIZOPHRENIA (AS THEORIZED BY R D LAING) AND POLITICAL APATHY, AND ON THAT BASIS TRIES TO PRODUCE A MORAL JUSTIFICATION FOR DIRECT OR PARTICIPATORY DEMOCRACY IN TERMS OF THE SATISFACTION OF HUMAN NEEDS FOR PRACTICE (PRAXIS). IT'S QUITE A GOOD PAPER, IF I MAY SAY SO.

PATON, MARGARET. HUME ON TRAGEDY. BRIT J AES 13,121-132 SPR 73.

THIS ARTICLE RE-EXAMINES HUME'S ESSAY "OF TRAGEDY" TO SHOW THAT ITS AESTHETIC MERIT HAS BEEN LARGELY OVERLOOKED, OWING TO A TENDENCY TO REGARD HIS TREATMENT OF TRAGEDY AS PRIMARILY PSYCHOLOGICAL. HUME'S ARGUMENTS ARE RECONSIDERED TO SHOW THAT HE WAS NOT CONCERNED WITH THE SPECTATOR'S PSYCHOLOGY SO MUCH AS WITH MAKING CONCEPTUAL POINTS ABOUT TRAGEDY. THE CONCLUSION REACHED IS THAT THE ESSAY HAS GREATER PHILOSOPHICAL MERIT THAN IT HAS OFTEN BEEN CREDITED WITH.

PATTANAIK, PRASANTA K AND BATRA, RAVEENDRA N. ON SOME SUGGESTIONS FOR HAVING NON-BINARY SOCIAL CHOICE FUNCTIONS. THEOR DECIS 3,1-11 O 72.

THE VARIOUS PARADOXES OF SOCIAL CHOICE UNCOVERED BY ARROW, SEN AND OTHERS HAVE LED SOME WRITERS TO QUESTION THE BASIC ASSUMPTION OF A BINARY SOCIAL CHOICE FUNCTION UNDERLYING MOST OF THESE PARADOXES. THE PURPOSE OF THIS PAPER IS TO SHOW THAT EVEN A CONSIDERABLE WEAKENING OF THE ASSUMPTION OF A BINARY SOCIAL CHOICE FUNCTION DOES NOT GO VERY FAR TOWARDS SOLVING SOME OF THE PARADOXES UNDER CONSIDERATION, AND THAT IF REPLACING THE REQUIREMENT OF A BINARY SOCIAL CHOICE FUNCTION BY A SCHWARTZ TYPE SOCIAL CHOICE FUNCTION SOLVES THESE PARADOXES, IT DOES SO ONLY BY VIOLATING THE UNIVERSALLY ACCEPTABLE VALUE JUDGMENT THAT IN CHOOSING FROM A SET OF ALTERNATIVES, SOCIETY SHOULD NEVER CHOOSE AN ALTERNATIVE WHICH IS PARETO INOPTIMAL IN THAT SET. THIS ARGUMENT IS SUBSTANTIATED WITH THE HELP OF AN EXTENDED VERSION OF SEN'S PARADOX OF A PARETIAN LIBERAL, AND THUS A BY-PRODUCT OF OUR ANALYSIS IS A GENERALIZATION OF THE THEOREM OF SEN. THE ARGUMENT ITSELF, HOWEVER, IS MORE GENERAL AND APPLIES ALSO TO THE IMPOSSIBILITY RESULT PROVED BY SCHWARTZ. (EDITED).

PATTANTYUS, JOHN E. MORALLY INDIFFERENT ACTS? IDEAL STUD 3,163-178 MY 73.

THERE ARE NO MORALLY INDIFFERENT ACTS OR NONMORAL VALUES EITHER IN ABSTRACTO OR IN CONCRETO. THE BASIC DETERMINANT OF MORALITY IS MAN HIMSELF, THE MORAL AGENT, BY WHOM AND IN RELATION TO WHOM ALL ACTS AND ALL VALUES TAKE ON A MORAL QUALITY EITHER DIRECTLY, IMMEDIATELY, AND PROXIMATELY, OR INDIRECTLY, MEDIATELY, AND REMOTELY. NOT EVEN ABSTRACTLY CAN AN ACT BE TOTALLY ISOLATED IN ITSELF AS MORALLY INDIFFERENT, WITHOUT CONCEPTUAL CIRCUMSTANCES AND REFERENCE TO THE HUMAN (MORAL) AGENT.

PATTARO, ENRICO. I "DIFETTI DELLA GIURISPRUDENZA" DI L A MURATORI. RIV INT FILOSOF DIRITTO 50,88-144 JA-MR 73.

IL LAVORO CONTINUA I PRECEDENTI SCRITTI "IL 'DE CODICE CAROLINO' DI L A MURATORI" IN "RIVISTA TRIMESTRALE DI DIRITTO E PROCEDURA CIVILE" (BOLOGNA, 1970) E "LE ORIGINI LETTERARIE DEL RIFORMISMO GIURIDICO DEL MURATORI" IN "ARCHIVIO GIURIDICO" (MODENA, 1972). LO SCOPO E ILLUSTRARE IL CONTENUTO DEI "DIFETTI DELLA GIURISPRUDENZA", ATTRAVERSO UN'ANALISI CRITICA, CHE DIMOSTRA COME MURATORI NON FOSSE SOLO UN SOSTENITORE DELLA CERTEZZA DEL DIRITTO, MA ANCHE UN CONVINTO ASSERTORE DELLA NECESSITA DELL'OPERA DELL'INTERPRETE, CHE CON L'USO DELLA "PRUDENZA" O "GIUDIZIO SCIENTIFICO" ADEGUI IL DIRITTO ALLA REALTA SOCIALE.

PATTEN, STEVEN C. CARL HEMPEL: EXPLANATIONS BY REASONS. CAN J PHIL 2,503-522 JE 73.

IN THIS PAPER I ARGUE THAT CARL HEMPEL'S PROPOSED D-N SCHEMA FOR RATIONAL ACTIONS IS DEFECTIVE: FIRST, IT IS NOT CLEAR HOW THE SCHEMA IS TO BE INTERPRETED; SECOND, IF INTERPRETED IN ONE WAY THE SCHEMA CANNOT FUNCTION AS AN EXPLANATORY MODEL; AND THIRD, IF VIEWED IN ANOTHER WAY IT IS UTTERLY IMPLAUSIBLE. FINALLY, I TURN TO THE MAIN ARGUMENT OF THIS PAPER: THAT HEMPEL HAS NOT GIVEN US SUFFICIENT CAUSE FOR INCLUDING LAWS IN ANY EXPLANATIONS, LET ALONE THOSE WHICH MAKE USE OF REASONS.

PATTERSON, J. HOW TO JUSTIFY AN INJUSTICE. MIND 82,258-262 AP 73.

BY MEANS OF PARTIAL ANALYSES OF THE NOTIONS OF JUSTIFICATION AND JUSTICE, COUNTEREXAMPLES ARE FOUND TO MAX ATKINSON'S CLAIM ("MIND", VOLUME 78) THAT ONE CAN NEVER JUSTIFY AN INJUSTICE.

PAUL, WILFORD. THE DESIGN ARGUMENT AND INTUITION. PROC N MEX W TEX PHIL SOC 58-63 AP 72.

THIS PAPER IS AN EXPOSITION AND CRITIQUE OF RICHARD TAYLOR'S VERSION OF THE DESIGN ARGUMENT FOR GOD'S EXISTENCE; SEE HIS "METAPHYSICS," SECOND EDITION, PAGE 114. HE CLAIMS THAT IT IS "IRRATIONAL FOR ONE TO SAY 'BOTH' THAT HIS SENSORY AND COGNITIVE FACULTIES HAD A NATURAL, NON-PURPOSEFUL ORIGIN AND 'ALSO' THAT THEY REVEAL SOME TRUTH WITH RESPECT TO SOMETHING OTHER THAN THEMSELVES, SOMETHING THAT IS NOT MERELY INFERRED FROM THEM" (PAGE 118). BUT, IN THE LAST ANALYSIS, HE DOES NOT CONCERN HIMSELF AT ALL WITH THE EVIDENCES TRADITIONALLY APPEALED TO IN THE DESIGN ARGUMENT. HE SEEMS MORE INTERESTED IN CALLING ATTENTION TO A CHARACTERISTIC OF THE LOGIC OF BELIEF THAN IN A THEISTIC PROOF. APPARENTLY, IT IS SIMPLY INTUITIVELY OR SELF-EVIDENTLY TRUE FOR TAYLOR THAT OUR SENSORY AND COGNITIVE FACULTIES COULD NOT HAVE ARISEN OR DEVELOPED THROUGH NATURAL AND NON-PURPOSIVE FORCES IN LIGHT OF THE FACT THAT WE TRUST THESE FACULTIES AS RELIABLE GUIDES TO TRUTHS ABOUT THINGS OTHER THAN THEMSELVES. IF THIS IS TAYLOR'S FEELING OR INTUITION, THERE ARE PHILOSOPHERS (E D KLEMKE IS CITED) WHO HAVE CONTRARY INTUITIONS.

PAULY, HERTA. AESTHETIC DECADENCE TODAY VIEWED IN TERMS OF SCHILLER'S THREE IMPULSES. J AES ART CRIT 31,365-371 SPR 73.

FRIEDRICH SCHILLER ("LETTERS ON THE AESTHETIC EDUCATION OF MAN") PROPOSED THAT (A) TRUE HUMANITY IS FOUND WHERE "MATERIAL" AND "FORMAL" IMPULSES ARE PROPERLY AND HENCE HARMONIOUSLY JOINED. THIS THEY ARE IN "PLAY" THROUGH THE "PLAY" IMPULSE. (B) PLAY, ART AND LIFE ARE THREE MODES OF EXPERIENCE AND ACTIVITY THAT MUST NOT BE CONFUSED FOR BOTH AESTHETIC AND MORAL REASONS. I PROPOSE THAT EXCESS OF FORMAL OVER MATERIAL OR OF MATERIAL OVER FORMAL IMPULSE, OR INTEREST IN THE ARTS, AND CONFUSIONS OF ART AND PLAY WITH LIFE AND VICE VERSA ARE AT THE ROOT OF AESTHETIC DECADENCE TODAY. EXAMPLES CITED. APPRAISALS OF PARALLEL WRITINGS ON THE SUBJECT.

PAVEL, THOMAS. UNE PHILOSOPHIE DU CONFLIT ENTRE LA CONSCIENCE ET LE LANGAGE. REV UNIV OTTAWA 42,491-515 O-D 72.

L'ARTICLE ETUDIE LES IMPLICATIONS LINGUISTIQUES DE LA PHILOSOPHIE DE BRICE PARAIN. BRICE PARAIN EST UN DES RARES PHILOSOPHES CONTEMPORAINS QUI EST INTERESSE PAR L'INSTABILITE DES RAPPORTS ENTRE LE LANGAGE ET LA CONSCIENCE. POUR BRICE PARAIN DANS LE LANGAGE NOUS NE TROUVONS PAS LA TRANSCRIPTION D'UNE VERITE PRE-LINGUISTIQUE. AU CONTRAIRE, C'EST LE LANGAGE QUI PROPOSE A L'INDIVIDU DES TACHES A ACCOMPLIR. LA RELATION ENTRE L'INDIVIDU ET LE LANGAGE EST LA LIBERTE. CETTE PHILOSOPHIE PEUT SERVIR A FONDER LA NOTION LINGUISTIQUE DE 'VARIATION ISOTOPIQUE', NOTION DESTINEE A RENDRE COMPTE DE LA MOBILITE SEMANTIQUE DE L'ENONCE.

PAVLOV, DEYAN. ATENTATIVE MARXIST INTERPRETATION OF THE PROBLEM OF VALUES. J VALUE INQ 7,148-152 SUM 73.

PAVLOV, TODOR. ON THE PROBLEM OF THE HISTORY AND THEORY OF SCIENTIFIC THOUGHT. SOVIET STUD PHIL 11,139-147 FALL 72.

PAXSON, THOMAS D. PLATO'S EUTHYPHRO 10A TO 11B. PHRONESIS 17,171-190 1972.

IN THE SECTION OF THE EUTHYPHRO DISCUSSED IN THIS PAPER, SOCRATES ARGUES THAT 'WHAT ALL THE GODS LOVE IS HOLY (PIOUS) AND, ON THE OTHER HAND, WHAT THEY ALL HATE IS UNHOLY (IMPIOUS)' IS NOT AN ADEQUATE ACCOUNT OF THE HOLY. THE KEY TO UNDERSTANDING THE ARGUMENT IS FOUND TO REST IN THE EPAGOGAI AND IN THE PRINCIPLE OF SUBSTITUTIBILITY EMPLOYED LATER IN SOCRATES' ARGUMENT. I CONTEND THAT NOT ONLY IS SOCRATES' ARGUMENT VALID, BUT IT IS CAPABLE OF APPLICATION TO A LARGE CLASS OF ACCOUNTS BOTH THEOLOGICAL AND SOCIOLOGICAL.

PAYNE, ELSIE. THE NATURE OF MUSICAL EMOTION AND ITS PLACE IN THE APPRECIATIVE EXPERIENCE. BRIT J AES 13,171-181 SPR 73.

PAYNE, THOMAS H. EFFECTIVE EXTENDABILITY AND FIXED POINTS. NOTRE DAME J FORM LOG 14,123-124 JA 73.

WE SHOW THAT THERE EXISTS A SEQUENCE 'A' HAVING A FIXED-POINT ALGORITHM BUT NO TOTAL FIXED-POINT ALGORITHM AND THAT FOR ANY SEQUENCE 'A' IF THERE IS A TOTAL ALGORITHM WHICH UNIFORMLY FINDS 'A' - FIXED POINTS FOR TOTAL CONSTANT FUNCTIONS THEN 'A' HAS A TOTAL FIXED-POINT ALGORITHM.

PEARL, LEON. A REPLY TO JULIAN WOLFE'S CRITICISM. PHIL PHENOMENOL RES 33,269 D 72.

PROFESSOR JULIAN WOLFE'S CRITICISM IS BASED ON A MISTAKEN INTERPRETATION OF MY POSITION. HE TAKES MY POSITION TO BE THAT "WHEN AWAKE, A PERSON'S BELIEF THAT HE IS AWAKE CONSTITUTES A CRITERION FOR HIS KNOWING THAT HE IS AWAKE. THIS, HOWEVER, IS NOT

MY POSITION. WHAT I HAD TRIED TO DO IN PART OF MY PAPER WAS TO GIVE A CAUSAL EXPLANATION AS TO WHY A PERSON'S BELIEF THAT HE IS AWAKE, WHEN IN FACT HE IS AWAKE, IS A SUFFICIENT CONDITION (NOT A SUFFICIENT REASON) FOR HIS KNOWING THAT HE IS AWAKE. MY POINT, THERE, BEING THAT A PERSON CAN KNOW THAT HE IS AWAKE WITHOUT REQUIRING ANYSORT OF CRITERION WHATSOEVER."

PEARS, DAVID. THE ONTOLOGY OF THE 'TRACTATUS'. TEOREMA MONO,49-58 1972.

THE ARTICLE IS CONCERNED WITH THE STATUS OF THE ONTOLOGY OF THE "TRACTATUS." IN IT I ARGUE 1) THAT, ALTHOUGH THE ONTOLOGY OF THE "TRACTATUS" IS A METAPHYSIC OF LANGUAGE LIKE KANT'S METAPHYSIC OF EXPERIENCE, IT IS SUPPOSED TO SET THE STANDARD OF OBJECTIVITY, AND TO YIELD THE FIRMEST CONCLUSIONS ABOUT REALITY; 2) THAT WITTGENSTEIN ABANDONED THIS ONTOLOGY WHEN HE ABANDONED THE THEORY OF LANGUAGE FROM WHICH IT HAD BEEN DEDUCED, BECAUSE IT EXPRESSED TOO NARROW A VIEW OF THE POSSIBLE FORMS THAT LANGUAGE MAY TAKE. THE ARTICLE IS AN ATTEMPT TO ESTABLISH IN WHAT WAY WITTGENSTEIN'S LATER PHILOSOPHY IS MORE ANTHROPOCENTRIC THAN HIS EARLY PHILOSOPHY.

PEARSON, ALLEN T. PIAGET'S CONCEPTION OF CAUSALITY. EDUC THEORY 22,434-442 FALL 72.

IN THIS ARTICLE, PIAGET'S CONCEPTION OF CAUSALITY IS CRITICALLY EXAMINED. IT IS ARGUED THAT PIAGET'S VIEW OF CAUSALITY IS INCONSISTENT IN THAT SOME OF THE RELATIONS HE IDENTIFIES AS BEING CAUSAL FAIL TO MEET THE CRITERIA FOR CAUSAL RELATIONS HE PROVIDES. IT IS ALSO ARGUED THAT HIS MECHANICAL PARADIGM EXCLUDES MANY COMMON CAUSAL RELATIONS. IT IS CONCLUDED THAT PIAGET'S DISCUSSION OF THE CONCEPT OF CAUSATION GIVES EDUCATORS LITTLE INSIGHT.

PEDERSEN, STIG ANDUR. THE LOGIC OF MATHEMATICS AND MATHEMATICAL LOGIC. DAN YRBK PHIL 7,88-99 1970.

THE PAPER CONTAINS A CRITICISM OF A POINT OF VIEW ADVANCED BY NIELS EGMONT CHRISTENSEN, ACCORDING TO WHICH MATHEMATICAL LOGIC IS NOT THE LOGIC OF MATHEMATICS. WE ARGUE IN OPPOSITION TO NIELS EGMONT CHRISTENSEN THAT IT IS IMPOSSIBLE TO DEDUCE FALSE PROPOSITIONS FROM TRUE ONES IF WE USE LOGIC IN A SOUND WAY, AND SHOW BY WAY OF AN EXAMPLE THE WELL-KNOWN FACT THAT NO LOGICAL SYSTEM IS STRONG ENOUGH TO EMBRACE THE WHOLE BULK OF MATHEMATICS.

PEERBOLTE, M LIETAERT. SYNCHRONICITY AND COMPLEMENTARITY WITH REGARD TO LIFE. SYSTEMATICS 10,186-201 D 72.

SYNCHRONICITY IS AN ESSENTIAL QUALITY OF PSYCHIC ENERGY. THE RELATION BETWEEN THIS ENERGY AND ELECTROMAGNETISM IS DETERMINED BY I AND PSYCHIC ENERGY IS AN IMAGINARY ENERGY MANIFESTING ITSELF IN LIFE BY COMPLEMENTARITIES (LIBIDINOUS-) SUCH AS CONSCIOUSNESS AND EMOTION; FORM AND FUNCTION (PARTICULARLY DESCRIBED IN RELATION TO BOLK'S FETALIZATION-THEORY): CAUSALITY AND FINALITY; MAN AND SOCIETY; MAN AND COSMOS. THE UNITY OF THESE ANTITHESES IS INTERPRETED BY THE QUALITY OF SYNCHRONICITY IN PSYCHIC ENERGY, THE IMAGINARY CHARACTER OF WHICH POINTS TO ANOTHER, E.G., 5TH DIMENSION. SPECIAL ATTENTION IS PAID TO FUNCTION-POSPONING LAWS IN RELATION TO MUTATIONS.

PEGIS, ANTON C. ST THOMAS AND THE COHERENCE OF THE ARISTOTELIAN THEOLOGY. MED STUD 35,67-117 1973.

SINCE ST THOMAS USES THE ARISTOTELIAN THEOLOGY IN MANY AND VARIOUS WAYS IN HIS OWN WRITING, IT IS A QUESTION TO KNOW HOW HE UNDERSTANDS THAT THEOLOGY APART FROM HIS OWN USAGE. THE QUESTION INVOLVES THE INTERPRETATION OF PHYSICS VII-VIII AND METAPHYSICS XII. AN EXAMINATION OF ST THOMAS' COMMENTARIES ON THESE TWO ARISTOTELIAN TEXTS YIELDS THE FOLLOWING RESULTS. THE PROOF IN THE PHYSICS IS THE

PROOF OF ARISTOTLE'S SUPREME PRIME MOVER, AND ST THOMAS IS WILLING TO CONSIDER THAT THIS IS IN FACT THE PROOF OF GOD. THERE IS NO ANIMATION OF THE HEAVENS INVOLVED IN THE PROOF, NOR ANY SUBORDINATION OF THE PRIME MOVER OF THE PHYSICS TO THE PRIME MOVER OF METAPHYSICS XII, 7. ST THOMAS DOES NOT THINK THAT THERE IS A PROOF OF THE PRIME MOVER IN THE METAPHYSICS; HE RATHER THINKS THAT, ASSUMING THE PROOF OF THE PHYSICS, THE METAPHYSICS GOES ON TO ARGUE THAT THE PRIME MOVER ACTS AS A FINAL CAUSE BECAUSE IN AN UNCREATED WORLD THE FIRST INSTANCE OF MOTION IS FINALITY.

PEGORARO, OLINTO. "ETRE ET TEMPS" ET "TEMPS ET ETRE". REV PHIL LOUVAIN 71,247-270 MY 73.

CET ARTICLE A POUR BUT DE MONTRER LA CONTINUITE ENTRE "SEIN UND ZEIT" ET UNE CONFERENCE PRONONCEE TRENTE-CINQ ANS PLUS TARD, "ZEIT UND SEIN". LA LIAISON EST CHERCHEE DANS "KANT UND DAS PROBLEM DER METAPHYSIK", OU SE TROUVE PROMUE L'IMAGINATION TRANSCENDANTALE. CELLE-CI EST A CONCEVOIR NON COMME FACULTE, MAIS COMME TEMPS ORIGINEL OU ELAN QUI FONDE ET EXPLICITE TOUTES LES STRUCTURES DE L'ETRE-LA. C'EST A LA LUMIERE DE L'IMAGINATION TRANSCENDANTALE AINSI COMPRISE QU'IL FAUT LIRE "ZEIT UND SEIN". L'APPROPRIATION (EREIGNIS) Y EST LE NOM OCCULTE DE L'IMAGINATION TRANSCENDANTALE QUI EXPLICITE PHENOMENOLOGIQUEMENT L'ETRE COMME ETRE-PRESENT, LE TEMPS COMME TEMPORALITE ET L'HOMME COMME ETRE-LA.

PEGUEROLES, JUAN. "L'ETRE ET LES ETRES" DE M BLONDEL. ESPIRITU 21,142-151 JL-D 72.

EL ARTICULO SOLO PRETENDE DAR UN RESUMEN Y ESQUEMA DE LA OBRA BLONDELIANA, EN ORDEN A PONER DE RELIEVE LA ESTRUCTURA GENERAL Y EL SENTIDO INTIMO DE LA MISMA.

PEGUEROLES, JUAN. EL FUNDAMENTO DEL CONOCIMIENTO DE LA VERDAD, EN SAN AGUSTIN: LA "MEMORIA DEI". PENSAMIENTO 29,5-35 JA-MR 73.

EL ARTICULO ESTUDIA LA TEORIA DE LA ILUMINACION DESDE EL PUNTO DE VISTA DE LA MEMORIA, EN LAS OBRAS: DE MAGISTRO, CONFESSIONES (LIBRO X) Y DE TRINITATE (LIBROS VIII-XIV). LLEGA A LA CONCLUSION DE QUE SAN AGUSTIN ESTABLECE QUE TODO CONOCIMIENTO VERDADERO SUPONE EL PRECONOCIMIENTO DEL ABSOLUTO (MEMORIA DEI), GRACIAS AL CUAL ES POSIBLE EL RECONOCIMIENTO Y LA AFIRMACION DE LA VERDAD EN EL JUICIO.

PEGUEROLES, JUAN. LA FORMACION O ILUMINACION EN LA METAFISICA DE SAN AGUSTIN. ESPIRITU 20,134-149 JL-D 71.

ESTE ARTICULO ES COMPLEMENTARIO DE OTRO, APARECIDO EN "PENSAMIENTO", 28 (1972) 165-191. EXPONE LAS TRES FORMALIDADES DE LA FORMA (MODUS, SPECIES, ORDO) Y OFRECE UNA VISION DE CONJUNTO DE LA TEORIA METAFISICA DE LA ILUMINACION, TANTO EN SU ASPECTO ONTOLOGICO COMO EN SU ASPECTO GNOSEOLOGICO.

PEKLO, B T. LOGICAL IMAGE OF JURIDICAL INTERPRETATION AND APPLICATION. RIV INT FILOSOF DIRITTO 49,608-617 O-D 72.

GENERAL LEGAL NORMS: THEIR MEANING IS EQUIVALENT WITH THEIR DENOTATION. CONCRETE LEGAL NORMS: THIS EQUIVALENCE DOES NOT HOLD, THEIR MEANING IMPLIES ONLY THE DISJUNCTION OF THEIR DENOTATIONS. THE CHOOSING JURISPRUDENTIAL ACTIVITY CAN BE PRODUCED BY MEANS OF THE PROHAIRETICAL/PREFERENCE/MODAL LOGIC AND PRODUCES THE DYNAMISING INFLUENCE TOWARD THE EXTENSIVE AND RESTRICTIVE LEGAL INTERPRETATION AND TOWARD ANALOGIA LEGIS AND IURIS. LOGICAL TAUTOLOGIES AND SCHEMAS EXPRESS THOSE SITUATIONS.

PEKLO, B T. MANCHERLEI UEBER RECHTSLOGISCHE FRAGEN (JURISTICH-LOGISCHES QUODLIBET. LOG ANAL 15,462-479 S-D 72.

PELLETIER, F JEFFRY. SORTAL QUANTIFICATION AND RESTRICTED QUANTIFICATION. PHIL STUD 23,400-404 D 72.

VARIOUS PEOPLE HAVE SAID THAT WALLACE'S SORTAL QUANTIFICATION THEORY IS BUT A "NOTATIONAL VARIANT" ON RESTRICTED QUANTIFICATION THEORY. (SEE WALLACE JOUR. PHIL. 1965). I GIVE VARIOUS CONSIDERATIONS ABOUT THE SEMANTICS FOR THESE THEORIES TO SHOW THAT THIS IS NOT TRUE. I CONCLUDE THAT THE ONLY SENSE IN WHICH THEY ARE "NOTATIONAL VARIANTS" IS THE SENSE IN WHICH ANY TWO THEORIES WHICH TREAT THE SAME SUBJECT MATTER ARE "NOTATIONAL VARIANTS".

PENCE, GREGORY E. A CRITIQUE OF SIDNEY HOOK'S JUSTIFICATION OF HUMAN RIGHTS. J CRIT ANAL 3,148-151 O 71.

I ATTACK HOOK'S BLEND OF NATURALISM AND UTILITARIANISM IN JUSTIFYING HUMAN RIGHTS. FIRST, HOOK DOESN'T SUFFICIENTLY DISTINGUISH HUMAN RIGHTS FROM THE WIDER CLASS OF MORAL RIGHTS. SECOND, HUMAN RIGHTS CANNOT BOTH BE GROUNDED ON THE NOTION OF A MORAL COMMUNITY AND ALSO BE CLAIMED TO BE IMMUTABLE. THIRD, I CRITICIZE THE ROOT IDEA OF GROUNDING HUMAN RIGHTS ON "SHARED INTERESTS" BETWEEN MORAL COMMUNITIES. FINALLY, I SUGGEST THAT HOOK, AND MOST PEOPLE, CONFUSE HUMAN RIGHTS WITH POLITICAL RIGHTS, WHERE ALMOST ALL OUR RIGHTS ARE REALLY THE LATTER.

PENNER, TERRY. THE UNITY OF VIRTUE. PHIL REV 38,35-68 JA 73.

PENNY, NICHOLAS. RUSKIN'S IDEAS ON GROWTH IN ARCHITECTURE AND ORNAMENT. BRIT J AES 13,276-286 SUM 73.

PEPIN, JEAN. PLOTIN ET LE MIROIR DE DIONYSOS. REV INT PHIL 24,304-320 1970.

PEPPER, STEPHEN C. SANTAYANA'S RETREAT FROM EXISTENCE. S J PHIL 10,187-195 SUM 72.

PEPPER, STEPHEN C. SOME REMARKS ON WALL'S "A FACT IS A FACT IS A FACT". ZYGON 8,133-134 JE 73.

PERELMAN, CH. EGALITE ET VALEURS. REV INT PHIL 25,381-388 1971.

AN ANALYSIS OF THE CONCEPT OF EQUALITY IN COMMON USAGE REVEALS THAT THE WORD HAS VARIOUS WIDELY DIVERGENT MEANINGS SUCH AS FORMAL JUSTICE, OR EQUALIZATION OF CONDITIONS OR HARMONIZATION OF OPPOSED VALUES. THE EXTRAORDINARY PRESTIGE OF THE IDEA OF EQUALITY IN CONTEMPORARY DEBATES IS DUE TO THE FACT THAT USAGE ACCEPTS THESE VARIOUS MEANINGS SIMULTANEOUSLY.

PERELMAN, CH. METHODOLOGIE SCIENTIFIQUE ET PHILOSOPHIE OUVERTE. REV INT PHIL 24,623-626 1970.

THE ATTEMPT TO CONSTRUCT A PHILOSOPHY ALONG SCIENTIFIC METHODS FAILS AS NO PERFECT AGREEMENT CAN BE OBTAINED IN PHILOSOPHY FOR LACK OF OBJECTIVE CRITERIA MAKING IT POSSIBLE TO DECLARE WHICH CONCEPTIONS ARE CORRECT. AN OPEN PHILOSOPHY MAKES NO ATTEMPT AT BEING SCIENTIFIC BUT REMAINS OPEN TO DIALOGUE.

PERELMAN, CHAIM. USPRAWIEDLIWIENIE NORM. ETYKA 11,111-119 1973.

WHAT WE CALL JUSTIFICATION OF NORMS IS REALLY A JUSTIFICATION OF OUR DECISIONS, CHOICES, COMMITMENTS AND ATTITUDES CONCERNING NORMS. THUS, JUSTIFICATION OF NORMS IS REALLY JUSTIFICATION OF ACTION. WHEN IT COMES TO FUNDAMENTAL NORMS, THESE ARE NOT TO BE CONSIDERED AS AXIOMS FROM WHICH CONSEQUENCES ARE DEDUCED, BUT AS ACCEPTED

COMMONPLACES THAT HAVE TO BE ADAPTED TO CIRCUMSTANCES IN ORDER TO SERVE AS SUCH ELEMENTS OF JUSTIFICATION. THE TECHNIQUES OF JUSTIFICATION SHOULD NOT TO BE COMPARED TO THOSE OF FORMAL DEMONSTRATION BUT RATHER TO THE TECHNIQUES OF PERSUASIVE DISCOURSE FOR WHICH THE THEORY OF ARGUMENTATION AND THE USE OF DIALECTICAL FORMS OF REASONING ARE MOST SUITABLE.

PERETYAT'KIN, M G. STRONGLY CONSTRUCTIVE MODELS AND NUMERATIONS OF THE BOOLEAN ALGEBRA OF RECURSIVE SETS. ALG LOG 10,332-345 S-O 71.

PERINI, ROBERTO. "MATHESIS UNIVERSALIS" E MATAFISICA NEL METODO CARTESIANO. G METAF 28,159-207 MR-JE 73.

PERKINS, MOREELAND. MEANING AND FEELING. AMER PHIL QUART 6,57-68 1972.

A PRESENTATION IN DIALOGUE FORM OF THE ARGUMENT BETWEEN BEHAVIORISTS AND SENSUALISTS ABOUT WHAT CONSTITUTES WORD MEANINGS, WHICH CONCLUDES FAVORABLY FOR THE SENSUALIST POSITION. THE SENSUALIST BELIEVES THAT THE MEANING OF EVERY WORD WE USE TO REFER TO ONE OF OUR SHARED SENSUOUS FEELINGS IS, IN PART, CONSTITUTED BY THE SHARED FEELING ITSELF, WHILE THE BEHAVIORIST BELIEVES THAT REFERRING TO THINGS WITH WORDS CAN BE ACCOMPLISHED ONLY THROUGH BEHAVING. HIS ARGUMENT IS THAT MEANING IS USE, WHICH IS BEHAVIOR, AND SINCE SENSORY EXPERIENCE DOES NOT COME INTO PUBLIC VIEW, IT CANNOT BE USED IN THE COMMUNICATION OF MEANING. HOWEVER, THE SENSUALIST REFUTES THAT ARGUMENT BY SHOWING THAT, SINCE MOST PEOPLE EXPERIENCE THE SAME SENSUAL FEELINGS IN MANY INSTANCES, THEY DO USE THESE FEELINGS AS CONSTITUENTS OF THE MEANINGS OF THOSE WORDS WHICH REFER TO THEM. FEELINGS BOTH SUPPORT THE BEHAVIOR THAT COMPRISES THE PRACTICE OF REFERRING TO THEM AND FUNCTION AS THE REFERENTS OF THE WORDS WHOSE MEANINGS ARE ESTABLISHED BY THIS PRACTICE.

PERKINS, PETER. AN UNSOLVABLE PROVABILITY PROBLEM FOR ONE VARIABLE GROUPOID EQUATIONS. NOTRE DAME J FORM LOG 13,359-362 JL 72.

THE RESULT IMPROVES AN EARLIER RESULT BY THE AUTHOR (NOTRE DAME J. FORMAL LOGIC, '8', (1967) 175-185). LET P BE A SEMIGROUP PRESENTATION ON TWO GENERATORS AND A FINITE SET R OF RELATIONS WHOSE WORD PROBLEM IS UNSOLVABLE (M. HALL, J. SYMBOLIC LOGIC, '14', (1949), 115-118). EACH WORD IN THE GENERATORS IS ASSOCIATED WITH A GROUPOID TERM IN ONE VARIABLE, AND HENCE, THE SET R IS ASSOCIATED WITH A SET E(R) OF GROUPOID EQUATIONS SUCH THAT IF E(R) HAS SOLVABLE DECISION PROBLEM (FOR PROVABILITY OF EQUATIONS) THEN P HAS A SOLVABLE WORD PROBLEM.

PERLIS, DONALD. AN EXTENSION OF ACKERMANN'S SET THEORY. J SYM LOG 37,703-704 D 72.

PERRY, CHARNER. ETHICS AND DEMOCRACY. ETHICS 83,87-107 JA 72.

PESCE, LINO. LE RESPONSABILITA KANTIANE. SAPIENZA 24,365-368 JL-S 71.

ALLO SCOPO DI UNA MIGLIORE COMPRENSIONE DELLA CRISI MORALE DEL NOSTRO TEMPO, SI ESAMINA COME DALL'ESIGENZA DELL'INTERIORITA ABBIA POTUTO SORGERE L'EQUIVOCO KANTIANO DELL'AUTONOMIA. LA COSCIENZA CHE DA SOLA, INFINE, DEVE INCONTRARE DIO, DIVENTA LA SOLA COSCIENZA; IL PRIMO PER NOI E MESSO IN CONTRADDIZIONE COL PRIMO PER SE, CHE DOVREBBE INVECE FAR RITROVARE: LA FORMULA AFFASCINANTE DEL 'DOVERE PER IL DOVERE' TALE E PERCHE VUOL DIRE, IN REALTA, DIO PER DIO.

PESIC-GOLUBOVIC, ZAGORKA. SOCIALIST IDEAS AND REALITY. PRAXIS 399-421 1971.

PETER, CARL J. A WORD ON BEHALF OF 'METHOD IN THEOLOGY'. THOMIST, 37,602-610 JL 73.

THE REASONING OF B J F LONERGAN IN "METHOD IN THEOLOGY" IS BRIEFLY SUMMARIZED AS A PRELUDE TO ARGUING THAT HIS BOOK HAS A FOURFOLD IMPORTANCE. FIRST IT SERVES AS A CORRECTIVE AGAINST MYOPIA AND IMPERIALISM WITHIN THE DISCIPLINE OF THEOLOGY. NEXT IT MAKES A PLAUSIBLE CASE FOR VIEWING THEOLOGY AS A UNIFIED ENTERPRISE. FURTHERMORE IT ARGUES EFFECTIVELY FOR A DISTINCTION BETWEEN CONTENT AND METHOD. FINALLY IT SPELLS OUT THE IMPERATIVES INHERENT IN THE FACT THAT THEOLOGY IS A COGNITIONAL ENDEAVOR.

PETERFREUND, SHELDON P. A NOTE ABOUT C H WHITELEY'S "ON DUTIES". PERSONALIST 54,196-198 SPR 73.

C H WHITELEY CLAIMS THAT A PERSON CANNOT HAVE AN OBLIGATION TO A BABY, IDIOT OR AN ANIMAL, SINCE THE RECIPIENTS CANNOT DEMAND, EXPECT OR UNDERSTAND THE COMMITMENT. IT IS MY CONTENTION THAT SOME OBLIGATIONS CAN EXIST WHETHER OR NOT THE ABOVE CONDITIONS PREVAIL. FOR INSTANCE, I COULD HAVE AN OBLIGATION OF GRATITUDE TO A DOG WHO SAVED ME FROM DROWNING, DESPITE THE FACT THAT 'MAN'S BEST FRIEND' NEITHER UNDERSTANDS NOR EXPECTS NOR DEMANDS ANYTHING OF ME.

PETERS, J M. PSYCHOANALYSIS, STRUCTURALISM AND CONSCIOUSNESS. HUMAN CONTEXT 5,138-155 SPR 73.

PETERSON, JOHN. INTENSION, EXTENSION, AND METAPHYSICS. MOD SCH 50,57-64 N 72.

PETERSON, SANDRA. A REASONABLE SELF-PREDICATION PREMISE FOR THE THIRD MAN ARGUMENT. PHIL REV 82,451-470 O-D 73.

PETIT-KLINKENBERG, DENISE. MYTHE ET EXPERIENCE MYSTIQUE SELON LUCIEN LEVY-BRUHL. REV PHIL LOUVAIN 71,114-125 F 73.

AS IS THE CASE WITH MOST OF THE THEMES DEAR TO LEVY-BRUHL, THE NOTION OF MYTH UNDERGOES A COMPLETE EVOLUTIONARY GROWTH. IN 'MYTHOLOGIE PRIMITIVE AND L'EXPERIENCE MYSTIQUE ET LES SYMBOLES CHEZ LES PRIMITIFS', THE MYTH IS REDUCED TO THE SOCIAL ELEMENT OF MYSTICAL EXPERIENCE, THE 'CARNETS' IN LEVY-BRUHL OBSERVES THAT THE MYTH IS SIMULTANEOUSLY REVELATION AND CONTACT WITH THE BEINGS OF THE MYTHICAL AGE, AND THAT EMOTION IS FAR FROM BEING ABSENT. WHAT FURTHER DIFFERENCE IS THERE BETWEEN THE MYTH AND MYSTICAL EXPERIENCE? TWO KINDS OF DISTINCTION ARE OUTLINED. THE FIRST ESTABLISHES TWO CHIEF TYPES OF REVELATION: (TRADITION-REVELATION) IN WHICH MYTHS ARE GROUPED, AND (EXPERIENCE-REVELATION) IN WHICH ONE FINDS MYSTICAL EXPERIENCES. WITHIN THESE MYSTICAL EXPERIENCES HE ESTABLISHES A TWOFOLD DISTINCTION: THE MYSTICAL EXPERIENCE WHICH IS MINGLES WITH ORDINARY EXPERIENCE WHERE FACTS ARE PRESENT, AND THAT MYSTICAL EXPERIENCE WHICH IS NOT SO MINGLED AS THE DREAM. THE MYTH IS CLOSER TO THIS LATTER TYPE OF MYSTICAL EXPERIENCE. (EDITED).

PETRASEK, F. PROBLEMS AND PERSPECTIVES OF RESEARCH IN THE AREA OF FORECASTING THE DEVELOPMENT OF SCIENCE. TEOR METOD 5,83-97 1973.

PETRIRENA, JAVIER. J KLEUTGEN Y LA CERTEZA LIBRE: APORTACION TERMINOLOGICA Y DOCTRINAL. PENSAMIENTO 28,259-276 JL-S 72.

EL OBJETO DEL ARTICULO ES ESTUDIAR LA CERTEZA LIBRE SEGUN KLEUTGEN, POR SER EL PRIMERO EN USAR ESTA EXPRESION, POR CIERTO EN EL CONTEXTO TEOLOGICO DE LA CERTEZA PREVIA A LA FE CRISTIANA. SE BUSCAN LOS GERMENES DE ESTA DOCTRINA EN LA OBRA FILOSOFICA DE KLEUTGEN, PARA DESCRIBIR DESPUES LOS RASGOS QUE ATRIBUYE EN EL CONTEXTO INDICADO A LA CERTEZA LIBRE. FINALMENTE, SE SITUA Y VALORA SU DOCTRINA EN RELACION CON OTRAS EXPLICACIONES DE LOS ASENTIMIENTOS LIBRES.

PETROVIC, GAJO. BUEROKRATISCHER SOZIALISMUS? PRAXIS 487-493 1971.

PETROVIC, GAJO. MACHT, GEWALT UND HUMANITAET. PRAXIS 45-53 1970.

PHENIX, PHILIP H. PHILOSOPHY OF EDUCATION IN COMPARATIVE PERSPECTIVE. EDUC THEORY 22,371-381 FALL 72.

A FACTOR MATRIX IS PRESENTED FOR ANALYZING AND COMPARING PHILOSOPHIES OF EDUCATION. THE MATRIX CONSISTS OF THREE COLUMNS OF 'CONTEXT' (PERSON, KNOWLEDGE, INSTITUTION) AND FIVE ROWS OF 'FUNCTION' (MATTER, EMOTION, WILL, THOUGHT, SPIRIT). THE USE OF THE FACTOR MATRIX IS ILLUSTRATED BY ANALYZING THREE ARGENTINIAN EDUCATIONAL THINKERS: DOMINGO FAUSTINO SARMIENTO, MANUEL GALVEZ, AND EDUARDO MALLEA.

PHENIX, PHILIP H. PHILOSOPHY OF EDUCATION IN COMPARATIVE PERSPECTIVE. PROC PHIL EDUC 28,14-26 1972.

A METHOD OF ANALYZING EDUCATIONAL PHILOSOPHIES IS DEVELOPED USING A FACTOR MATRIX, CONSISTING OF THREE COLUMNS OF 'CONTEXT' (PERSONS, KNOWLEDGE, INSTITUTIONS) AND FIVE ROWS OF 'FUNCTIONS' (SURVIVING, FEELING, WILLING, THINKING, WORSHIPPING). SUCH A MATRIX PROVIDES A FLEXIBLE WAY OF COMPARING DIFFERENT VALUES AND EMPHASES IN WRITINGS ON EDUCATION. THE METHOD IS ILLUSTRATED BY REFERENCE TO ONE WORK BY EACH OF THREE ARGENTINIAN THINKERS: DOMINGO FAUSTINO SARMIENTO'S CLASSIC WORK ON THE CAUDILLO "FACUNDO", MANUEL GALVEZ'S NOVEL "THE NORMAL SCHOOL TEACHER", AND EDUARDO MALLEA'S "CONFESSIONS OF AN ARGENTINE PATRIOT".

PHILLIPS, HOLLIBERT E. EVIDENCE, ARGUMENT, AND CERTAINTY. PROC PHIL EDUC 28,369-376 1972.

WE OFTEN CONFUSE BETWEEN FACT AND EVIDENCE, BETWEEN A FACTUAL ARGUMENT AND AN EVIDENTIAL ARGUMENT. THE PAPER EXAMINES THE CONCEPTS 'EVIDENCE', 'ARGUMENT', AND 'CERTAINTY', AND CONTENDS (1) THAT EVIDENCE MUST BE VERIDICAL, THAT IS TRUTH-TELLING; (2) THAT A SIGNIFICANT PORTION OF OUR PURPORTEDLY EVIDENTIAL CLAIMS REDUCE TO MERE ARGUMENTS SO THAT 'P HAS EVIDENCE THAT Q' REDUCES TO 'P ARGUES THAT Q'; (3) THAT A VERIDICAL CONCEPTION OF EVIDENCE HAS SIGNIFICANT IMPLICATIONS FOR PROPOSITIONAL KNOWLEDGE.

PHILLIPS, JOHN N. DEGREES OF INTERPRETATION. PHIL SCI 39,315-321 S 72.

RELATIONS BETWEEN LOGISTIC SYSTEMS AND LOGIC ITSELF ARE EXPLORED BY EXAMINING THREE MAJOR "DEGREES" OF INTERPRETATION: SYSTEMS UNINTERPRETED 'BOTH' SEMANTICALLY AND SYNTACTICALLY, SYSTEMS UNINTERPRETED SEMANTICALLY BUT NOT SYNTACTICALLY, AND SYSTEMS UNINTERPRETED 'NEITHER' SEMANTICALLY NOR SYNTACTICALLY. WHAT ARE USUALLY CALLED UNINTERPRETED SYSTEMS CAN BE SEEN ON A CONTINUUM OF THIRTEEN DEGREES OF INTERPRETATION, FROM ORDINARY REASONING AT ONE LIMIT TO A "THOROUGHLY UNINTERPRETED SYSTEM" AT THE OTHER LIMIT. "LOGIC ITSELF" SEEMS TO LIE NEARER TO THE INTERPRETED, DEFORMALIZED END OF THE CONTINUUM THAN TO THE UNINTERPRETED, FORMALIZED END.

PHILLIPS, N C K. THE SET THEORETICAL FOUNDATIONS OF NONSTANDARD ANALYSIS. J SYM LOG 38,189-192 JE 73.

ONE OBTAINS A SUITABLE STRUCTURE FOR NONSTANDARD ANALYSIS BY FORMING A NONTRIVIAL ULTRAPOWER OF A FRAGMENT OF SET THEORY. IN GENERAL THE ULTRAPOWER IS NOT ITSELF ISOMORPHIC TO A FRAGMENT OF SET THEORY BUT FOR NONSTANDARD ANALYSIS IT IS SUFFICIENT TO DEAL WITH A SUBSTRUCTURE OF THE ULTRAPOWER. NECESSARY AND SUFFICIENT CONDITIONS ARE FOUND FOR THIS SUBSTRUCTURE TO BE ISOMORPHIC WITH A FRAGMENT OF SET THEORY.

PHILLIPS, R. ADDITION IN NONSTANDARD MODELS OF ARITHMETIC. J SYM LOG 37,483-486 S 72.

IT IS SHOWN THAT THE ADDITIVE GROUP OF EACH NONSTANDARD MODEL OF ARITHMETIC HAS A CANNONICAL FORM DEFINED IN TERMS OF THE INTEGERS, A VECTOR-SPACE OVER THE RATIONAL NUMBERS, AND A FUNCTION FROM THIS VECTOR-SPACE INTO THE RATIONAL NUMBERS.

PHILLIPS, ROBERT L. BRAVE NEW WORLD AND THE LIBERAL CONCEPT OF FREEDOM. J VALUE INQ 7,198-203 FALL 73.

PHILO, GREG AND WALTON, PAUL. MAX WEBER ON SELF-INTEREST AND DOMINATION. SOCIAL THEOR PRACT 2,335-346 SPR 73.

PIAGET, JEAN. LA PSICOLOGIA, LAS RELACIONES INTERDESCIPLINARIAS Y EL SISTEMA DE LAS CIENCIAS. CONVIVIUM 31,3-26 1970.

VEUILLEZ VOUS REPORTER A MON OUVRAGE PARU CHEZ GALLIMARD ET INTITULE 'EPISTEMOLOGIE DES SCIENCES DE L'HOMME'. VOUS Y TROUVEREZ DE PLUS AMPLES DEVELOPPEMENTS.

PIAIA, GREGORIO. SULLA FILOSOFIA POLITICA DI MARSILIO DA PADOVA. RIV FILOSOF NEO-SCOLAS 64,699-707 O-D 72.

L'AUTORE ANALIZZA L'OPERA DI J QUILLET (LA PHILOSOPHIE POLITIQUE DE MARSILE DE PADOUE, PARIS 1970), METTENDONE IN RISALTO LE DIFFERENZE RISPETTO ALLA MONOGRAFIA DI A GEWIRTH (1951), MA, AL TEMPO STESSO, MUOVENDO ALCUNE CRITICHE ALLA TESI DELLA COERENZA DELLE DOTTRINE MARSILIANE ED ALLA LORO INTERPRETAZIONE IN CHIAVE RIGOROSAMENTE FILO-IMPERIALE. L'AUTORE SOSTIENE CHE NEL 'DEFENSOR PACIS' SONO PRESENTI INFLUSSI DEL REGIME MONARCHICO FRANCESE, NEGA CHE LE VICENDE POLITICHE DI PADOVA, MINACCIATA DALL'ESPANSIONISMO DI CANGRANDE DELLA SCALA, ABBIANO ISPIRATO DIRETTAMENTE LA COMPOSIZIONE DELL'OPERA E SI SOFFERMA SULLA QUESTIONE ANCORA APERTA DELL' 'AVERROISMO POLITICO' DI MARSILIO, CRITICANDO ALCUNI PUNTI DELL'INTERPRETAZIONE FORNITA DA MARSILIO MEQUILLET.

PIANA, GIOVANNI. HISTORY AND EXISTENCE IN HUSSERL'S MANUSCRIPTS. TELOS 86-124 FALL 72.

PIATNITZYNE, B N AND SOUBBOTINE, A L. DE QUELQUES APPROCHES DE LA CLASSIFICATION DES SYSTEMES LOGIQUES. REV INT PHIL 25,520-527 1971.

PICKFORD, R W. A COLOUR VISION DEFECTIVE ARTIST. BRIT J AES 13,384-387 AUTUMN 73.

MR. JOHN T NICOL, A SCOTTISH ARTIST WORKING IN EDINBURGH, GAVE A COLOUR TELEVISION DEMONSTRATION OF HIS WORK, BECAUSE HE KNEW THAT HE WAS A RED/GREEN DEFECTIVE AS A RESULT OF ERRORS HE MADE IN SCHOOL AND FROM A SELF-ADMINISTERED TEST. HE KINDLY AGREED TO DO THE ISHIHARA TEST AND THE PICKFORD-NICOLSON ANOMALOSCOPE TEST, AND PROVED TO BE A PROTANOPE, THAT IS TO SAY, COMPLETELY RED/GREEN BLIND, AND ALSO HAD A SMALL WEAKNESS IN GREEN/BLUE DISCRIMINATION. HE RESTRICTED HIMSELF FOR A LONG TIME TO WORK IN BLACK AND WHITE. WITH HIS WIFE'S GUIDANCE HE WAS ABLE TO TAKE UP COLOUR WORK, AND EXHIBITED MANY PAINTINGS IN COLOUR IN HIS STUDIO. MOST OF THESE, HOWEVER, WERE MAINLY IN BLACK, BROWNS AND GREY, ALTHOUGH HE USED YELLOW-GREEN AND BLUE OCCASIONALLY, BUT NEVER INCLUDED RED AND GREEN IN THE SAME PAINTING.

PIERCE, CHRISTINE. EQUALITY: REPUBLIC V. MONIST 57,1-11 JA 73.

IT IS CONTENDED THAT "REPUBLIC V" CAN BE READ AS A CRITIQUE OF THE MAIN ASSUMPTIONS (WOMAN'S PLACE AND MAN'S COMPETENCE) USED IN ARGUMENTS AGAINST THE EQUALITY OF WOMEN. PLATO'S PREMISES ARE EXAMINED AND SHOWN TO GRANT AS MUCH AS A MISOGYNIST COULD DESIRE. YET THE CONCLUSION TO WHICH HIS ARGUMENT LEADS IS STILL THAT OF EQUAL OPPORTUNITY FOR WOMEN. THE PAPER ALSO EXAMINES THE VIEWS OF SCHOLARS WHO DENY PLATO'S STRAIGHTFORWARD CLAIMS, EG., TAYLOR, BARKER, BLOOM AND STRAUSS.

PIERCE, R S. BASES OF COUNTABLE BOOLEAN ALGEBRAS. J SYM LOG 38,212-214 JE 73.

USING THE METHODS OF POINT SET TOPOLOGY, IT IS SHOWN THAT EVERY COUNTABLE BOOLEAN ALGEBRA HAS AN ORDERED BASIS, THE ORDER TYPE OF WHICH IS THE SAME AS THE TYPE OF A LEXICOGRAPHIC PRODUCT OF WELL ORDERED SETS INDEXED BY THE ORDERED SET OF RATIONAL NUMBERS.

PIETERS, JEAN. "ET EN MEME TEMPS". LOG ANAL 15,583-590 S-D 72.

DANS SON ARTICLE (AND THEN), VON WRIGHT (1966) ELABORE UN SYSTEME DE LOGIQUE DU TEMPS SUR LA BASE D'UN OPERATEUR TEMPOREL BINAIRE, L'OPERATEUR T, LA FORMULE PTQ SE LISANT (P ET PUIS Q) OU (P MAINTENANT, ET PLUS TARD Q). NOUS NOUS PROPOSONS, DANS LE PRESENT ARTICLE, D'ESQUISSER UNE SERIE DE SYSTEMES DE LOGIQUE DU TEMPS ELABORES SUR LA BASE D'UN AUTRE OPERATEUR TEMPOREL BINAIRE T, LA FORMULE PTQ SE LISANT, CETTE FOIS, (P SERA VRAI, ET EN MEME TEMPS Q). L'EXPRESSION (P SERA VRAI, ET EN MEME TEMPS Q) SIGNIFIE ICI: (IL Y AURA AU MOINS UN MOMENT OU P ET Q SONT VRAIS ENSEMBLE). NOUS PRESENTERONS D'ABORD CE QUE NOUS APPELONS LE SYSTEME T(K=SUB=T). NOUS INDIQUERONS ENSUITE QUELQUES EXTENSIONS DE CE SYSTEME; A CETTE OCCASION, NOUS FERONS UNE COMPARAISON ENTRE NOTRE OPERATEUR T ET CELUI DE VON WRIGHT. POUR TERMINER, NOUS MONTRERONS COMMENT NOTRE OPERATEUR T PEUT ETRE UTILISE POUR CONSTRUIRE DE LOGIQUES MODALES SUR DE NOUVELLES BASES.

PIETERSMA, HENRY. INTUITION AND HORIZON IN THE PHILOSOPHY OF HUSSERL. PHIL PHENOMENOL RES 34,95-101 S 73.

THE NOTION OF "SEEING THE OBJECT ITSELF," BASIC IN HUSSERL'S THEORY OF KNOWLEDGE, CAN ONLY MAKE SENSE, IF WE INTERPRET IT WITH THE HELP OF HIS NOTION OF HORIZON OR IMPLICIT CONTEXT. SEEING THE OBJECT ITSELF IS AN ACHIEVEMENT EXPERIENCED AS SUCH. THIS MUST MEAN THAT THE SUBJECT HAS AN IMPLICIT AWARENESS OF A CONTEXT OF OTHER POSSIBLE EPISTEMIC SITUATIONS IN WHICH WHAT IS NOW "SEEN" OR VIEWED "CLOSE UP" CAN BE REFERRED TO FROM A "DISTANCE." "DISTANCE" IS HERE OF COURSE NOT TO BE UNDERSTOOD IN A PURELY OBJECTIVE SPATIAL SENSE. WHAT DISTANCE, IF ANY, SEPARATES HIM FROM THE OBJECT IS A FUNCTION OF WHAT COGNITIVE STEPS, IF ANY, THE SUBJECT IS AWARE OF AS STEPS HE MIGHT TAKE IN ORDER TO OBTAIN A BETTER GRASP OF THE OBJECT. IT IS BEYOND THE SCOPE OF THIS ARTICLE TO STUDY HOW THIS PURELY PHENOMENOLOGICAL CONTRAST BETWEEN MODES OF INTENTIONALITY PRECISELY FUNCTIONS WITHIN HUSSERL'S EPISTEMOLOGY AS A WHOLE. THIS WOULD REQUIRE A THOROUGH DISCUSSION OF HIS CONCEPTS OF 'EVIDENZ' AND TRUTH AND OF THE WAY IN WHICH HE CONFRONTS SKEPTICISM.

PIGUET, J CLAUDE. L'ESPRIT D'AVENTURE EN PHILOSOPHIE. MAN WORLD 5,381-391 N 72.

NOTRE SIECLE EXPLORE DES ESPACES (MATERIELS OU SPIRITUELS) DONT ON SAIT QU'ILS EXISTENT. L'AVENTURE EST AUTRE CHOSE: UN SAUT DANS LE VECU QU'ON NE CONNAIT PAS, MAIS QU'ON ESPERE CONNAITRE EN S'Y AVENTURANT. L'EXEMPLE DE DESCARTES PRECISE LES CONDITIONS D'UNE AVENTURE PHILOSOPHIQUE TELLE QU'ON PEUT LA SOUHAITER AUJOURD'HUI.

PILATI, ANTONIO. SULL'EPISTEMOLOGIA NEO-EMPIRISTA. PEN LING OPER 3,146-165 JL-D 72.

ATTRAVERSO L'ANALISI DI OPERE DI AUTORI RAPPRESENTATIVI (HEMPEL BRAITHWAITE POPPER) VIENE CONDOTTA UNA CRITICA DELL'EPISTEMOLOGIA NEO-EMPIRISTA MOSTRANDO CHE: A) E INSOSTENIBILE L'IDEA CHE SI DIANO FATTI ELEMENTARI COGLIBILI MEDIANTE L'OSSERVAZIONE ED E QUINDI IMPOSSIBILE FONDARE SUL TALE BASE LA SCIENZA; B) E RIDUTTIVA L'ANALISI DELLA COSTITUZIONE E DEL RUOLO DELLE TEORIE SCIENTIFICHE; C) SONO RIMOSSI I PRINCIPALI PROBLEMI DI FONDAMENTO. IL NEO-EMPIRISMO RISULTA COSI UN'IDEOLOGIA DOGMATICA DELLA SCIENZA.

PILCHER, PALMER C. HIGHER EDUCATION IN TOMORROW'S WORLD. J THOUGHT 7,223-228 N 72.

IN GENERAL SCOPE THIS ESSAY IS AN OVERVIEW OF THE EMERGENCE OF THE 'NEW TECHNOLOGY' AS APPLICABLE TO HIGHER EDUCATION AND TO LIFELONG LEARNING. ESTIMATES OF THE NEED TO EDUCATE, RE-EDUCATE AND TRAIN 32 MILLION ADULTS IN THE UNITED STATES ALONE BY 1976, A NUMBER WHICH EXCEEDS THE TOTAL ESTIMATED TO BE ENROLLED FROM KINDERGARTEN THROUGH PH. D., AND SUGGESTS APPROACHES TO THE GENERAL PROBLEM. ATTENTION IS GIVEN TO SEVERAL ALTERNATIVE APPROACHES TO CLASSICAL INSTRUCTION.

PILET, P E. L'IDONEISME ET LA RECHERCHE EN BIOLOGIE. REV INT PHIL 24,494-507 1970.

A L'AIDE D'UN CERTAIN NOMBRE D'EXEMPLES, L'AUTEUR ANALYSE LA METHODE PROPRE A LA BIOLOGIE EXPERIMENTALE. IL MONTRE QUE LA DEMARCHE CLASSIQUE--LEGALISEE ENTRE AUTRE PAR CL BERNARD--PEUT ETRE NUANCEE PAR LA NOTION D'OUVERTURE DEFENDUE PAR F GONSETH. AINSI L'IDONEISME PERMETTRA-T-IL, AVEC UNE GRANDE CLARTE, DE RENDRE COMPTE DE LA DEMARCHE DIALECTIQUE ET METHODOLOGIQUE DU BIOLOGISTE EXPERIMENTATEUR.

PILOTTA, JOE. CONSCIOUSNESS: THE A PRIORI OF SUBJECTIVITY. KINESIS 4,106-108 SPR 72.

PINCUS, DAVID. ZERMELO-FRAENKEL CONSISTENCY RESULTS BY FRAENKEL-MOSTOWSKI METHODS. J SYM LOG 37,721-743 D 72.

THE PAPER PROVIDES SOME METATHEOREMS FOR TRANSFERING FRAENKEL MOSTOWSKI CONSISTENCY RESULTS TO THE FULL ZF SETTING. IT IS A SEQUIL TO "SUPPORT STRUCTURES FOR THE AXIOM OF CHOICE". (EDITED).

PINTER, CHARLES C. A SIMPLE ALGEBRA OF THE FIRST ORDER LOGIC. NOTRE DAME J FORM LOG 14,361-366 JL 73.

A NEW SYSTEM OF ALGEBRAIC LOGIC IS DESCRIBED. IT IS CLOSELY RELATED TO CYLINDRIC AND POLYADIC ALGEBRAS, AND IS AXIOMATIZED BY A SMALL NUMBER OF VERY SIMPLE EQUATIONS.

PIRE, FRANCOIS. METAPHORES DE LA VIE ET VIE DES METAPHORES. REV INT PHIL 24,90-106 1970.

LA METAPHORE A AUJOURD'HUI SUSCITE UNE METAPHOROLOGIE ELLE-MEME METAPHORIQUE ET CENTREE SUR UN FETICHISME VITALISTE QUI A JADIS CONTAMINE LA LINGUISTIQUE. UNE REVUE DES TRAVAUX RECENTS DEMONTRE QUE LA 'VIE DES METAPHORES' EST UNE METAPHORE TRADUISANT SURTOUT LE DESARROI DE CEUX QUI VEULENT EN RENDRE COMPTE DANS UN LANGAGE NON FORMALISE. A L'ANALYSE, LA THEORIE PASSE POUR ALLEGORIE OU ENCHAINEMENT DE METAPHORES. QUOI QU'EN AIENT SES PROMOTEURS, ILS DEMONTRENT SIMPLEMENT LE POUVOIR DE LA METAPHORE EN METAPHORISANT.

PIRES, CELESTINO. CRISE DA METAFISICA, CRISE DO HOMEM. REV PORT FILOSOF 29,3-20 JA-MR 73.

A METAFISICA OCUPOU ATE DESCARTES E KANT LUGAR CIMEIRO NA FILOSOFIA E ERA NAO SO A CIENCIA PRIMEIRA MAS A SUPREMA REALIZACAO DO HOMEM. A FILOSOFIA JA SE NAO MOVE NO HORIZONTE DO SER, MAS NO DA HISTORIA; A FONTE ULTIMA DO CONHECIMENTO JA NAO E A CONSCIENCIA MAS O INCONSCIENTE; A CIENCIA ARBITRA SOBRE O DESTINO E O SENTIDO DO HOMEM. HERMENEUTICA, ESCRUTURALISMO E CIENTISMO SUBSTITUIEM A METAFISICA. A CRISE DA METAFISICA REVELA A CRISE DO HOMEM. ELA NASCE DO CONFLITO ENTRE A EXPERIENCIA COMO FONTE DE CONHECIMENTO E DE VERDADE E A ESPECULACAO HUMANA COMO CAPACIDADE DE TRANSCENDER O AMBITO DA EXPERIENCIA. A CISAO ENTRE EXPERIENCIA E ESPECULACAO RADICA NA CISAO ONTOLOGICA QUE QUEBROU A UNIDADE SUBSTANCIAL DO HOMEM (MATERIA-ESPIRITO) E NAICENTIFICACAO DA VERDADE COM A VERIFICACAO EMPIRICA.

PIRJEVEC, DUSAN. NATION UND MACHT. PRAXIS 117-129 1970.

PIROG-RZEPECKA, KRYSTYNA AND SLUPECKI, J. AN EXTENSION OF THE ALGEBRA OF SETS. STUD LOG 31,7-37 1973.

THIS PAPER PRESENTS THE AXIOMATIC SYSTEM BASED ON THE BOOLEAN ALGEBRA. THE ANALOGUES OF THE BOOLEAN OPERATIONS ARE DEFINED AND THEIR PROPERTIES ARE INVESTIGATED. THERE IS ALSO GIVEN SOME INTERPRETATION OF THE CONSTRUCTED SYSTEM, IN A SYSTEM, IN WHICH THERE OCCUR SETS DEFINED BY PROPOSITIONAL CONDITIONS WHICH LOSE THEIR MEANING.

PIRRONE, MANLIO. LINEAMENTI DI UNA CRITICA DELLA FILOSOFIA DEL CROCE E DEL GENTILE. G CRIT FILOSOF ITAL 51,555-576 O-D 73.

PLACE, U T. THE MENTAL AND THE PHYSICAL--A REPLY TO DR MEYNELL. HEYTHROP J 14,417-424 O 73.

TWO CRITICISMS BY MEYNELL OF THE AUTHOR'S VERSION OF PSYCHOPHYSICAL MATERIALISM ARE DISCUSSED: (1) THAT THE RELATIONSHIP BETWEEN A BELIEF AND THE BEHAVIOUR IT EXPLAINS IS A LOGICAL AND NOT A CONTINGENT RELATIONSHIP, (2) THE AUTHOR'S ALLEGED NEGLECT OF CONSCIOUS ACTS. IT IS ARGUED THAT THE LOGICAL RELATIONSHIP BETWEEN A BELIEF AND THE BEHAVIOUR IT EXPLAINS DOES NOT PRECLUDE IT'S BEING BOTH CONTINGENT AND CAUSAL, ALSO THAT INTENTIONALITY IS NOT AN ISSUE HERE. AN ACCOUNT IS GIVEN OF MENTAL ACTS AS THE 'INTERFACE' BETWEEN AN ANTECEDENT MENTAL PROCESS AND A SUBSEQUENT AND CONSEQUENT MENTAL STATE.

PLANTINGA, ALVIN C. WHICH WORLDS COULD GOD HAVE CREATED? J PHIL 70,539-552 11 O 73.

THIS PAPER ARGUES THAT THERE ARE MANY POSSIBLE WORLDS AN OMNIPOTENT GOD COULD NOT HAVE ACTUALIZED; IT THEN APPLIES THIS RESULT TO THE TRADITIONAL PROBLEM OF EVIL.

PLANTY-BONJOUR, GUY. ONTOLOGIE ET DIALECTIQUE DANS LA PHILOSOPHIE SOVIETIQUE. REV INT PHIL 24,81-89 1970.

PLASS, P. A NOTE ON PRESTEROS AOLOS (TITLE EDITED). J HELLEN STUD 92,179-180 1972.

PLATIS, ELEUTHERIOS. INTERPRETATIVE BETRACHTUNGEN ZU PLATONS 'KRITON': DER PHILOSOPHISCHE GEHALT DES DIALOGS (IN GREEK). PHILOSOPHIA (ATHENS) 235-260 1972.

DIE OBIGE ARBEIT (DER EINE BREITE DEUTSCHE ZUSAMMENFASSUNG ANGEFUEGT IST) ZEIGT, DASS DER "KRITON" EINEN STRENG PHILOSOPHISCHEN GEHALT HAT. SOKRATES' ARGUMENTATION IST NAEMLICH NACH DEM VERBILD DER

MATHEMATIK AXIOMATISCH AUFGEBAUT, DENN DIE APORETISCHE METHEDE WAERE HIER UNZULAENGLICH. ALSO: DIE ERSTE--PARTIALE--SYSTEMATISCHE RATIONALISTISCHE ETHIK. DABEI WIRD DIE AUTONOMIE DER LOGISCH HANDELNDEN PERSON GESETZT. DIE LOGISCHEN UND PSYCHOLOGISCHEN SCHWAECHEN DES DIALOGS SIND MEIST NUR SCHEINBAR.

PLATT, THOMAS W. SELF LOVE AND BENEVOLENCE: IN DEFENSE OF BUTLER'S ETHICS. SW J PHIL 3,71-79 FALL 72.

BUTLER'S CONTRIBUTION TO ETHICS HAS GENERALLY BEEN UNDER-RATED. WHILE BUTLER IS GUILTY OF MINIMIZING THE POSSIBILITY OF CONFLICTS BETWEEN THE DICTATES OF SELF-LOVE AND THOSE OF BENEVOLENCE, HE DOES RECOGNIZE THE EXISTENCE OF BOTH IMPULSES IN MAN. SUCH A RECOGNITION MAKES BUTLER'S APPROACH MORE EMPIRICAL IN NATURE THAN MOST OF THE SO-CALLED EMPIRICAL APPROACHES TO ETHICS SINCE HE REFUSES TO REDUCE ALL EMPIRICALLY DISCERNIBLE MOTIVES TO A SINGLE MOTIVE.

PLATT, THOMAS. WATERGATE AND THE DEMOCRATIC IDEAL. J SOC PHIL 4,16-19 S 73.

THE WATERGATE AFFAIR, IN ADDITION TO BEING A SPECIFIC CRIME BY SPECIFIC INDIVIDUALS, IS ALSO AN EXAMPLE OF CERTAIN TENDENCIES IN AMERICAN THOUGHT. THE FIRST OF THESE IS TO VIEW DEMOCRACY AS A COLLECTION OF EXISTING INSTITUTIONS RATHER THAN AS A PROCESS. HAVING COMMITTED THIS FALLACY ONE THEN EQUATES THE WELFARE OF DEMOCRACY WITH THE WELFARE OF THESE INSTITUTIONS AND THE SUCCESS OF THEIR POLICIES. THIS LEADS TO A SECOND TENDENCY. THE TENDENCY TO GOVERNMENT BY SECRECY AND DECEIT. DEMOCRACY, VIEWED AS A PROCESS, CANNOT EXIST IN THE PRESENCE OF THESE TENDENCIES. HENCE WATERGATE CAN BE SEEN AS AN ILLUSTRATION OF HOW FAR AMERICA HAS DEPARTED FROM THE DEMOCRATIC IDEAL.

PLETCHER, GALEN K. AGREEMENT AMONG MYSTICS. SOPHIA 11,5-15 JL 72.

THE CONTENTION THAT AGREEMENT AMONG MYSTICS SHOWS THAT THEY MUST BE IN CONTACT WITH SOME OBJECTIVE ASPECT OF REALITY HAS AT LEAST TWO STRENGTHS: 1) IT EXPLAINS THE FACT THAT THE MYSTICS AGREE; 2) SUCH COHERENCE OF TESTIMONY IS ALSO THE MOST IMPORTANT EVIDENCE WE HAVE FOR THE VALIDATION OF SENSE PERCEPTION. TWO OBSTACLES ARE DISCUSSED: A) DEVISING A NON-CIRCULAR METHOD OF SELECTION OF MYSTICS; B) EXPLAINING WHY THE MYSTICS ARE NOT OVERRIDDEN BY THE GREAT MAJORITY OF PEOPLE WHO HAVE NO SUCH EXPERIENCES.

PLETCHER, GALEN K. MYSTICISM, CONTRADICTION, AND INEFFABILITY. AMER PHIL QUART 10,201-211 JL 73.

IT IS HASTY TO REJECT THE DESCRIPTIONS THAT MYSTICS GIVE OF THEIR EXPERIENCES ON THE SOLE GROUND THAT THE REPORTS ARE SHOT THROUGH WITH CONTRADICTIONS. AFTER REJECTING A CERTAIN VIEW OF THE NATURE OF CONTRADICTION WHICH UNDERLIES SEVERAL PHILOSOPHICAL TREATMENTS OF THIS PROBLEM OF PARADOXICALITY, I ARGUE THAT IT IS POSSIBLE THAT THE CONTRADICTIONS RESULT FROM THE FACT THAT THE MYSTICS ARE TRYING TO EXPRESS SOMETHING WHICH IS INEFFABLE WITH REGARD TO OUR CONCEPTUAL SYSTEM. IF THAT IS TRUE, THEN THE MYSTICS' DESCRIPTIONS OF THEIR EXPERIENCES MAY BE THE MOST SATISFACTORY ONES POSSIBLE WITHIN OUR CONCEPTUAL SCHEME. AFTER ARGUING THAT WE COULD NOT KNOW THAT AN EXPERIENCE WAS INHERENTLY INEFFABLE, I USE THE THEORY TO ANSWER OBJECTIONS TO MYSTICISM, BY F R TENNANT AND BY A J AYER, WHICH ARE BASED ON THE ALLEGED INEFFABILITY OF THE EXPERIENCE. I ILLUSTRATE BRIEFLY HOW THE THEORY APPLIES TO A TRADITIONAL MYSTIC AND TO A CONTEMPORARY STUDENT OF THE DRUG EXPERIENCE. FINALLY, I ARGUE THAT THE THEORY ALSO COUNTERS THE OBJECTION WHICH HOLDS THAT THE DESCRIPTION OF A MYSTIC'S EXPERIENCE IS SO OBVIOUSLY CONDITIONED BY HIS CULTURE AND BACKGROUND THAT MYSTICISM CAN BE REJECTED AS A POSSIBLE WAY OF KNOWING.

PLOCHMANN, GEORGE KIMBALL. ROBERT S HARTMAN ON THE STRUCTURE OF CREATIVITY: A CRITIQUE. J VALUE INQ 7,129-135 SUM 73.

THIS IS A CRITIQUE OF A PAPER BY HARTMAN STATING HIS VIEWS ON CREATIVITY,A PAPER CLOSELY MODELED UPON HIS MORE GENERAL BOOK, "THE STRUCTURE OF VALUE". THE CRITIQUE ATTEMPTS TO SHOW THAT THE VERY ORDERLINESS OF THE THEORY, WHICH IS BASED PARTLY ON CANTORIAN SETS, INVOLVES IT IN PARADOXES THAT WOULD ULTIMATELY MILITATE AGAINST THE ORIGINALITY WHICH THE THEORY BOTH PROMOTES AND DISPLAYS.

POCHTAR, RICARDO. TEORIA DEL LENGUAJE, TECNICA Y FILOSOFIA. CUAD FILOSOF 12,297-306 JL-D 72.

SE DISCUTE AQUI LA CONCEPCION DE LA FILOSOFIA DEL LENGUAJE EXPUESTA POR JERROLD J KATZ EN CUANTO INTENTO POR TECNIFICAR UN CIERTO SECTOR DEL CAMPO FILOSOFICO. SE SENALAN ALGUNAS DIFERENCIAS RELEVANTES ENTRE LOS CASOS FILOSOFICOS A LOS QUE KATZ APLICA SU METODO. EL NUCLEO DEL ARTICULO INCLUYE UNA CRITICA A LA NOCION DE LENGUAJE NATURAL DEFINIDA POR KATZ, Y AL USO EXTRA-LINGUISTICO QUE DE ELLA HACE. POR ULTIMO SE PLANTEA LA EXIGENCIA DE SITUAR UNA DISCUSION DE ESTE TIPO DE NOCIONES DENTRO DEL MARCO DE UNA FILOSOFIA DEL LENGUAJE QUE AL MISMO TIEMPO INTERACTUE CON LA TEORIA LINGUISTICA Y PUEDA SEGUIR CONSIDERANDOLA COMO SOLO UN GENERO DE LOS POSIBLES JUEGOS CON EL LENGUAJE.

POLE, NELSON. LEARN/DO-TAUGHT/DONE TO. PHIL CONTEXT 1,36-41 1972.

EACH MAJOR THEORY IN THE PHILOSOPHY OF SCIENCE ABOUT HOW SCIENTISTS MAKE DISCOVERIES DESCRIBES A TECHNIQUE ACTUALLY EMPLOYED FOR TEACHING IN SCHOOL CLASS ROOMS. A CATALOGUE OF THESE LEARNING THEORIES AND TEACHING TECHNIQUES INDICATES DIRECTIONS FOR IMPROVING SCHOOL INSTRUCTION BASED UPON THE MOST RECENT THEORIES OF HOW SCIENTISTS PROCEED. PARADIGMATIC THEORIES OF DISCOVERY INDICATE THAT SCHOOLS DESTROY STUDENTS BY MODELING INSTRUCTION UPON A MONOLITHIC URBAN BUSINESS CULTURE.

POLE, NELSON. TO RESPECT HUMAN LIFE. PHIL CONTEXT 2,16-22 1973.

HAVING A GENERAL RIGHT TO ABORT PROMOTES THE DIGNITY OF HUMAN LIFE. IT RECOGNIZES, IN CONTRAST TO THE USUAL VIEW OF HUMANITY, THAT AN ADULT IS NATURALLY GOOD; I.E., RARELY ACTS WRONGLY. PREVENTING THE ABORTION IS NOT TO BE RESPONSIBLE SINCE IT STICKS THE MOTHER WITH A TWO DECADE LONG OBLIGATION TO RAISE THE CHILD TO ADULTHOOD. HENCE, SHE ALONE CAN MAKE THE CHOICE TO SECURE AN ABORTION. TO MEET OUR RESPONSIBILITY BUT NOT AID THE ABORTION, SHE MUST BE GIVEN AID IN SOME OTHER WAY.

POLIN, RAYMOND. FORCE AND ITS POLITICAL USE IN HOBBES. PHIL FORUM (BOSTON) 3,278-299 WINT 72.

POLLARD, D E B. FICTION AND SEMANTICS. RATIO 15,57-73 JE 73.

THIS PAPER IS CONCERNED WITH THE CHARACTERISATION OF THE MEANINGS ACQUIRED BY FAMILIAR SEMANTIC TERMS WHEN APPLIED TO FICTIONAL DISCOURSE. THE PAPER BEGINS WITH A STATEMENT OF THE DIFFERENCE OF MEANING BETWEEN THESE TERMS ('TRUE', 'DESIGNATE') IN THEIR FICTIONAL AND NON-FICTIONAL APPLICATION. THERE FOLLOWS A REVIEW OF TWO POSITIONS ON THE SEMANTIC STATUS OF FICTION, AND A CONTRAST WITH HISTORICAL NARRATIVE IS CONSIDERED. THE LATTER PART OF THE PAPER SUPPLIES A FORMAL GROUNDING FOR THE DISTINCTIONS MADE EARLIER. THE CONCLUSION REACHED IS THAT TERMS LIKE 'TRUE' AND 'DESIGNATE' MAY BE CHARACTERISED USING THE NOTION OF LOGICAL DERIVABILITY DUE TO K R POPPER.

POLLOCK, JOHN L. THE LOGIC OF PROJECTIBILTY. PHIL SCI 39,302-314 S 72.

PROJECTIBLE CONDITIONALS ARE (ROUGHLY) THOSE WHOSE UNIVERSAL GENERALIZATIONS ARE CONFIRMED BY THEIR POSITIVE INSTANCES. THIS PAPER PROPOSES CERTAIN MODIFICATIONS TO THE ABOVE DEFINITION IN ORDER TO CAPTURE THE PRE-ANALYTIC NOTION IT IS SUPPOSED TO EXPLICATE. THEN WE INVESTIGATE WHAT LOGICAL OPERATIONS, WHEN PERFORMED ON PROJECTIBLE CONDITIONALS, YIELD NEW PROJECTIBLE CONDITIONALS. A NUMBER OF SURPRISING THEOREMS ARE PROVEN, AND THESE THEOREMS INDICATE THAT FEW CONDITIONALS HAVING COMPLEX ANTECEDENTS AND CONSEQUENTS ARE PROJECTIBLE. IT IS ALSO SHOWN THAT PROJECTIBILITY IS NOT CLOSED UNDER CONTRAPOSITION, AND THIS IS PROPOSED AS A SOLUTION TO THE PARADOX OF THE RAVENS. FINALLY, A GENERAL CONJECTURE IS MADE CONCERNING JUST WHAT CONDITIONALS ARE PROJECTIBLE, AND IT FOLLOWS FROM THIS CONJECTURE THAT ALTHOUGH MOST CONDITIONALS ARE NOT PROJECTIBLE, THEY CAN STILL BE DEALT WITH INDUCTIVELY, BUT IN WAYS MORE COMPLEX THAN RECOGNIZED BY CLASSICAL CONFIRMATION THEORY.

POLLOCK, LANSING. FREEDOM AND UNIVERSALIZABILITY. MIND 82,234-248 AP 73.

I PRESENT A SOUND ARGUMENT FOR A FUNDAMENTAL MORAL PRINCIPLE. I BEGIN BY ARGUING THAT EACH PERSON MUST ADMIT THAT HE VALUES HIS OWN FREEDOM. I THEN ARGUE THAT EACH PERSON MUST UNIVERSALIZE THIS JUDGMENT WITH THE RESULT THAT HE MUST ADMIT THAT THE FREEDOM OF OTHER PERSONS IS EQUALLY AS VALUABLE AS HIS OWN FREEDOM. I SHOW THAT NEITHER THE "EGOIST" NOR THE "ARISTOCRAT" CAN ESCAPE FROM MY ARGUMENT. GIVEN THE ASSUMPTION THAT WE OUGHT TO ACT RATIONALLY, I GET THE MORAL PRINCIPLE "WE OUGHT TO RESPECT THE EQUAL VALUE OF EACH PERSON'S FREEDOM." I CALL THIS PRINCIPLE THE PRINCIPLE OF EQUAL FREEDOM (THE PEF). I BRIEFLY EXAMINE SOME OF THE MORAL IMPLICATIONS OF THIS PRINCIPLE. IN PARTICULAR, I CONSIDER WAYS IN WHICH CONFLICTS OF INTEREST CAN BE RESOLVED IN A MANNER CONSISTENT WITH THE DEMANDS OF THE 'PEF'.

POMERANTZ, G. MAN WITHOUT AN ADJECTIVE. ETHICS 83,126-145 JA 72.

IN THIS SOVIET UNDERGROUND DOCUMENT THE AUTHOR ARGUES THAT THE MOST PROGRESSIVE CLASS IN MODERN SOCIETY IS THE COSMOPOLITAN INTELLIGENTSIA. IN ATTEMPTING TO DISPROVE "THE MYTH OF A GENUINE NATIONAL CHARACTER", HE TRACES OUT THE DECLINE OF THE PEASANTRY AND THE RISE OF INDUSTRIAL LABOR. OPPOSED TO ANY MARXIAN "DICTATORSHIP OF THE PROLETARIAT", HE MAINTAINS THAT THIS NEW DENATIONALIZED MASS MUST BE GUIDED BY THE INTELLIGENTSIA.

POMIAN, KRZYSZTOF. LE PASSE - OBJET DE LA FOI. ORGANON 83-107 1971.

POMOGAEVA, E F AND NARSKII, I S. BERTRAND RUSSELL- PHILOSOPHER AND HUMANIST. SOVIET STUD PHIL 12,33-50 SUM 73.

THE EVOLUTION OF RUSSELL'S PHILOSOPHICAL, SOCIOLOGICAL AND ETHICAL VIEWS IS SEEN AS WITNESSING TO THE MAJOR 20TH CENTURY THINKER'S DISILLUSIONMENT WITH POSITIVISM. THE AUTHORS BELIEVE THAT RUSSELL'S EFFORTS TO LINK PHILOSOPHY CLOSELY TOGETHER WITH THE ACHIEVEMENTS OF THE NEW LOGIC, ESPECIALLY IN THE ANALYSIS OF THE PHILOSOPHICAL COROLLARIES OF LOGICAL PARADOXES, THE ANALYSIS OF THE SOCIAL AND MORAL IMPLICATIONS OF RELIGIOUS CONSCIOUSNESS AND THE IDEA--ACTIVELY PROMOTED BY HIM--OF THE SHARP CONFRONTATION BETWEEN THE VALUES OF HUMANISM AND THE IDEAS OF WAR, HIS PASSIONATE DEFENCE OF THE PRINCIPLES AND PRACTIVE OF PEACE AMONG PEOPLES, ALL THIS DESERVES A VERY HIGH EVALUATION AND A POSITIVE ATTITUDE TOWARD THESE THEMES IN HIS WORK ON THE PART OF MARXIST PHILOSOPHERS, DESPITE HIS SERIES OF PHILOSOPHICAL FAILURES. HIS DEEP INTELLECTUAL INTEGRITY AND SPIRIT OF UNCOMPROMISING SELF-CRITICISM, AS ASPECTS OF HIS PERSONALITY ACTING BEYOND RUSSELL'S DEATH, ALSO CANNOT BE FORGOTTEN. A SPECIAL

PART OF THE ARTICLE PROVES THAT RUSSELL'S RESOLUTION OF THE 'PARADOX OF THE EXISTENCE' OF NON-EXISTENT OBJECTS IS POSITIVIST IN TENDENCY.

PONTICELLI, L. APPUNTI PER UNA ONTOLOGIA DELL'IO. RIV FILOSOF NEO-SCOLAS 65,346-356 AP-JE 73.

CI SI PROPONE DI RILEVARE FENOMENOLOGICAMENTE ASPETTI ESSENZIALI DI DIMENSIONI COMUNEMENTE ATTRIBUITE ALL'IO. L'ESPERIENZA LA SI SPIEGA SOLTANTO CON L'ESISTENZA DI UNA COSCIENZA UNA, SEMPLICE, INDIVISIBILE, ATEMPORALE, NON LOCALIZZATA, INTENZIONATA ALLE DETERMINAZIONI PRESENTI. I SENTIMENTI SONO DIFFERENZIATI E QUALIFICATI; GLI ARGOMENTI TESI A METTERNE IN DUBBIO L'ASPAZIALITA, L'ATEMPORALITA E L'INTENZIONALITA SI RIVELANO PERO INSUFFICIENTI. IL SENTIMENTO CORPOREO SI PRESENTA DIFFERENZIATO, DISCONTINUO, ARTICOLATO, DISTINTO DALLA REALTA CIRCOSTANTE, LOCALIZZATO E CANGIANTE MA NON DECOMPONIBILE; NON E INTENZIONALE. LA DISTINZIONE TRA PIACERI E DOLORI SPIRITUALI E MATERIALI TROVA UN RISCONTRO ONTOLOGICO NELLA PERTINENZA AL SENTIMENTO CORPOREO DEI SECONDI, AI SENTIMENTI DEI PRIMI. GLI STATI D'ANIMO EMERGONO ONTOLOGICAMENTE COME UN INTRECCIO DI SENTIMENTI E DI CENESTESI.

POPOV, L A. ATHEISM AND MORAL RESPONSIBILITY. SOVIET STUD PHIL 12,73-84 SUM 73.

POPOV, NEBOJSA. LES FORMES ET LE CARACTERE DES CONFLITS SOCIAUX. PRAXIS 353-373 1971.

POPOV, NEBOJSA. STREIKS IN DER GEGENWAERTIGEN JUGOSLAWISCHEN GESELLSCHAFT. PRAXIS 403-433 1970.

POPP, JEROME A. PHILOSOPHY OF EDUCATION AND THE EDUCATION OF TEACHERS. PROC PHIL EDUC 28,222-229 1972.

WHAT IS PHILOSOPHY OF EDUCATION AND WHY SHOULD IT BE SEEN AS A NECESSARY ELEMENT IN THE PREPARATION OF TEACHERS? SEVERAL RELATIONSHIPS ARE EXPLORED (THEORY/PHILOSOPHY, THEORY/METATHEORY, AND EDUCATIONAL/SCIENTIFIC/PHILOSOPHIC THEORY) WHICH ARE COMMONLY OBSCURED, THUS PRODUCING CONFUSED ANSWERS TO THESE QUESTIONS. IT IS CONCLUDED THAT FIRST-ORDER PHILOSOPHIC INQUIRY IS AN IMPORTANT ELEMENT IN THE EVALUATION OF TEACHER INTENTIONS, AND HENCE IS PREREQUISITE TO RESPONSIBLE PROFESSIONAL PRACTICE.

POPPER, KARL R. CONJECTURAL KNOWLEDGE: MY SOLUTION OF THE PROBLEMS OF INDUCTION. REV INT PHIL 25,167-197 1971.

POPPI, ANTONINO. L'EMANCIPAZIONE ETICO-POLITICA DALLA RAZIONALITA POSITIVISTICA E TECNOCRATICA SECONDO J HABERMAS. RIV FILOSOF NEO-SCOLAS 64,471-484 JL-S 72.

ATTRAVERSO UN'ANALISI DEI SAGGI TEORETICAMENTE PIU IMPEGNATIVI, L'AUTORE SI E PROPOSTO DI CONFIGURARE IL PENSIERO ETICO DI J. HABERMAS, METTENDO IN RILIEVO L'IMPLICITA TENSIONE MORALE CHE SI SPRIGIONA DALLA SUA CONCEZIONE DELLA 'RAGIONE CRITICA', LA QUALE INNERVA CON LA SUA FORZA DIROMPENTE LE CHIUSE STRUTTURE EMPIRISTICHE E UTILITARISTICHE DEL NEO-POSITIVISMO E DEL TECNOCRATICISMO CONTEMPORANEI. IN TAL MODO, FORSE INCONSAPEVOLMENTE, HABERMAS SI ACCOSTA AD ALCUNI ELEMENTI CLASSICI NELLA FONDAZIONE DELL'ETICA, MOVENTI DALLA CHIAREZZA E DIALETTICITA 'COLLOQUIALE' DEL 'LOGOS'.

PORRINO, SALVATORE. CRISI DELLA SOCIETA, CRISI DELLA SCUOLA: VERITA E RIVELAZIONE. G METAF 27,185-198 MR-JE 72.

ASSURDO IL MONISMO (IDEALISMO, MATERIALISMO): INFATTI APPARSA L'AUTOCOSCIENZA LA REALTA NELL'UOMO CONOSCEREBBE SE, PASSATO, FUTURO. VALIDA LA DIALETTICA-ELEVAZIONE DEI LIVELLI (ARISTOTLE, HEGEL) PER CUI PROGRESSO E CONCRESCIMENTO-CONSERVAZIONE DI VERITA

LUNGO ASSI, PARAMETRI: COSI FA LA SCIENZA, NON L'UOMO ETICO. OVE ASSI E FEDE NON UNIFICANO POPOLO, ISTITUZIONI, ENTRANO IN CRISI SOCIETA, SCUOLA, UMANESIMO. PERCIO LA RAGIONE ESIGE LA RIVELAZIONE: VERITA ASSIALI GUIDA DAL PRINCIPIO DELLA VITA, NON TROVATE SUL LETTO DI MORTE. LE SCOPERTE DELLA SCUOLA ETNOLOGICO-STORICA (W. SCHMIDT) LO PROVANO.

PORTMAN, STEPHEN G. EXISTENTIAL ETHICS AND BEING AS A VALUE. DIALOGUE (PST) 14,11-15 O 71.

THE CENTRAL PROBLEM OF SARTRE'S EXISTENTIAL PHILOSOPHY IS THE PROBLEM OF CONSTRUCTING AN ETHICS. IT IS A PROBLEM THAT CONFRONTS ALL MEN ALL OF THE TIME. WE CONTINUALLY LIVE THROUGH THE EXPERIENCE OF CHOOSING VALUES EACH TIME WE CHOOSE OURSELVES. WE CHOOSE WHAT WE WANT TO BE AND IN SO CHOOSING ARE FACED WITH THE PROBLEM OF CONSTRUCTING AN ETHICS. THE ETHICS WE CONSTRUCT SERVES AS A JUSTIFICATION FOR OUR CHOICE. IT SERVES AS A JUSTIFICATION OF OUR PARTICULAR WAY OF BEING WHERE BEING ITSELF IS TAKEN AS A VALUE.

POSPESEL, HOWARD AND ROQUE, ALICIA. NOTE ON CARNEY'S "INTRODUCTION TO SYMBOLIC LOGIC". NOTRE DAME J FORM LOG 13,431-432 JL 72.

THE FORMULATION OF THE RULE OF EXISTENTIAL QUANTIFIER ELIMINATION PROVIDED BY JAMES CARNEY IN "INTRODUCTION TO SYMBOLIC LOGIC" FAILS TO EXCLUDE CERTAIN ILLICIT INFERENCES. THE DIFFICULTY IS OVERCOME BY ALTERING CARNEY'S DEFINITION OF 'LIMITATION'.

POSPESEL, HOWARD. SCEPTICISM AND MODAL LOGIC. LOG ANAL 15,653-664 S-D 72.

IN THIS PAPER I EXAMINE TWO MODAL ARGUMENTS FOR PERCEPTUAL SCEPTICISM. THE ARGUMENTS ARE CONNECTED; THE CRUCIAL PREMISE OF ONE BEING SUPPORTED BY THE OTHER. I CRITICIZE BOTH ARGUMENTS, CHARGING THAT THE FIRST EITHER CONTAINS A FALSE PREMISE OR IS IRRELEVANT TO THE ISSUE, AND THAT THE SECOND IS FORMALLY INVALID.

POSS, RICHARD L AND BELDING, W RUSSELL. A NOTE ON "TRANSITIVITY, SUPERTRANSITIVITY AND INDUCTION". NOTRE DAME J FORM LOG 14,565-566 O 73.

THIS IS AN ADDITION TO THE PAPER "TRANSITIVITY, SUPERTRANSITIVITY AND INDUCTION," THE NOTRE DAME JOURNAL OF FORMAL LOGIC, VOLUME XIII (1972), BY BELDING, POSS, AND PAUL J WELSH, JR. FIRST, THERE IS A MORE COMPLETE PROOF OF LEMMA 9 OF THAT PAPER; FINALLY, IT IS NOTED THAT PART (II) OF THEOREM 19 OF THAT PAPER IS VACUOUSLY TRUE.

POST, GAINES. VINCENTIUS HISPANUS, 'PRO RATIONE VOLUNTAS,' AND MEDIEVAL AND EARLY MODERN THEORIES OF SOVEREIGNTY. TRADITIO 28,159-184 1972.

MAKING USE OF JUVENAL'S SATIRE (A WIFE'S CLAIM TO ARBITRARY USE OF WILL), VINCENT OF SPAIN (EARLY THIRTEENTH CENTURY) ARGUED THAT THE WILL OF THE RULER MUST BE SUBJECT TO REASON IN LAW, JUSTICE, AND THE COMMON AND PUBLIC WELFARE. HIS THEORY, THAT THE SOVEREIGNTY OF KING, EMPEROR, OR POPE WAS LIMITED BY REASON, MUST BE CONSIDERED IN INTERPRETATIONS OF BODIN AND OF MODERN ABSOLUTISM. THUS THE MEDIEVAL BACKGROUND OF IDEAS OF CANONISTS AND LEGISTS SHOULD HELP INTERPRETERS OF MODERN THEORIES OF SOVEREIGNTY.

POST, JOHN. SHADES OF THE LIAR. J PHIL LOG 2,370-385 JL 73.

THE SENTENCE 'WHAT I'M NOW SAYING IS NOT TRUE IN THE UNDERWORLD', OR A SENTENCE LIKE IT, GENERATES A PARADOX--CALL IT THE LIAR'S REVENGE--WHICH COULD NOT BE SOLVED BY SOME LEADING SOLUTIONS TO THE PARADOXES EVEN IF THEY WERE ENTIRELY SUCCESSFUL IN SOLVING THE PARADOXES HITHERTO AVAILABLE. SUCH SOLUTIONS TYPICALLY ANALYZE

ONE-PLACE PREDICATES LIKE 'IS TRUE' AND 'IS FALSE'. BUT NATURAL LANGUAGE IS RICH ENOUGH ALSO TO CONTAIN TWO-PLACE PREDICATES LIKE 'IS TRUE IN WORLD W' AND 'IS FALSE IN W', AND THEREFORE SENTENCES ABOUT TRUTH IN POSSIBLE WORLDS. HOW PARADOX CAN LURK IN THE UNANALYZED PORTION OF NATURAL EXPRESSIVE POWER IS SHOWN IN CONNECTION WITH THE CATEGORY SOLUTION (MARTIN) AND THE STATE SOLUTION (SOMMERS), EACH OF WHICH MAY BE CORRECT SO FAR AS IT GOES, BUT DOES NOT GO FAR ENOUGH TO EXCLUDE CERTAIN MODAL PARADOXES (CERTAIN SHADES OF THE LIAR) INCLUDING THE LIAR'S REVENGE. THERE SEEMS TO BE NO PLAUSIBLE WAY OF EXTENDING THE GRAMMATICAL RULES THEY ANALYZE SO AS TO COVER THE TROUBLESOME CASES. (EDITED).

POSTAL, PAUL M. 'PRONOMINAL EPITHETS' AND SIMILAR ITEMS. FOUND LANG 9,246-248 N 72 (LLBA).

A REBUTTAL OF THE ARGUMENT THAT ANAPHORIC EPITHETS LEND SOME SUPPORT TO INTERPRETIVE RULES FOR COREFERENTIAL PHENOMENA. THE ARGUMENT DEPENDS COMPLETELY ON THE PARALLELISM BETWEEN CONSTRAINTS ON ANAPHORIC CONNECTIONS BETWEEN COREFERENTIAL ANTECEDENT AND PRONOUN AND BETWEEN COREFERENTIAL ANTECEDENT AND EPITHET. HOWEVER, THE DISTRIBUTIONAL PARALLELISM BETWEEN ANTECEDENT-PRONOUN AND ANTECEDENT APPOSITIVE NP COREFERENTIAL PAIRS LENDS NO SUPPORT WHATEVER TO INTERPRETIVE IDEAS ABOUT ANAPHORA, A FINDING WHICH IS CONSISTENT WITH THE FACT THAT NO KNOWN FACTS LEND SUPPORT TO ANY INTERPRETIVE THEORIES OF ANAPHORA.

POSTER, MARK. THE HEGEL RENAISSANCE. TELOS 109-127 SUM 73.

THE ARTICLE DISCUSSES THE EMERGENCE OF INTEREST IN HEGEL, SPECIFICALLY IN THE "PHENOMENOLOGY," IN FRANCE AFTER WORLD WAR II. IT FOCUSES ON THE READINGS OF HEGEL BY KOJEVE AND HYPPOLITE. ITS CENTRAL ARGUMENT IS THE ENORMOUS IMPACT HEGEL HAD IN THE LATER YEARS ON FRENCH THOUGHT, ESPECIALLY ON EXISTENTIALISM AND MARXISM, DERIVED FROM HEGEL'S CRITIQUE OF A HISTORICAL RATIONALITY AND FROM HIS CONCEPT OF A DIALECTIC OF MUTUAL RECOGNIZATION. THE BASIS WAS THERE LAID FOR THE PHENOMENOLOGICAL-EXISTENTIAL NOTION OF INTERACTIONAL CONSCIOUSNESS AND FOR THE MARXIST NOTION OF REVOLUTION AS THE END OF ALIENATION.

POTTER, KARL H. BIBLIOGRAPHY OF INDIAN PHILOSOPHIES: FIRST SUPPLEMENT. J INDIAN PHIL 2,65-112 D 72.

POTTER, KARL H. ON A SUPPOSED ADVANTAGE OF REALISTIC SYSTEMS. PHIL STUD 24,397-401 N 73.

NELSON GOODMAN ARGUES IN "THE STRUCTURE OF APPEARANCE" THAT REALISTIC SYSTEMS AVOID THE "COMPANIONSHIP DIFFICULTY" WHILE PARTICULARISTIC ONES DO NOT. BY USE OF COUNTEREXAMPLE IT IS IN THIS PAPER SHOWN THAT, WHILE THE SYSTEM GOODMAN DEVELOPS IN "THE STRUCTURE OF APPEARANCE" AVOIDS THE COMPANIONSHIP DIFFICULTY FOR CERTAIN SPECIAL REASONS, OTHER REALISTIC SYSTEMS MAY NOT AVOID THAT DIFFICULTY. SPECIFICALLY, IF A SYSTEM IS SUCH THAT THE NUMBER OF QUALITIES IN A CONCRETUM IS DIFFERENT FROM THE NUMBER OF QUALE CATEGORIES IN THE SENSE REALM IN WHICH THE CONCRETUM LIES, THE SYSTEM MAY RUN AFOUL OF THE COMPANIONSHIP DIFFICULTY. THERE IS NO GENERAL REASON WHY SUCH SYSTEMS, THOUGH REALISTIC, MIGHT NOT TURN OUT TO BE NECESSARY IN ANALYSING CERTAIN SENSE REALMS. THUS THE ADVANTAGE CLAIMED FOR REALISM SHOULD BE GIVEN UP.

POTTER, VAN RENSSELAER. THE ETHICS OF NATURE AND NURTURE. ZYGON 8,36-47 MR 73.

THE SUBJECT WAS INTRODUCED BY HISTORICAL REFERENCES TO DARWIN'S THEORY OF EVOLUTION AND HUMAN PROGRESS, AND TO JOHN PASSMORE'S RECENT BOOK ON "THE PERFECTIBILITY OF MAN". THE 'MORALITY OF INTERVENTION' WAS THEN DISCUSSED AND THIS LED TO THE 'ROLE OF

CULTURE'. ACCULTURATION WAS HELD TO BE ABSOLUTELY ESSENTIAL AND CULTURAL LAISSEZ-FAIRE WAS OPPOSED WHILE CULTURAL PLURALISM WAS ADVOCATED. BIOETHICS WAS HELD OUT AS A NORMALIZING WORLD VIEW CONSISTENT WITH THIS VIEW.

POTZSCH, RAINER. DECISION-THEORETIC ASPECTS OF RISK-TAKING BEHAVIOUR. THEOR DECIS 3,107-120 O 72.

A CRUCIAL PROBLEM IN ECONOMIC DECISION (GAME) THEORY IS TO SPECIFY BY AN ALGORITHM THE STANDARDS OF BEHAVIOUR WHICH DETERMINE THE PROCESS OF DECISION-MAKING. RECENT RESEARCH HAS INDICATED THAT THE ATTITUDE TO RISK IS AN IMPORTANT ARGUMENT FOR FINDING UNIQUE SOLUTIONS FOR DECISION PROBLEMS. IN THIS STUDY DIFFERENT BEHAVIOUR-CONSTANTS OF DECISION-MAKING ARE REPORTED WHICH CLARIFY THAT A LOGICAL EQUIVALENCY EXISTS BETWEEN DECISION-MAKING, CONFLICT, ACHIEVEMENT MOTIVE AND RISK-TAKING. BY USING INFORMATION THEORETIC ARGUMENTS AS A TRANSFORM RULE, IT IS SUGGESTED TO MEASURE RISK-PREFERENCE AND RISK-AVERSION IN TERMS OF REDUNDANCY AND RELATED MEASURES.

POWER, WILLIAM L. DESCRIPTIVE LANGUAGE AND THE TERM "GOD". INT J PHIL RELIG 3,223-239 WINT 72.

THE CONCERN OF THIS PAPER IS WITH THE QUESTION: "IS THE TERM 'GOD' DESCRIPTIVELY MEANINGFUL"? IN THE FIRST PART OF THE PAPER, THE AUTHOR DISCUSSES THE PROBLEM OF THE INTENSION OF GENERAL TERMS AND NAMES AND THE DETERMINATION OF THE TRUTH OR FALSITY OF DECLARATIVE SENTENCES IN WHICH THEY ARE FOUND. IN THE SECOND PART OF THE PAPER, THE AUTHOR ATTEMPTS TO SHOW HOW DISCOURSE ABOUT GOD MUST BE GOVERNED BY THE SAME SEMIOTIC RULES THAT GOVERN ANY NATURAL OR ARTIFICIAL DESCRIPTIVE DISCOURSE.

POZSGAY, LAWRENCE J. SEMI-INTUITIONISTIC SET THEORY. NOTRE DAME J FORM LOG 13,546-550 O 72.

A FORMALIZATION IS PRESENTED WHICH REFLECTS THE CONSTRUCTIVE NATURE OF SET THEORY. THE AXIOMS ARE THOSE OF THE INTUITIONISTIC PREDICATE CALCULUS, PLUS THE LAW OF THE EXCLUDED MIDDLE FOR FORMULAS WITH QUANTIFIERS RESTRICTED TO TERMS, AND THE USUAL ZERMELO-FRAENKEL AXIOMS WITH EXISTENTIAL QUANTIFIERS REPLACED BY TERMS WHERE THE EXISTENCE OF SETS IS ASSERTED. ALL THE MAIN THEOREMS OF SET THEORY ARE SHOWN TO BE DERIVABLE.

PRADHAN, S K. LITERARY CRITICISM AND CULTURAL DIAGNOSIS: F R LEAVIS ON W H AUDEN. BRIT J AES 12,384-393 AUTUMN 72.

F R LEAVIS'S CRITICAL THEORY IS A SYNTHESIS OF LITERARY IMPERATIVES AND SOCIOCULTURAL POSTULATES. IT IS THEREFORE NECESSARY TO UNDERSTAND HIS SOCIOCULTURAL VISION IN ORDER TO RESPOND TO HIS CRITICISM. THE CONCEPT OF 'ORGANIC SOCIETY' AS WELL AS ITS DERIVATIVE OF 'ORGANIC RELATIONSHIP BETWEEN SOCIETY AND CULTURE' IS CENTRAL TO THIS VISION. HIS LITERARY CRITICISM IS A 'DIAGNOSIS' OF MODERN TECHNOLOGICAL CIVILIZATION FROM THIS PERSPECTIVE. AND THE 'DIAGNOSIS' SUGGESTS A 'CURE' AND DICTATES HIS EMPHASIS ON 'LIVING LITERARY TRADITION', 'REALIZATION', 'SELF-REALIZATION', 'MATURITY' AND 'RESPONSIBILITY'. HIS CRITICISM OF W H AUDEN IS AN EXCELLENT EXAMPLE OF THIS THEORY IN ACTION.

PRASAD, BRIJ KISHORE. JAINAS' SYADVADA AND BRADLEY'S VIEW OF JUDGMENT. INDIAN PHIL QUT 17,102-108 JE 72.

PRASAD, BRIJ KISHORE. NIRVIKALPA JNANA AND BRADLEY'S SENTIENCE. INDIAN PHIL CULT 17,221-229 S 72.

PRATT, VERNON. BIOLOGICAL CLASSIFICATION. BRIT J PHIL SCI 23,305-327 N 72.

AN ATTEMPT IS MADE TO CLARIFY THE DEBATE OVER WHAT CONSTITUTES THE BEST, AND THE MOST 'NATURAL' BIOLOGICAL CLASSIFICATION BY DISTINGUISHING BETWEEN FOUR DIFFERENT QUESTIONS. MAKING USE OF THESE DISTINCTIONS THE FOLLOWING APPROACHES ARE DISCUSSED CRITICALLY AS A PRELIMINARY TO SOME NEW SUGGESTIONS: THE ARCHETYPE THEORY, THE PHYLOGENETIC THEORY, AND 'OVERALL RESEMBLANCE' THEORIES, INCLUDING THE VIEW KNOWN AS 'NUMERICAL TAXONOMY'. IT IS THEN ARGUED THAT SCIENCE DEPENDS ON THE EXISTENCE OF GROUPS WITHIN WHICH INDUCTION, UNDER REASONABLY ASCERTAINABLE CIRCUMSTANCES, IS RELIABLE, AND THAT 'NATURAL' GROUPS ARE OF THIS KIND. IT IS SHOWN HOW EVOLUTION HAS PRODUCED SUCH GROUPS, AND THUS THAT A PHYLOGENETIC CLASSIFICATION (OF THE RIGHT TYPE) IS BEST.

PRATTE, RICHARD. THE CONCEPT OF CULTURAL PLURALISM. PROC PHIL EDUC 28,61-77 1972.

THE CONCEPT OF CULTURAL PLURALISM IS BROKEN DOWN INTO THREE MAJOR USES--ANTHROPOLOGICAL, POLITICAL/ECONOMIC, AND ORDINARY LANGUAGE. THIS ANALYSIS CAN BE USED TO AVOID DISCUSSANTS TALKING PAST ONE ANOTHER AS THEY USE THE SAME TERM, BUT FOR DIFFERENT IDEAS.

PREITE, MARIA DELLO. LA FENOMENOLOGIA DI G FUNKE TRA METAFISICA E METODO. G METAF 27,543-550 S-O 72.

IL LAVORO E UNA NOTA STORICO-CRITICA CHE HA COME SCOPO LA MESSA IN RILIEVO DELLE POSSIBILITA DI SVILUPPO DELLA FENOMENOLOGIA. L'OGGETTO E L'OPERA DI G FUNKE, "PHANOMENOLOGIE: METAPHYSIC ODER METHODE"? IL FILOSOFO PRESENTA UNA FILOSOFIA FENOMENOLOGICA DI CARATTERE METODICO E CRITICO. ESSA VIENE PROFESSATA COME RAZIONALISMO CRITICO CHE SI ESERCITA COME REGRESSIONE REITERATA E CHE NEI SUOI COMPITI DI RIDUZIONE NON SI ARRESTA DINANZI ALL'EGO COGITO COME A QUALCOSA DI ASSOLUTO.

PRENDERGAST, THOMAS L. DESCARTES AND THE RELATIVITY OF MOTION. MOD SCH 50,64-70 N 72.

PRENDIVILLE, JOHN G. THE DEVELOPMENT OF THE IDEA OF HABIT IN THE THOUGHT OF SAINT AUGUSTINE. TRADITIO 28,29-99 1972.

PRESAS, MARIO A. ENCARNACION Y TIEMPO EN GABRIEL MARCEL. CUAD FILOSOF 10,63-76 JA-JE 70.

LA TAREA DE LA FILOSOFIA, SEGUN MARCEL, CONSISTE EN RECUPERAR LA PARTICIPACION DEL YO CONCRETO--POR OPOSICION AL 'COGITO' IMPERSONAL--EN EL SER. SE TRATA, PUES, DE UNA REFLEXION QUE TRANSFORMA EL CARACTER APARENTEMENTE DESTRUCTOR DEL TIEMPO EN LA OBRA CREADORA DE LA FIDELIDAD AL SER. LA CLAVE DE ESTA REFLEXION RECUERDA LAS PALABRAS DE NIETZSCHE: EL HOMBRE ES EL UNICO ANIMAL QUE PUEDE PROMETER. EN TAL SENTIDO, EL PROBLEMA DEL TIEMPO DESEMBOCA EN UN ANALISIS DE LA EXPERIENCIA DE LA COMUNICACION CON EL OTRO, CON EL 'TU'. POR ELLO, CONCLUYE CON EL TRATAMIENTO DE LA INTER-SUBJETIVIDAD, QUE YA NO ES OBJETO DE UN PENSAR 'CLARO Y DISTINTO', SINO NUCLEO DE UN PENSAR QUE SE CIERNE SOBRE LA REGION 'METAPROBLEMATICA', SOBRE EL 'MISTERIO'.

PRESCOTT, JAMES W. BEFORE ETHICS AND MORALITY. HUMANIST 32,19-21 N-D 72.

BEFORE EHTICS AND MORALITY DESCRIBES HUMAN AND ANIMAL DEPRIVATION STUDIES THAT RESULT IN THE ABNORMAL DEVELOPMENT OF SOCIAL AND EMOTIONAL BEHAVIORS, PARTICULARLY INTERPERSONAL PHYSICAL VIOLENCE. IT IS ILLUSTRATED HOW SENSORY DEPRIVATION OF BODY TOUCH AND MOVEMENT ADVERSELY AFFECTS THE DEVELOPING BRAIN WHICH RESULTS IN PHYSICAL VIOLENCE AND OTHER 'UNETHICAL' AND 'IMMORAL' BEHAVIORS. PHYSICAL AFFECTION AND BODY PLEASURE EXPERIENCES ARE CONSIDERED ESSENTIAL FOR THE DEVELOPMENT OF MORAL BEHAVIOR WHICH ONTOGENETICALLY PRECEDES THE ACQUISITION OF RATIONAL MORAL PRINCIPLES.

PRIKRY, KAREL AND GALVIN, FRED. BOREL SETS AND RAMSEY'S THEOREM. J SYM LOG 38,193-198 JE 73.

IT IS PROVED THAT IF A IS A BOREL SET OF INFINITE SETS OF NATURAL NUMBERS THEN THERE IS AN INFINITE SET OF NATURAL NUMBERS M SUCH THAT EITHER EVERY INFINITE SUBSET OF M BELONGS TO A OR NO INFINITE SUBSET OF M BELONGS TO A. THIS GENERALIZES RAMSEY'S THEOREM.

PRIOR, ANDREW. IS THE CONCEPT OF VIOLENCE COHERENT? PHIL PAPERS 1,82-87 O 72.

THE AUTHOR SHOWS THAT: I) 'THE UNAUTHORIZED OR ILLEGITIMATE REMOVAL OF ANOTHER'S AUTONOMY' IS NOT AN ADEQUATE DEFINITION OF VIOLENCE BECAUSE (A) IT EXCLUDES THE NOTION OF FORCE AND (B) THERE IS NO ULTIMATE LEGITIMATE GROUND FOR POLITICAL AUTHORITY. II) 'THE FORCEFUL REMOVAL OF ANOTHER'S AUTONOMY' IS ALSO INADEQUATE AS A DEFINITION BECAUSE IT DOES NOT QUALIFY THE TYPE OF FORCE. SOME FORCE IS BENIGN AND OTHER IS MALIGNANT. III) 'THE FORCEFUL AND UNJUST REMOVAL OF ANOTHER'S LIBERTY' IS A COHERENT DEFINITION OF VIOLENCE BECAUSE IT CAN INCLUDE THE FIRST REQUIREMENT OF THE CONCEPT OF JUSTICE, VIZ., FREEDOM WHILE EXCLUDING THAT OF EQUALITY.

PROVERBIO, E AND MAXIA, C. ASTROARCHEOLOGIA E CIVILTA MEGALITICHE. SCIENTIA 107,861-871 1972.

L'APPLICAZIONE DELLE METODOLOGIE ASTRONOMICHE ALLO STUDIO DI REPERTI ARCHEOLOGICI HA APERTO UNA NUOVA POSSIBILITA DI INDAGINE DELLE ANTICHE CIVILTA PROTOSTORICHE. L'IPOTESI, FONDATA SU NUMEROSE CONSIDERAZIONI DI CARATTERE STORICO ED ETNOLOGICO, CHE L'OSSERVAZIONE DEI FENOMENI CELESTI HA AVUTO UNA GRANDE PARTE NELL'ELABORAZIONE DELLA CULTURA DELLE CIVILTA MEGALITICHE, STA ALLA BASE DI QUESTO NUOVO CAMPO DI RICERCHE. I METODI ATTUALI DELL'ASTROARCHEOLOGIA SONO BASATI SULL'OSSERVAZIONE ACCURATA DI DIREZIONI ED ANGOLI DI REPERTI ARCHEOLOGICI E SULLA CORRELAZIONE DI QUESTI DATI CON I VALORI CALCOLATI, PER DETERMINATE EPOCHE, DELLE POSIZIONI DEI CORPI CELESTI.

PRUCNAL, TADEUSZ. ON THE STRUCTURAL COMPLETENESS OF SOME PURE IMPLICATIONAL PROPOSITIONAL CALCULI. STUD LOG 30,45-52 1972.

THE NOTION OF THE STRUCTURAL COMPLETENESS OF SYSTEMS WAS INTRODUCED BY W. A. POGORZELSKI; THE SYSTEM OF PROPOSITIONAL CALCULUS <R, A> / R-SET OF PRIMITIVE RULES, A- SET OF AXIOMS/ IS STRUCTURALLY COMPLETE IFF EVERY STRUCTURAL AND PERMISSIBLE RULE IS DERIVABLE IN <R, A>. IT IS PROVED THAT THE POSITIVE IMPLICATIONAL HILBERT'S PROPOSITIONAL CALCULUS IS STRUCTURALLY COMPLETE AND THAT THE S5 AND S3 LEWIS'S IMPLICATIONAL CALCULI ARE STRUCTURALLY INCOMPLETE.

PUCCETTI, ROLAND. MULTIPLE IDENTITY. PERSONALIST 54,203-213 SUM 73.

THE WIGGINS-PARFIT PARADIGM CASE OF MULTIPLE PERSONAL IDENTITY CAN BE REPRESENTED AS FOLLOWS: IF B'S LEFT CEREBRAL HEMISPHERE IS TRANSPLANTED INTO ANOTHER BODY TO MAKE THE COMPOSITE ORGANISM B(A), AND THE RIGHT ONE INTO ANOTHER BODY TO MAKE B(B), WOULD NOT B(A) AND B(B) BE THE SAME PERSON? BUT BRAIN-BISECTED HUMANS SHOW FUNCTIONAL INDEPENDENCE OF THE DECONNECTED HEMISPHERES, INDICATING B IS A COMPOUND OF TWO HEMISPHERE-BASED PERSONS TO BEGIN WITH. THERE IS THEN NO NEED TO GIVE UP THE LANGUAGE OF IDENTITY, AS PARFIT HAS URGED, AND INDEED ONE CAN FIND GOOD REASONS WHY WE SHOULD NOT.

PUCCETTI, ROLAND. REMEMBERING THE PAST OF ANOTHER. CAN J PHIL 2,523-532 JE 73.

WOULD REPLACING SOMEONE'S CHILDHOOD MEMORIES WITH THOSE ACCUMULATED BY SOMEONE ELSE RESULT IN HIS REMEMBERING THE PAST OF ANOTHER, OR IN CHANGING HIS PERSONAL HISTORY? THOSE WHO SAY THE LATTER INTERPRETATION IS UNREASONABLE MUST HOLD TO BODILY IDENTITY AS A NECESSARY CONDITION OF PERSONAL IDENTITY, AND DENY THAT MEMORY IS A SUFFICIENT CONDITION. THIS HARDLY SQAURES WITH THE ADMISSION THAT BRAIN TRANSPLANTATION YIELDS THE SAME PERSON WITH A NEW BODY. HOWEVER, THERE ARE LIMITS TO A DEFENCE OF MEMORY AS CONSTITUTIVE OF IDENTITY.

PUCCIARELLI, EUGENIO. DOS ACTITIDES FRENTE AL TIEMPO. CUAD FILOSOF 10,7-48 JA-JE 70.

DOS ACTITUDES, TEORICA Y PRACTICA, EN FUNCION DE DOS TIPOS HUMANOS DISTINTOS, PERMITEN OPONER LA INVESTIGACION DESINTERESADA SOBRE LA NATURALEZA DEL TIEMPO (HAMELIN, BERGSON, BACHELARD, PUCELLE, BERGER, DELEUZE) A LA ACLARACION DE LA PARTICIPACION DEL HOMBRE EN LA ETERNIDAD (LAVELLE, ALQUIE, GUITTON, CHAIX-RUY, DURANDEAUX). OPONE AFAN DE SABER A URGENCIA DE SALVACION, SEGUN FIGURAS DE LA FILOSOFIA FRANCESA DEL SIGLO XX.

PUCCIARELLI, EUGENIO. HEGEL Y EL ENIGMA DEL TIEMPO. CUAD FILOSOF 10,257-290 JL-D 70.

DETERMINAR LA NATURALEZA DEL TIEMPO A TRAVES DEL SISTEMA DE HEGEL. SE DESCUBRE: 1) INCOMPATIBILIDAD DE TIEMPO Y DIALECTICA EN PLANO ESPECULATIVO; 2) DOS IDEAS, DIFICILES DE ARMONIZAR, SOBRE EL TIEMPO DE LA NATURALEZA; 3) CONCEPCION DIALECTICA DEL TIEMPO EN EL ESPIRITU SUBJETIVO Y OBJETIVO; 4) CRITICA DE LAS INTERPRETACIONES DE HEIDEGGER, TRIVERS, DERRIDA, KOJEVE, BRINKLEY; 5) INSATISFACCION POR LOS RESULTADOS DE HEGEL.

PUCCIARELLI, EUGENIO. LA FILOSOFIA COMO EXPRESSION DE UN TIPO HUMANO. CUAD FILOSOF 12,7-40 JA-JE 72.

LA CONSIDERACION PLURALISTA DE LA FILOSOFIA MUESTRA LOS SISTEMAS EN SERIES HISTORICAS PARALELAS, CORROBORA LA HETEROGENEIDAD DE CONTENIDOS Y ORIENTACIONES Y EXIGE LA REFORMA DEL CONCEPTO DE VERDAD. AL REDUCIR LA PLURALIDAD APELANDO A UNA TEORIA DE TIPOS HUMANOS SE DESCUBRE EL CARACTER CIRCULAR DE LA CONSIDERACION: ENTENDER LOS SISTEMAS DESDE LOS TIPOS HUMANOS; DETERMINAR LOS TIPOS A PARTIR DEL CONTENIDO DE LOS SISTEMAS. IMPOSIBLE SUPERAR ESTE CIRCULO.

PUCELLE, JEAN. THE MEANING OF EXPERIENCE IN MAINE DE BRIAN'S PHILOSOPHY. INT PHIL QUART 13,25-32 MR 73.

MAINE DE BIRAN IS THE LEADER OF ALL SUBSEQUENT 'PHILOSOPHERS OF FREE-WILL' IN FRANCE. HE TRIED TO SET DOWN IN NEW TERMS THE OLD PROBLEM OF THE SOUL-BODY RELATION. HIS CENTRAL THEORY OF THE "FAIT PRIMITIF" LEADS HIM TO A NEW WAY OF ANALYSIS OF MENTAL FUNCTIONS.

THE FUNDAMENTAL EXPERIENCE OF AN 'EGO' IS IN CONNECTION WITH A 'NOT-EGO'. THIS EXPERIENCE IS THE COMMON SOURCE OF FEELING AND THINKING, OF KNOWLEDGE AND ACTION. FINALLY, IT IS NOT A TWOFOLD, BUT A THREEFOLD DIVISION WE ARE CONFRONTED WITH ("LES TROIS VIES") ANIMAL LIFE, HUMAN LIFE, SPIRITUAL LIFE. RELIGIOUS MOTIVES GRADUALLY LEAD BIRAN TO YIELD FINALLY TO SUPERNATURAL INTIMATIONS OF AN ETERNAL LIFE. HIS SPIRITUAL ITINERARY GOES FROM SELF TO GOD.

PUGLIESE, ORLANDO. LA "ONTOLOGIA DEL FUNCIONALISMO" DE COPERNICO A KANT. CONVIVIUM 29,87-96 1969.

PUGMIRE, DAVID R. DOUBT ABOUT NORMATIVE THEORY OF BELIEF. MIND 81,584-586 O 72.

PUHOVSKI, ZARKO. PHILOSOPHIE DE LA POLITIQUE DU "NOUVEL ETAT DE CHOSES". PRAXIS 521-532 1971.

PULIGANDIA, R. PARADOXES OF NON-INDEPENDENT OBSERVATION LANGUAGE. SCIENTIA 108,103-109 1973.

THE PURPOSE OF THIS PAPER IS TO EXAMINE THE PARADOXES THAT ARISE OUT OF THE THESIS THAT THERE CAN BE NO INDEPENDENT OBSERVATION LANGUAGE. THE PARADOXES MAY BE STATED AS FOLLOWS: 1. IF THERE CAN BE NO INDEPENDENT OBSERVATION LANGUAGE, THAT IS, IF THE MEANINGS OF OBSERVATIONAL TERMS ARE NECESSARILY DEPENDENT UPON AND DETERMINED BY A THEORY, SAY T, OF WHICH THEY FORM A PART, THEN ONE WONDERS WHAT COULD POSSIBLY BE MEANT BY SAYING THAT THE THEORY T IS CONFIRMED BY INDEPENDENT OBSERVATIONAL EVIDENCE. 2. IF THE OBSERVATION LANGUAGES OF TWO THEORIES, SAY T1 AND T2, ARE EACH DETERMINED BY ITS RESPECTIVE THEORY, THEN ONE CAN NOT SAY THAT A GIVEN OBSERVATIONAL EVIDENCE AT ONE AND THE SAME TIME CONFIRMS ONE THEORY AND DISCONFIRMS THE OTHER. BY A PHENOMENOLOGICAL APPROACH, THE AUTHOR ATTEMPTS TO SHOW THAT IF THE THESIS ON NON-INDEPENDENT OBSERVATION LANGUAGE IS TRUE THEN BY SYMMETRY THE THESIS OF NON-INDEPENDENT THEORY LANGUAGE IS ALSO TRUE. CONSEQUENTLY, THE PARADOXES ARE SHOWN TO BE A RESULT OF OVERLOOKING THE ESSENTIAL SYMMETRY BETWEEN THEORY AND OBSERVATION IN THE CONSTRUCTION OF SCIENTIFIC THEORY.

PULIGANDLA, R. HOLINESS IN INDIAN AND WESTERN TRADITIONS. INT J PHIL RELIG 3,161-175 FALL 72.

THE PURPOSE OF THIS PAPER IS TO EXAMINE THE CONCEPT OF HOLINESS, BOTH IN ITS THEORETICAL AND PRACTICAL ASPECTS, AS IT OCCURS IN THE INDIAN AND WESTERN TRADITIONS. IT WILL BE SHOWN THAT THE FUNDAMENTAL ONTOLOGY OF EACH TRADITION GOVERNS ITS CONCEPT OF HOLINESS. THAT IS THE CASE HAS FAR-REACHING AND SIGNIFICANT PRACTICAL CONSEQUENCES. IT WILL BE SHOWN IN PARTICULAR THAT SUCH QUESTIONS AS: CAN MAN BE HOLY? WHAT DOES HIS HOLINESS CONSIST OF? HOW DOES A HOLY MAN RELATE HIMSELF TO THE WORLD? RECEIVE DIFFERENT ANSWERS IN THE TWO TRADITIONS. FINALLY, WE HOPE TO SHOW THAT HOLINESS AS FOUND IN THE INDIAN TRADITION, BY ITS CONCRETE EXEMPLIFICATION HERE AND NOW, CARRIES WITH IT AN ENORMOUS POWER OF TRANSFORMATION UNDREAMED OF IN THAT OF THE WEST. IN SHORT, THE LIVING PRESENCE OF HOLINESS NOT ONLY MAKES MEN BECOME KEENLY AWARE OF THE GULF BETWEEN WHAT THEY ARE AND WHAT THEY COULD BE BUT ALSO SERVES AS INSPIRATION AND ENCOURAGEMENT TO BRIDGE THE GULF, THEREBY REALIZING THEIR POTENTIAL TO THE HIGHEST DEGREE.

PULIGANDLA, R. TWO DOGMAS OF ETHICAL PHILOSOPHY. SW J PHIL 3,121-129 WINT 72.

THE PURPOSE OF THIS PAPER IS TO SHOW THAT ETHICAL PHILOSOPHY, IN THE PAST AS WELL AS PRESENT, SUFFERS FROM TWO DOGMAS WHICH HAVE RENDERED IT A BARREN FIELD OF INQUIRY. THESE ARE: 1. THE BELIEF THAT DERIVING 'OUGHT' FROM 'IS' CONSTITUTES THE CRUX OF ETHICAL INQUIRY; AND 2. THE BELIEF THAT, GIVEN THE A PRIORI LOGICAL GAP BETWEEN

'OUGHT' AND 'IS', THE FACT THAT IT IS IMPOSSIBLE TO DERIVE 'OUGHT' FROM 'IS' IS PROOF THAT THERE IS SUCH A THING AS ABSOLUTE MORALITY, A MORALITY WHICH TRANSCENDS PARTICULAR CIRCUMSTANCES IN WHICH MEN FIND THEMSELVES FROM TIME TO TIME; AND CONSEQUENTLY, THE VIEW THAT ANY MORALITY WHICH TAKES INTO ACCOUNT THE ACTUAL CONDITIONS OF HUMAN LIFE CANNOT BE TRUE AND GENUINE MORALITY. I WISH TO SHOW THAT BOTH THESE DOGMAS ARE BASED ON A MISTAKEN CONCEPTION OF ETHICS--IN PARTICULAR, THAT IT IS NEITHER NECESSARY NOR RELEVANT TO ETHICS THAT 'OUGHT' BE DERIVABLE FROM 'IS'; AND THAT IT IS ONLY BY A CURIOUS AND PERVERSE TURN OF DIALECTIC THAT ONE TAKES THE IMPOSSIBILITY OF DERIVING 'OUGHT' FROM 'IS' AS PROOF THAT THERE IS ABSOLUTE MORALITY. I SHALL ARGUE THAT IT IS ONLY BY BANISHING THESE DOGMAS THAT WE MAY HOPE TO LIBERATE ETHICS FROM THE SHACKLES OF AGE OLD STALE DEBATES AND PSEUDO-PHILOSOPHIZING.

PULLIAM, JOHN. HIGHER EDUCATION AND THE DECLINE OF THE JOB MARKET. J THOUGHT 7,267-273 N 72.

PUPI, ANGELO. G E SCHULZE TRA LA "MORAL-THEOLOGIE" E LA SPECULAZIONE HEGELIANA. RIV FILOSOF NEO-SCOLAS 64,594-647 O-D 72.

PUPI, ANGELO. UN RECENTE STUDIO DI G N G ORSINI SUI RAPPORTI DI S T COLERIDGE CON IL PENSIERO TEDESCO CONTEMPORANEO. RIV FILOSOF NEO-SCOLAS 65,334-345 AP-JE 73.

PURAVS, OLGERTS. CRITICISM AND EXPERIENCE. J AES EDUC 7,11-22 JA 73.

PURCE, JILL. THE SPIRAL IN THE MUSIC OF KARLHEINZ STOCKHAUSEN. MAIN CURRENTS 30,18-27 S-O 73.

PURTILL, RICHARD L. DISEMBODIED SURVIVAL. SOPHIA 12,1-10 JL 73.

I EXAMINE A CURRENT ARGUMENT AGAINST THE INTELLIGIBILITY OF DISEMBODIED SURVIVAL, FOUND IN PENELHUM AND OTHERS. I ARGUE THAT NONE OF THE CONCLUSIONS OF THIS ARGUMENT HAVE BEEN ESTABLISHED AND THAT MOST OF ITS PREMISES ARE FALSE. THUS, I ARGUE, DISEMBODIED SURVIVAL CANNOT BE LOGICALLY RULED OUT (AT LEAST BY THIS ARGUMENT) AND WE MUST DISCUSS THE EVIDENCE FOR OR AGAINST DISEMBODIED SURVIVAL ON ITS MERITS.

PURTILL, RICHARD L. THE MASTER ARGUMENT. APEIRON 7,31-36 MY 73.

I EXAMINE A CLASSICAL ARGUMENT FOR DETERMINISM REPORTED BY EPICTETUS IN HIS DISCOURSES. I RECONSTRUCT THE ARGUMENT WITH THE USE OF LOGICAL SYMBOLISM AND MAKE EXPLICIT A SUPPRESSED PREMISE OF THE ARGUMENT, WHICH IS SUBJECT TO VARIOUS INTERPRETATIONS. IN TERMS OF MY RECONSTRUCTION I SUGGEST A PLAUSIBLE ACCOUNT OF THE POSITIONS TAKEN BY STOIC LOGICIANS WITH REGARD TO THIS ARGUMENT. NOT SURPRISINGLY THE POSITIONS AMOUNT TO HARD DETERMINISM, SOFT DETERMINISM AND A FREE WILL VIEW AND NOT SURPRISINGLY THE ARGUMENT BEGS THE QUESTION AT ISSUE.

PUTNAM, H. REDUCTIONISM AND THE NATURE OF PSYCHOLOGY. COGNITION 2,131-146 1973.

PYATNITSYM, V N AND MESKOV, V S. ON THE STATUS OF LOGIC OF QUANTUM MECHANICS (IN RUSSIAN). TEOR METOD 4,111-129 1972.

THE ARTICLE POSES THE QUESTION OF THE NECESSITY OF A SPECIAL NON-CLASSICAL LOGIC FOR QUANTUM MECHANICS. THE CONSTRUCTION OF QUANTUM-LOGIC SYSTEMS IS CLASSIFIED ACCORDING TO TWO TENDENCIES: SYNTACTIC AND SEMANTIC, DEPENDING ON WHETHER THE FUNDAMENTAL THEORY IS MODIFIED OR NOT. IT IS ALSO SHOWN THAT QUANTUM LOGIC IS INDISPENSABLE FOR CONDUCTING A FORMALIZATION PROGRAM AND THAT IT MAY BE CONSIDERED PERMISSABLE FOR CONDUCTING A SYMBOLIZATION PROGRAM. THE DIFFERENCE BETWEEN FORMALIZATION AND SYMBOLIZATION PROGRAMS IS

CLARIFIED BY THE EXAMPLE OF A RECONSTRUCTION OF THE EINSTEIN-PODOLSKY-ROSEN PARADOX.

QAYUM, ABDUL. KANT'S DISTINCTION BETWEEN PHENOMENA AND NOUMENA. PAKISTAN PHIL J 11,80-98 JL-D 72.

QUESADA, FRANCISCO MIOR. DIALECTICA Y RECOPLAMIENTO. DIANOIA 18,182-198 1972.

LOS NEOMARXISTAS ESTAN PREOCUPADOS POR LA CRITICAS QUE LOS LOGICOS Y LOS EPISTEMOLOGOS MODERNOS HACEN A LAS CONCEPCIONES MARXISTAS, ESPECIALMENTE A LA DIALECTICA. UNO DE ELLOS, EL FAMOSO PROFESOR ALTHUSER, INTENTA REPLANTEAR LOS PRINCIPIOS DE LA DIALECTICA SOSTENIENDO QUE NO SE TRATA DE CONCEPTOS VAGOS SINO QUE LO MARX PRETENDE HACER CON LA DIALECTICA ES UNA VERDADERA TEORIA DE LA HISTORIA, DE LA CUAL, LA TEORIA ECONOMICA NO ES SINO UN ASPECTO PARVIAL Y DERIVADO. EL APORTE DE MARX, SEGUN ALTHUSER ES CONSIDERAR QUE LA HISTORIA SOLO PUEDE COMPRENDERSE SI SE TOMAN EN CUENTA TODOS LOS FACTORES QUE INFLUYEN E INTERINFLUYEN EN LA DINAMICA SOCIAL. DESPUES DE HACER DIVERSOS ANALIS S DE LAS TESIS DE ALTHUSER, EL AUTOR SOSTIENE QUE LO QUE PRETENDE HACER ALTHUSER ES INTERPRETAR LA DIALECTICA COMO UNA TEORIA DEL RECOPLAMIENTO (FEED BACK). EL AUTOR CREE QUE ESTE INTENTO ES INTERESANTE PERO QUE REBASA LAS POSIBILIDADES TEORICAS DE LA CIENCIA ACTUAL, PUES NO EXISTE AUN UNA VERDADERA TEORIA GENERAL DEL RECOPLAMIENTO. LA COMPLIVACION DE LOS FENOMENOS HISTORICOS EXIGE EL MANEJO DE UN APARATO FORMAL QUE TODAVIA NO EXISTE.

QUEST, EDWARD. WHY IS IT DIFFICULT TO DESERVE PRAISE. AMER PHIL QUART 9,343-347 O 72.

THE QUESTION POSED BY THE TITLE IS ANSWERED BY PRESENTING THE FOLLOWING ARGUMENT. IF SOMEONE IS DESERVING OF PRAISE, THEN THE SORT OF ACTION WHICH ELICITED THE PRAISE IS DESERVING OF ENCOURAGEMENT. JUSTIFIABLE PRAISE IS RESERVED FOR THOSE WHO ACT IN A MANNER WHICH OTHERS SHOULD BE ENCOURAGED TO EMULATE. SECONDLY, WHAT ONE ENCOURAGES OTHERS TO DO IS THOUGHT TO BE DIFFICULT. THERE IS NO POINT IN ENCOURAGING SOMEONE TO DO WHAT HE DOES EASILY BECAUSE ENCOURAGEMENT IS CONTEXTUALLY LINKED TO OVERCOMING OBSTACLES. CONSEQUENTLY, JUSTIFIABLE PRAISE IS LIMITED TO THOSE ACTIONS WHICH ARE NOT ONLY DESIRABLE BUT ALSO DIFFICULT.

QUIGLEY, CARROLL. COGNITIVE FACTORS IN THE EVOLUTION OF CIVILIZATIONS. MAIN CURRENTS 29,69-75 N-D 72.

THE UNIQUENESS OF ANY CIVILIZATION RESTS IN ITS DISTINCTIVE COGNITIVE SYSTEM, WHICH CANNOT BE DESTROYED, AS TOOLS, GOVERNMENT, OR SOCIAL PATTERNS CAN BE, WITHOUT ENDING THE CIVILIZATION. NEVERTHELESS, THE WAYS IN WHICH A CIVILIZATION CATEGORIZES AND VALUATES ITS EXPERIENCES DO CHANGE AS ANY CIVILIZATION IS BORN, EXPANDS, PEAKS, DECLINES, AND COLLAPSES. THESE CHANGES OF COGNITION FOLLOW SIMILAR PATTERNS IN THIS PROCESS IN ALL CIVILIZATIONS. IT BEGINS BY SEEING ITSELF AS MADE UP OF NATURAL COMMUNITIES (LOCAL RESIDENCE OR KINSHIP), GRADUALLY BREAKS THESE DOWN TO REACH ATOMIZED INDIVIDUALISM AND FINALLY ABRUPTLY TURNS TO VOLUNTARY COMMUNES AS SOCIAL REALITY. IT SHIFTS ITS ENERGIES AND VALUES SUCCESSIVELY FROM SOCIAL TO ECONOMIC TO POLITICAL TO MILITARY AND BACK TO SOCIAL AND RELIGIOUS. IT SHIFTS IT VISION OF REALITY FROM NON-RATIONAL TOTAL FLUX, TO RATIONALISM WITH REAL CATEGORIES, TO PHILOSOPHIC NOMINALISM, TO SEMANTICISM IN WHICH NEITHER CATEGORY OR INDIVIDUAL IS REAL IN ANY PERMANENT SENSE, BACK TO THE SUBMERGENCE OF THE INDIVIDUAL INTO A REAL COMMUNITY. OTHER EXAMPLES ARE GIVEN.

QUINE, W V O. REFLEXIONES FILOSOFICAS SOBRE EL APRENDIZAJE DEL LENGUAJE. TEOREMA 5-23 JE 72.

QUINN, MICHAEL S. A PUZZLE ABOUT THE CHARACTER OF GOD. SW J PHIL 4,73-80 SPR 73.

THE OBJECTIVE OF THIS ARTICLE IS TO SHOW THAT GOD AS CONCEIVED BY RELATIVELY ORTHODOX CHRISTIANITY COULD NOT POSSIBLY HAVE CREATED THE WORLD AND COULD NOT PERFORM ANY MIRACLES. THIS CONCLUSION IS DEDUCED FROM CERTAIN PLAUSIBLE AND WIDELY ACCEPTED FEATURES OF THE CONCEPTS OF ACTION, KNOWLEDGE AND CERTAINTY.

QUINTANILLA, MIGUEL A. COMENTARIO A LAS OBRAS DE EUGENIO TRIAS. TEOREMA 3,119-130 S 71.

EL OBJETIVO DE ESTE ARTICULO ES CRITICAR VARIAS OBRAS PUBLICADAS EN 1970 EN LAS QUE EL JOVEN FILOSOFO ESPANOL EUGENIO TRIAS EXPONE SU CONCEPCION DE LA FILOSOFIA, LA IDEOLOGIA Y LA CIENCIA. SE CRITICA PRINCIPLAMENTE EL CARACTER CONTRADICTORIO E IDEALISTA DE SU CONCEPCION ESTRUCTURALISTA DE LA FILOSOFIA Y SE PONE DE MANIFIESTO LA IMPOSIBILIDAD DE ACEPTAR SU TEORIA DE LAS IDEOLOGIAS COMO UNA INTERPRETACION CORRECTA DEL PENSAMIENTO DE MARX.

QUINTANILLA, MIGUEL A. POPPER Y PIAGET: DOS PERSPECTIVAS PARA LA TEORIA DE LA CIENCIA. TEOREMA 3,5-21 1973.

EL OBJETIVO DE ESTE ARTICULO ES COMPARAR DOS ENFOQUES DE LA TEORIA DE LA CIENCIA: EL FORMALISTA (REPRESENTADO POR POPPER) Y EL GENETICO (PIAGET). A TRAVES DE LA CRITICA DE LA DISTINCION ENTRE LOS CONTEXTOS DE JUSTIFICACION Y DE DESCUBRIMIENTO, COMO BASE DE LA TEORIA DE LA CIENCIA, SE DEFIENDEN LAS PRETENSIONES DE LA EPISTEMOLOGIA GENETICA. FINALMENTE SE EXPLICAN LAS DIFERENCIAS ENTRE AMBAS TEORIAS EN CUANTO A LA FORMA DE ENTENDER EL CONOCIMIENTO Y EL DESARROLLO DE LA CIENCIA.

RABINOVICH, V L AND VOLGIN, I L. DOSTOEVSKY AND MENDELEEV: AN ANTISPIRITIST DIALOGUE. SOVIET STUD PHIL 11,170-194 FALL 72.

RABOSSI, EDUARDO A. RELATIVISMO: DIVERSIDAD DE SISTEMAS MORALES Y CONDUCTA RACIONAL. CUAD FILOSOF 10,307-322 JL-D 70.

FIVE TYPES OF RELATIVISM ARE DISTINGUISHED USING AS A FRAME OF REFERENCE THE DISTINCTION BETWEEN DESCRIPTIVE, NORMATIVE AND THEORETICAL ETHICS. BASIC POINTS: 1. A FRUITFUL DISCUSSION OF RELATIVISM MUST BE ENCLOSED WITHIN SUCH A FRAME OF REFERENCE OR WITHIN AN ALTERNATIVE ONE; 2. A DETAILED DISCUSSION OF CULTURAL RELATIVISM MAKES CLEAR THE NECESSITY AND IMPORTANCE OF AN INTERDISCIPLINARY APPROACH IN DESCRIPTIVE ETHICS; 3. NO KNOWN VERSION OF NORMATIVE RELATIVISM IS ADMISSIBLE; 4. FROM A PHILOSOPHICAL POINT OF VIEW, THE MORE INTERESTING VERSION OF RELATIVISM DENIES THE EXISTENCE OF RATIONAL PROCEDURES TO DECIDE MORAL CONTROVERSIES; THIS POSITION IS REJECTED ARGUING (A) THAT AVAILABLE THEORETICAL MODELS PROVIDE A STARTING POINT TOWARDS A GENERAL THEORY OF THE RATIONAL PROCEDURES IN ETHICS, AND (B) THAT ETHICAL RELATIVISM IS SELF-STULTIFYING SINCE THE CENTRAL TASK OF THE ETHICIST IS TO EXPLAIN AND JUSTIFY RATIONALITY IN MORAL TRANSACTIONS.

RACHNER, JANE. REFLECTIONS ON PHILOSOPHICAL ANTHROPOLOGY (A REPLY TO PROFESSOR THOMAS). J CRIT ANAL 4,19-21 AP 72.

ADDRESSES ITSELF TO QUESTIONS PREVIOUSLY DISCUSSED BY PROFESSOR C R THOMAS. IN THE PROCESS OF ANALYZING HER ANSWERS CONCLUDES THAT THE DISSOLUTION OF OUGHTNESS IS POSSIBLE BY THE TRANSLATION OF QUALITATIVE DIFFERENCES BETWEEN INDIVIDUALS INTO QUANTITATIVE DIFFERENCES IN THEIR DEGREE OF HUMANNESS, WITH QUESTIONS OF OUGHTNESS BEING ANSWERABLE IN TERMS OF SOME GENERAL UTILITARIAN

PRINCIPLE ABOUT ACHIEVING THE GREATEST HUMANNESS FOR THE GREATEST NUMBER.

RADFORD, COLIN. PAIN AND PAIN BEHAVIOUR. PHILOSOPHY 47,189-205 JL 72.

RADNITZKY, G. TOWARDS A 'PRAXIOLOGICAL' THEORY OF RESEARCH. SYSTEMATICS 10,129-185 D 72.

CAN RESEARCH BE STUDIED IN A WAY THAT IS NEITHER LOGICAL RECONSTRUCTION NOR EMPIRICAL PSYCHOLOGY OR SOCIOLOGY OF SCIENCE? IN CONTEMPORARY PHILOSOPHY OF SCIENCE THIS IS USUALLY DENIED--INSPITE OF THE RECENT 'PARADIGM SHIFT' THERE. A SYSTEM-PHILOSOPHY APPROACH IN THEORY OF RESEARCH IS OUTLINED BY MEANS OF SOME MODELS: A RESEARCH ENTERPRISE IS VIEWED AS A PRODUCTIVE, INNOVATIVE SYSTEM, THE RESEARCH PROCESS AS A TRANSFORMATION OF COMPLEXES OF KNOWLEDGE-PROBLEMS-INSTRUMENTS (SOFTWARE AND HARDWARE). THE DIRECTION THIS DEVELOPMENT TAKES IS GUIDED BY PRECONCEPTIONS ABOUT THE SUBJECT MATTER AND A PROGRAMMATIC CONCEPTION OF THE DISCIPLINE BASED ON THEM. THE DYNAMICS OF THE RESEARCH PROCESS ARE SCHEMATIZED AS A CO-AGENCY OF 'THEORETICAL' AND 'EMPIRICAL' MOMENTS, WHICH IS VIEWED AS A FLOW OF PROBLEMS, INFORMATION, AND CONCEPTUAL FRAMEWORKS. EMPIRICALLY DISCOVERED PIECES OF KNOWLEDGE MAY RESIST ALL ATTEMPTS TO EXPLAIN THEM: THE FLOW IS DISTURBED, AND ONLY AN EXTRAORDINARY INNOVATION ON THE 'THEORETICAL' LEVEL CAN RESTORE THE BALANCE. THIS INVOLVES A SHIFT IN PERSPECTIVE: A SHIFT IN THE 'INTERNAL STEERING FACTORS.' AFTER A PERSPECTIVAL SHIFT ONE WILL ASK 'DOES IT CONSTITUTE PROGRESS?'. TYPES OF CRITERIA ARE SUGGESTED. (E ITED).

RADNITZKY, GERARD. LIFE CYCLES OF A SCIENTIFIC TRADITION. MAIN CURRENTS 29,107-116 JA-F 73.

'TRADITION', 'SCHOOL', 'STYLE' AS CONCEPTUAL TOOLS OF CULTURAL HISTORY ARE LOOKED AT FROM THE POINT OF VIEW OF PHILOSOPHICAL ANTHROPOLOGY. A MODEL OF A TRADITION IN SCIENCE (A RESEARCH TRADITION) IS OUTLINED. WHAT MAKES A CERTAIN ENSEMBLE OF RESEARCH ENTERPRISES A UNITY IS COMMON PRECONCEPTIONS ABOUT THE GENERAL NATURE OF THE OBJECT OF STUDY AND A COMMON PROGRAM OR IDEAL OF THE DISCIPLINE TO WHICH THEY BELONG. FOR MODELING THE DEVELOPMENT OF A HISTORICALLY GIVEN TRADITION A MODEL OF THE 'LIFE CYCLE' OF A TRADITION IS OUTLINED: ROUGHLY, A SEQUENCE OF PHASES WHERE ONE OF SEVERAL MOMENTS DOMINATES (EVEN IF ALL OF THEM ARE PRESENT ALL THE TIME): A 'PIONEERING' PHASE, A 'BUILDING/CONSOLIDATING' PHASE, A PHASE WHERE INTERNAL CRITICISM OF INTERIM PRODUCTS AND OF RESEARCH PROCEDURES IS CENTRAL, ETC. THE NEGATIVE SIDE EFFECTS OF A DOMINATING RESEARCH TRADITION ARE EXAMINED FROM A SOCIOLOGICAL POINT OF VIEW, AND THE IMPLICATIONS FOR SCIENCE POLICY MAKING ARE SPELLED OUT.

RAMACHANDRA, V S. LIBERALISM, NON-BINARY CHOICE AND PARETO PRINCIPLE. THEOR DECIS 3,49-54 O 72.

IT IS SHOWN IN THIS PAPER THAT A VERY MILD FORM OF PARETO PRINCIPLE IS COMPATIBLE WITH A SET OF RESTRICTIVE CONDITIONS. DERIVING A CHOICE SET IDENTICAL WITH THE SET OF ALTERNATIVES IN THE CASE OF PARADOX OF VOTING AMOUNTS TO BEGGING THE PROBLEM. IF WE RESTRICT THAT THE CHOICE SET SHOULD BE A PROPER SUB-SET OF THE ORIGINAL SET, THE PARADOX WILL BE REVIVED. IN THE REALISTIC SENSE LIBERALISM MAY WELL BE TREATED AS AN OUTCOME OF THE CHOICE RATHER THAN AS A BASIC VALUE JUDGEMENT. CHOICE OF "RULES OF THE GAME" OUGHT TO BE THE FIRST STEP AND THEN ONLY SOCIETY CAN SEEK THE OPTIMAL SITUATION UNDER THOSE 'RULES'.

RAMBALDI, E. GLI STUDI FEUERBACHIANI DI CARLO ASHCERI. RIV FILOSOF 16,45-64 JA-MR 73.

SCOPO DEL SAGGIO E' L'EVIDENZIAZIONE E L'ANALISI DELLE DIRETTRICI STORICO-CRITICHE CHE HANNO GUIDATO GLI STUDI DI CARLO ASCHERI SU FEUERBACH. A TAL FINE SONO STATI ESAMINATI TUTTI GLI SCRITTI DI ASCHERI, ED I RISULTATI DA LUI RAGGIUNTI SONO STATI PARAGONATI CON LE MAGGIORI INTERPRETAZIONI FEUERBACHIANE DEL DOPOGUERRA.

RAMFOS, STELIOS. HERACLITE: LE CERCLE DE LA MORT. PHILOSOPHIA (ATHENS) 1,176-194 1971.

IL S'AGIT D'UN ESSAI D'INTERPRETATION PHILOSOPHIQUE. LA METHODE SUIVIE CONSISTE A METTRE A JOUR, D'ABORD, LES POINTS DE COINCIDENCE ENTRE LE DISCOURS D'HERACLITE ET CELUI DE SON LECTEUR, POUR QUE CE DERNIER PUISSE, ENSUITE, FAIRE ENTRER SON ACTUALITE DANS L'UNIVERSALITE DU TEXTE. QUE LA VISION VISE L'INVISIBLE, QUE LA VIE EST MESUREE PAR LA MORT ET QUE LA MORT EST L'AFFECTATION DE L'INVISIBLE PAR L'ABYSSAL, CE SONT LES TROIS HYPOTHESES DE LECTURE AUXQUELLES ABOUT L'ESSAI.

RAMFOS, STELIOS. NOSTOS. PHILOSOPHIA (ATHENS) 117-135 1972.

"NOSTOS" EST UN ESSAI CONCERNANT L'EXPERIENCE GRECQUE DU RAPPORT A LA RACINE. UNE ANALYSE DE LA NOTION PHILOSOHIQUE DE LA RACINE, UNE DIGRESSION A PROPOS DE LA CONCEPTION NIETZSCHEENNE DE L'ETERNEL RETOUR DU MEME ET UNE APPROCHE DE L'ODYSSEE HOMERIQUE, CONSHTUENT LE PARCOURS QUI ARRIVE A ETABLIR QUE LA GRECE CEST LE RETOUR.

RAMSEY, PAUL. ABORTION: A REVIEW ARTICLE. THOMIST 37,174-226 JA 73.

A CRITICAL REVIEW OF THE RECENT LITERATURE ON THE MORALITY OF ABORTION.

RANGACHAR, N S ANANTHA. SOME UNIQUE INTERPRETATIONS OF RAMANUJA ON THE GITA. BRAHMAVADIN 7,51-62 JA-AP 72.

RANKIN, K W. THE NON-CAUSAL SELF-FULFILLMENT OF INTENTION. AMER PHIL QUART 9,279-289 O 72.

TYPICALLY IF YOU INTEND TO X YOU FULFILL A NECESSARY CONDITION OF BEING ABOUT TO X. PECULIARITIES OF EXPRESSIONS OF INTENTION LIKE 'I AM GOING TO X' SHOW THE CONDITION TO BE NON-CAUSAL. THIS MIGHT SUGGEST THAT ONE OCCURRENT COULD CONDITION ITS SUCCESSOR WITHOUT THE SEQUENCE BEING CAUSAL, AND THIS SEEMS ODD. BUT A FURTHER EXAMINATION SHOWS THAT YOUR INTENDING AND YOUR X-ING ARE CONSECUTIVE ONLY IN THE TRIVIAL NON-CAUSAL WAY THAT YOUR BEING ABOUT TO X AND YOUR X-ING ARE CONSECUTIVE.

RAO, A P. THE CONCEPT OF LOGIC. NOTRE DAME J FORM LOG 14,195-204 AP 73.

DESPITE THE TREMENDOUS PROGRESS IN LOGICAL RESEARCH, THE CONCEPT OF LOGIC SEEMS TO HAVE RECEIVED LITTLE ATTENTION. IN THIS PAPER AN ATTEMPT IS MADE TO FIX THE MEANING OF THIS CONCEPT--TO PUT IT DIFFERENTLY, AN ATTEMPT IS MADE TO FIX THE BOUNDARIES OF LOGIC. THIS FIXATION IS DONE KEEPING IN VIEW THAT WHATEVER IS CONSIDERED AS LOGICAL SHOULD BE SELF-APPLICABLE. AND WHEN THE MEANING OF THE CONCEPT OF LOGIC IS FIXED IN THIS WAY, IT IS SHOWN HERE, LOGIC COINCIDES, IN ITS STRICT SENSE, WITH WHAT IS CALLED CLASSICAL MONADIC PREDICATE LOGIC.

RAO, P NAGARAJA. THE PHILOSOPHY OF SRI RAMANUJA. VEDANTA KESARI 59,139-143 JL 72.

THE SCOPE AND THE OBJECTIVE OF THE ARTICLE IS TO PRESENT, THE FUNDAMENTAL TENETS OF RAMANUJA'S PHILOSOPHY, FROM ITS SOURCE MATERIAL, THE WRITINGS OF THE MASTER. THE SYSTEM IS CALLED 'VISISTADVAITA'. IT IS A POWERFUL CHALLENGE TO SANKARA'S ADVAITA. IT IS A REALISTIC, THEISTIC SCHOOL OF VEDANTA. HE HOLDS THAT LORD IS A SUPREME PERSONALITY WHO LOVES MANKIND AND GRANTS THEM SALVATION THROUGH HIS GRACE, TO SUCH OF THOSE THAT SURRENDER TO HIM IN LOVE. THE WORLD OF OURS IS DESCRIBED AS REAL AND NOT ILLUSORY. THE SOULS ARE EVER DISTINCT FROM THE LORD. THE LORD IS DESCRIBED AS THE SOUL OF THE UNIVERSE. HUMAN SOULS AND THE UNIVERSE ARE ETERNAL BUT NOT EXTERNAL TO HIM. IT IS A SYSTEM OF VEDANTA THAT MAKES DEVOTION THE SUPREME MODE OF GOD-REALISATION.

RAO, P NAGARAJA. THE PHILOSOPHY OF SRI MADHVACHARYA. VEDANTA KESARI 59,548-550 MR 73.

RAPAPORT, AMOS. COMPLEJIDAD Y AMBIGUEDAD EN EL DISENO DEL MEDIO AMBIENTE. CONVIVIUM 29,21-35 1969.

RAPAPORT, ELIZABETH. EXPLAINING MORAL WEAKNESS. PHIL STUD 24,174-182 MY 73.

RAPOPORT, ANATOL. EXPLANATORY POWER AND EXPLANATORY APPEAL OF THEORIES. SYNTHESE 24,321-342 S-O 72.

THE EXPLANATORY POWER OF A THEORY IS CONCEPTUALIZED IN TERMS OF ITS INFORMATION CONTENT. ROUGHLY, THE MORE PRECISELY THE PREDICTIONS INHERENT IN THE THEORY ARE CORROBORATED AND THE LESS LIKELY THE EVENTS PREDICTED COULD HAVE BEEN GUESSED IN IGNORANCE OF THE THEORY, THE GREATER IS ITS EXPLANATORY POWER. EXPLANATORY APPEAL IS IDENTIFIED WITH A SUBJECTIVE FEELING THAT A CLASS OF PHENOMENA FITS INTO A UNIFIED CONCEPTUAL SCHEME. IT IS POINTED OUT THAT A THEORY MAY HAVE HIGH EXPLANATORY POWER BUT LOW EXPLANATORY APPEAL AND VICE VERSA, ESPECIALLY IN THE EARLY STAGES OF ITS DEVELOPMENT. HOWEVER, AS THE THEORY MATURES, THE TWO CRITERIA BECOME LINKED. THE ROLE OF EXPLANATORY POWER AND EXPLANATORY APPEAL IN THE DEVELOPMENT OF THE NATURAL AND SOCIAL SCIENCES IS DISCUSSED.

RAPPAPORT, STEVEN. AUNE'S WITTGENSTEIN ON THE EMPIRICIST THESIS. PHIL STUD 24,258-262 JL 73.

THE LATER WITTGENSTEIN IS REGARDED BY MANY, INCLUDING BRUCE AUNE, AS THE ORIGINATOR OF A CERTAIN ARGUMENT AGAINST THE VIEW (THE EMPIRICIST THESIS) THAT A MAN'S IMMEDIATE EXPERIENCES CONSTITUTE THE FOUNDATION OF HIS EMPIRICAL KNOWLEDGE. THE PREMISES OF THE LATER WITTGENSTEINIAN ARGUMENT INCLUDE THE CLAIM THAT A PRIVATE LANGUAGE, A BASIC PHENOMENAL LANGUAGE, IS IMPOSSIBLE. AUNE AND MANY OTHERS BELIEVE THE ARGUMENT FAILS THROUGH THE FALSITY OF THIS CLAIM. I SHOW THAT ON THE CONTRARY THE LATER WITTGENSTEIN ARGUMENT FAILS NOT BECAUSE OF THE PRIVATE LANGUAGE PREMISE, BUT BECAUSE OF THE OTHER PREMISES.

RASCHINI, MARIA ADELAIDE AND OTHERS. RISPOSTE ALLA "LETTERA APERTISSIMA A M F SCIACCA" DI A NEGRI. G METAF 27,365-370 JL-AG 72.

RASKIN, MARCUS. A SUBJECTIVE/OBJECTIVE RENDERING OF TECHNOLOGY. HUMANIST 33,25-27 S-O 73.

RASMUSSEN, DAVID M. BETWEEN AUTONOMY AND SOCIALITY. CULT HERMEN 1,3-45 AP 73.

UNDER THE CATEGORIES OF AUTONOMY AND SOCIALITY THIS ESSAY IN CRITICAL THEORY ATTEMPTS TO SHOW THE LIMITS OF SCHUTZ'S SOCIAL PHENOMENOLOGY BY UNDERTAKING A CRITIQUE OF THE FORMS OF AUTONOMOUS RATIONALITY EMERGING FROM KANT AND NEO-KANTIANS AND FROM WEBER AND THE WEBERIAN TRADITION AND FURTHER ATTEMPTS TO ARTICULATE A POSITION FOR SOCIAL PHILOSOPHY ON THE BASIS OF AN INTERPRETATION OF SOCIAL RATIONALITY EMERGING FROM HEGEL AND MARX.

RASMUSSEN, DOUGLAS B. ARISTOTLE AND THE DEFENSE OF THE LAW OF CONTRADICTION. PERSONALIST 54,149-162 SPR 73.

THIS PAPER IS AN EVALUATION OF MUCH OF THE CRITICISM THAT HAS BEEN OFFERED AGAINST ARISTOTLE'S DEFENSE OF THE LAW OF CONTRADICTION. THIS PAPER CONTENDS THAT ARISTOTLE'S DEFENSE OF THE LAW OF CONTRADICTION IS NOT CIRCULAR, FOR THAT CRITICISM MISCONSTRUES THE TYPE OF DEFENSE THAT ARISTOTLE OFFERS--NAMELY "NEGATIVE DEMONSTRATION." BESIDES ATTEMPTING TO ANSWER OTHER OBJECTIONS TO ARISTOTLE'S DEFENSE, THIS PAPER PROCEEDS IN A DIALECTICAL VEIN AGAINST THOSE CRITICISM'S OF LAW OF CONTRADICTION THAT FOLLOW FROM A CONVENTIONALIST VIEW OF NECESSARY TRUTHS. IT IS ARGUED THAT SUCH A VIEW OF NECESSARY TRUTHS FAILS TO EXPLAIN THE ULTIMATE NATURE OF SUCH TRUTHS AND, TOGETHER WITH THE OTHER CRITICISM OFFERED, SHOWS THE INADEQUACY OF THE CONVENTIONALIST APPROACH. IN THIS WAY, THEN, THE BEGINNINGS OF A DEFENSE FOR ARISTOTLE'S CONCEPTION OF THE LAW OF CONTRADICTION IS OFFERED.

RASMUSSEN, PAUL C. THE MEANING OF TIME IN HEGEL'S PHENOMENOLOGY OF MIND. KINESIS 4,96-105 SPR 72.

IN THE PRESENT PAPER I GIVE AN ACCOUNT OF WHAT I THINK TIME AND THE END OF TIME MEAN IN HEGEL. DUE TO THE COMPLEXITIES OF HEGEL'S SYSTEM I ALSO DEAL WITH OTHER RELATED NOTIONS BROADER IN SCOPE THAN TIME SUCH AS: CONSCIOUSNESS, SPIRIT, NOTION AS THEY APPEAR PRIMARILY IN THE "PHENOMENOLOGY OF MIND". IN THE ARTICLE I: (1) EXPLAIN WHAT I TAKE HEGEL TO MEAN BY TIME; (2) FROM THIS EXPLANATION SHOW HOW TIME EXISTS ONLY AS HUMAN TIME, AS HUMAN HISTORICITY; (3) EXPLAIN WHAT I TAKE HEGEL TO MEAN BY THE END OF TIME AND THEREFORE THE END OF HISTORY. THIS LAST POINT FUNCTIONS AS THE CRUX OF THE PAPER FOR IN IT I TRY TO SHOW THAT THIS STAGE IS A DEFINITE MODE OF HUMAN CONSCIOUSNESS. I CONCLUDE, ALONG WITH J N FINDLAY, THAT HEGEL'S IS A MOST NON-METAPHYSICAL OF SYSTEMS.

RAUCH, LEO. MILL'S SECULAR RELIGION. J CRIT ANAL 3,178-187 JA 72.

RAUHALA, LAURI. THE BASIC VIEWS OF C G JUNG IN THE LIGHT OF HERMENEUTIC E METASCIENCE. HUMAN CONTEXT 5,245-266 SUM 73.

JUNG'S DEPTH-PSYCHOLOGICAL VIEWS AND PRACTICE, BASICALLY CONCERNED WITH HUMAN UNDERSTANDING, ARE ADEQUATELY ANALYSABLE BY MEANS OF A HERMENEUTIC METASCIENCE ELUCIDATING THE OVERALL STRUCTURE OF UNDERSTANDING. STARTING FROM ARCHETYPES AS SUCH, CONCEIVED AS PRIMORDIAL UNDERSTANDING, THE ANALYSIS OUTLINES IN STRUCTURAL PHASES THE DEVELOPMENT OF NORMAL AND DISTURBED MEANING FUNCTIONS UP TO THE LEVEL OF CONSCIOUSNESS. MOVING FROM HEIDEGGER'S EXISTENTIAL ANALYSIS TO HUSSERL'S PHENOMENOLOGICAL EXPOSITIONS OF THE CONSTITUTION OF THE LIVED WORLD, AN ENTIRE METHODOLOGICAL MODEL IS EVOLVED FOR THE METASCIENCE OF ANALYTICAL PSYCHOLOGY.

RAUHALA, LAURI. THE HERMENEUTIC METASCIENCE OF PSYCHOANALYSIS. MAN WORLD 5,273-296 AG 72.

TOWARDS A METASCIENCE OF PSYCHOANALYSIS THE DUAL PHENOMENOLOGICAL-EXISTENTIAL HERMENEUTICS ARE APPLIED TO THE STRUCTURE OF UNDERSTANDING (INCL DISTORTED AND THERAP. CREATED). CHANGE IN UNDERSTANDING (=MEANING FUNCTIONS) IS TRACED IN THE HERMENEUTIC-DIALECTIC CIRCLES WHERE THESE ARE ARTICULATED. IN PSYCHOANALYSIS H-D CIRCLES SUBSIST IN LIVED WORLDS OF ANALYSAND AND THERAPIST AND BETWEEN THESE. ANALYSING MEANING FUNCTION STRUCTURE IN THIS TRIPLE CONTEXT OFFERS AN OUTLINE OF THE METASCIENCE ENVISAGED.

RAVAL, R K. AN ESSAY ON 'PHENOMENOLOGY'. PHIL PHENOMENOL RES 33,216-226 D 72.

PRIMARILY BEING THE WAY CONSCIOUSNESS SELECTS AND STUDIES OBJECTS, PHENOMENOLOGY SUBJECTS TO ITS SCRUTINY BOTH, THE WORLD OF OBJECTS AND THE MODES OF CONSCIOUSNESS. FROM BRENTANO WITH WHOM IT BECOMES AN 'INTERNAL INEXISTENCE', TO MEINONG FOR WHOM ANYTHING INTENDED IS AN OBJECT, IT CULMINATES IN HUSSERL IN A TRANSCENDENTAL PHENOMENOLOGY STUDYING BOTH THE MEANING SIDE (THE NOETIC) AND THE MEANT SIDE (THE NOEMETIC). HUSSERL PROCEEDS STAGE-WISE, FROM A NATURAL STANDPOINT VIEW OF THE WORLD TO ITS TRANSCENDENTAL APPRECEPTION VIA THE WAY OF EIDETIC REDUCTION DEMANDING RADICAL SHIFTS BOTH IN STANCES AND MODES ADOPTED BY THE CONSCIOUSNESS AND THE MULTIFARIOUS VIEWS AND ANGLES EXPOSED BY THE OBJECT. LIKE PURE MATHEMATICS, PURE PHENOMENOLOGY, FIRST PRECEDES AND THEN PROCEEDS TO CONFER AN ESSENCE, A MEANING ON TO AN OBJECT NOW ENVELOPED BY AND REDUCED TO A TRANSCENDENTAL SUBJECTIVITY. CORROBORATIONAL EVIDENCES OF OTHERS LEAD TO A TRANSCENDENTAL INTER-SUBJECTIVITY. FINAL EPOCHE IS THUS ACHIEVED.

RAWLS, JOHN. REPLY TO LYONS AND TEITELMAN. J PHIL 69,556-557 5 O 72.

RAYWID, MARY ANNE. THE HARD CHALLENGES TO HIGHER EDUCATION. J THOUGHT 7,241-246 N 72.

FOR THE NEAR FUTURE HIGHER EDUCATION'S GREATEST CHALLENGES ARE SURVIVAL, AND SURVIVAL INTACT. CHALLENGES TO THE FORMER ARE LARGELY FINANCIAL. CHALLENGES TO THE LATTER INCLUDE EPISTEMOLOGICAL-PEDAGOGICAL SHIFTS TO A STRESS ON KNOWING HOW, EXPERIENTIAL LEARNING, AND A REJECTION OF THE ABSTRACT. MOREOVER, DIVERSE PRESSURES ASSOCIATED WITH POLITICALIZATION AND PLURALIST SENTIMENT CHALLENGE THE VIABILITY AND WORTH OF HIGHER EDUCATION'S STOCK-IN-TRADE: PROFFERING A RATIONAL VISION OF SOCIETY AND CULTURE.

RAYWID, MARY ANNE. THE POLITICALIZATION OF EDUCATION. EDUC THEORY 23,119-132 SPR 73.

REFORMISTS TEND INCREASINGLY TO PERCEIVE ALL ACTIVITIES IN POLITICAL TERMS AND JUDGE THEM ACCORDINGLY. THE POLITICAL THUS BECOMES OUR MOST UBIQUITOUS CONCERN AND READIEST SOURCE OF MEANING, FURNISHING ULTIMATE CRITERIA FOR ALL SORTS OF ARRANGEMENTS AND ACTIVITIES. THE RESULTING EMPHASES APPEAR IRRELEVANT AND DIVERTING IN RELATION TO SOME PURSUITS AND DIRECTLY INIMICAL TO OTHERS. EDUCATION IN PARTICULAR IS DISTORTED BY DESIGNING AND ASSESSING IT ACCORDING TO POLITICAL CATEGORIES, CONCERNS, AND VALUES.

RAZ, JOSEPH. VOLUNTARY OBLIGATIONS AND NORMATIVE POWERS: PART II. ARIS SOC 46,79-102 1972.

IN THE FIRST PART OF THE ESSAY LEGAL POWERS ARE DEFINED, THEIR RELATIONS TO LAWS CONFERRING THEM OR AFFECTED BY THEIR EXERCISE IS EXPLORED, AND THE REASONS FOR REGARDING POWER CONFERRING LAWS AS A DISTINCT CATEGORY OF LAWS ARE DISCUSSED. IN THE SECOND PART OF THE

ESSAY A GENERALIZED CONCEPT OF A NORMATIVE POWER IS DEFINED AND IT IS ARGUED THAT VOLUNTARY OBLIGATIONS MUST BE DEFINED AS THOSE OBLIGATIONS INCURRED BY A PERSON BY THE EXERCISE OF A NORMATIVE POWER.

RECK, ANDREW J. CONTEMPORARY AMERICAN SPECULATIVE PHILOSOPHY. REV INT PHIL 26,149-171 1972.

THROUGHOUT THE 20TH CENTURY THERE HAS BEEN A VIGOROUS TENDENCY TOWARD SPECULATIVE PHILOSOPHY IN THE UNITED STATES. THIS TENDENCY HAS CRYSTALLIZED IN WHAT MAY BE CONSIDERED A CONTINUING TRADITION OF SYNOPTIC PHILOSOPHY. AT THE BEGINNING OF THE CENTURY THE MAIN CONTRIBUTORS TO THIS TRADITION WERE ROYCE, PEIRCE, AND JAMES; AND DURING THE PERIOD BETWEEN THE TWO WORLD WARS, THEY WERE DEWEY, SANTAYANA, AND WHITEHEAD. DESPITE NUMEROUS ATTACKS AGAINST SPECULATIVE METAPHYSICS, THE TRADITION HAS PERSISTED. NOURISHED BY THE CLASSIC SIX, IT HAS BEEN EXTENDED BY THE WORKS OF PEPPER, BUCHLER, FEIBLEMAN, HARTSHORNE, AND WEISS. ALTHOUGH THEMES RECUR, SUCH AS THE APPEAL TO EXPERIENCE IN METAPHYSICAL SPECULATION, IT WOULD BE IMPOSSIBLE TO FRAME A DOCTRINAL CREED FROM THE SUNDRY CONTRIBUTIONS OF THE CLASSIC AND THE CONTEMPORARY AMERICAN SPECULATIVE PHILOSOPHERS. FOR AMERICAN PHILOSOPHY, LIKE AMERICAN CIVILIZATION IN GENERAL, IS PLURALISTIC.

RECK, ANDREW J. THE AUTHORITY OF MORALITY OVER AESTHETICS IN SANTAYANA'S PHILOSOPHY. S J PHIL 10,149-158 SUM 72.

THE THEME OF THIS ARTICLE IS THAT SANTAYANA, INSTEAD OF SUBORDINATING OTHER ACTIVITIES AND VALUES TO ART AND BEAUTY, SOUGHT TO ESTABLISH THE PRIMACY OF MORALITY, TO THE EXTENT EVEN OF MAINTAINING THE AUTHORITY OF MORALITY OVER AESTHETICS. TWO OF SANTAYANA'S BOOKS, "THE SENSE OF BEAUTY" (1896) AND "REASON IN ART" (1905), ARE EXAMINED. OTHER WRITINGS ARE CONSIDERED SO FAR AS THEY ILLUMINATE THE DISCUSSION OF THESE WORKS IN SUPPORT OF THE THEME.

REDMON JR, R B. A NOTE ON LINSKY'S "REFERRING". NOTRE DAME J FORM LOG 13,427-428 JL 72.

IN HIS BOOK "REFERRING" (HUMANITIES PRESS, NEW YORK, 1967), LEONARD LINSKY CLAIMS THAT ONE OF RUSSELL'S ARGUMENTS FOR THE CLAIM THAT DEFINITE DESCRIPTIONS ARE NOT NAMES IN CIRCULAR. RUSSELL CLAIMS THAT (1) 'SCOTT IS THE AUTHOR OF 'WAVERLY' DOES NOT HAVE THE SAME MEANING AS (2) 'SCOTT IS SCOTT'. THUS 'THE AUTHOR OF WAVERLY', A DEFINITE DESCRIPTION, CANNOT BE A NAME LIKE 'SCOTT'. LINSKY CLAIMS THAT THE ARGUMENT IS CIRCULAR BECAUSE WE COULDN'T KNOW THAT (1) AND (2) HAVE DIFFERENT MEANINGS UNLESS WE KNOW THAT 'THE AUTHOR OF 'WAVERLY' IS NOT A NAME TO BEGIN WITH. I CLAIM THAT RUSSELL, AND WE, KNOW THAT (1) AND (2) MEAN DIFFERENT THINGS WITHOUT ASSUMING THAT DEFINITE DESCRIPTIONS ARE NOT NAMES.

REDMON, R B. 'EXISTS'. MIND 82,56-72 JA 73.

A LOOK AT THE USES OF THE WORD 'EXISTS' IN ENGLISH, WHEN IT IS PRECEDED BY A GRAMMATICALLY PROPER NAME, SHOWS US THAT ITS PRIMARY FUNCTION IS TO INFORM THE LISTENER THAT THE NAME HAS A USE IN A PARTICULAR LANGUAGE OR CONTEXT. AWARENESS OF THIS POINT SHOWS US THAT MANY OF THE CONCERNS OF PHILOSOPHERS WITH THE 'EXISTENTIAL IMPORT' OF SYMBOLIC LANGUAGES IS MISDIRECTED.

REEVES, A. CONCERNING RABBITS. PHIL STUD 24,314-324 S 73.

LANDESMAN ("AUSTRALASIAN JOURNAL OF PHILOSOPHY" 48 (1970)) HAS NOT REFUTED QUINE'S INDETERMINACY THESIS ALTHOUGH NOT FOR REASONS GIVEN BY YOUNG ("PHILOSOPHICAL STUDIES" 23 (1972)). THERE IS A TENSION BETWEEN QUINE'S INDETERMINACY THESIS AND HIS PHILOSOPHY OF SCIENCE BUT YOUNG IS WRONG ABOUT ITS NATURE.

REEVES, ALAN. IN DEFENCE OF A SIMPLE SOLUTION. AUSTL J PHIL 51,17-38 MY 73.

RUSSELL USED HIS THEORY OF DEFINITE DESCRIPTIONS TO SOLVE TWO PROBLEMS ABOUT PROPOSITIONAL ATTITUDE OPERATORS: (A) SUBSTITUTION FAILURES; (B) THE DISTINCTION BETWEEN SUBSTITUTIONAL AND NON-SUBSTITUTIONAL READINGS OF SENTENCES IN WHICH SUCH OPERATORS OCCUR. THIS SOLUTION IS DEFENDED AGAINST MISUNDERSTANDINGS AND MISTAKEN CRITICISMS (LINSKY, FOLLESDAL, AND QUINE). IT IS CONTRASTED WITH THE SOLUTION OF QUINE. A MORE FORMIDABLE CRITICISM (LINSKY) RESTS UPON THE NEED TO EMPLOY THE RUSSELLIAN ANALYSIS WITHIN THE SCOPE OF ITERATED PROPOSITIONAL ATTITUDE OPERATORS. A FINAL DECISION HERE MUST AWAIT FURTHER CLARIFICATION OF THE CONCEPT OF MEANING.

REGIS JR, EDWARD. APOSTLE'S TRANSLATIONS OF ARISTOTLE. NEW SCHOLAS 47,256-267 SPR 73.

THIS IS A FAVORABLE EVALUATION OF HIPPOCRATES G APOSTLE'S TRANSLATION OF THE "METAPHYSICS" AND "PHYSICS OF ARISTOTLE", AND OF HIS PLAN TO TRANSLATE THE ENTIRE ARISTOTELIAN CORPUS HIMSELF. THE APOSTLE SERIES SUPERSEDES ALL PREVIOUS ENGLISH TRANSLATIONS IN THAT IT USES A CONSISTENT, UNIFORM, ADEQUATE AND CLEAR ENGLISH VOCABULARY THROUGHOUT ALL THE TREATISES, AND ALSO CONTAINS VERY EXTENSIVE COMMENTARIES, PLUS USEFUL GLOSSARIES. THE IMPORTANCE OF A SINGLE TRANSLATOR IS EMPHASIZED, AND MR. APOSTLE'S CHOICE OF TERMINOLOGY TO RENDER IMPORTANT GREEK TERMS, ESPECIALLY "SUBSTANCE" FOR "OUSIA", IS DEFENDED.

REHBINDER, MANFRED. ENTWICKLUNGSTENDENZEN DES RECHTS IN DER MODERNE GESELLSCHAFT. AN CATED SUAREZ 13,47-60 1973.

REID, CHARLES L. A NOTE ON STRAWSON TRUTH AND KNOWLEDGE. J CRIT ANAL 3,113-117 O 71.

STRAWSON'S ASSERTIVE-REDUNDANCY THEORY OF TRUTH DENIES THAT TRUTH IS A RELATION OR QUALITY, AND THAT "TRUE" DESCRIBES STATEMENTS. INSTEAD "P IS TRUE" MAKES THE STATEMENT P, IT DOES NOT DESCRIBE IT. THIS PAPER DISCUSSES AND REBUTS CRITICISM FROM THREE PHILOSOPHERS ON WHAT "TRUE" IMPLIES. THE MAIN KIND OF IMPLICATION INVOLVED IS CONTEXTUAL IMPLICATION, AND WHETHER EZORSKY'S CRITICISMS OF STRAWSON ATTRIBUTE CONTEXTUAL IMPLICATION OF KNOWLEDGE CLAIMS TO TRUTH DECLARATIONS, SO THAT "TRUE" IS MORE DESCRIPTIVE THAN STRAWSON ADMITS. STRAWSON IS DEFENDED THROUGHOUT.

REIC, HERBERT. THE POLITICS OF TIME. HUMAN CONTEXT 4,456-508 AUTUMN 72.

REIJNDERS, HARRY F. AIMERICUS, ARS LECTORIA. VIVARIUM 10,124-176 N 72.

AFTER A SUPPLEMENTARY PREFACE BY J. ENGELS AND C. H. KNEEPKENS, THIS ISSUE CONTINUES AND FINISHES THE CRITICAL EDITION, BY HARRY F. REIJNDERS, OF THE MEDIOLATIN ART OF READING ALOUD (IN CHURCH MOSTLY) LATIN PROSE AND VERSE, TREATING THE QUANTITY AND THE ACCENT OF INITIAL AND PENULTIMATE VOWELS AND SYLLABLES.

REINHARDT, KURT F. NIETZCHE: A REVIEW ARTICLE. THOMIST 37,227-240 JA 73.

RENOUVIER, CHARLES. DOCTRINE DES CATEGORIES DE LA RELATION. ARCH PHIL 36,177-207 AP-JE 73.

I. NOUS NE PENSONS QUE DES RELATIONS, ET, PREMIEREMENT, DANS LES QUALITES ET DANS LES SUJETS DE QUALITES. II. NOUS NE PENSONS LA QUANTITE QUE PAR RELATION. III. LE CONTINU DANS LE TEMPS NE SE PENSE COMME QUANTITE QUE PAR RELATION. IV. LE CONTINU DANS L'ESPACE NE SE PENSE COMME QUANTITE QUE PAR RELATION. V. LA QUANTITE EN TANT

QUE MENSURABLE EST REDUCTIBLE A DES RAPPORTS DE GRANDEURS GEOMETRIQUES. VI. LES IDEES DE CHANGEMENT ET DE CAUSE SONT DES IDEES DE RELATION. VII. L'IDEE DE FINALITE EST UNE IDEE DE RELATION. VIII. LES IDEES ABSTRAITES ET L'IDEE DE L'ABSOLU SONT DES IDEES DE RELATION. IX. L'IDEE DU MOI EST UNE IDEE DE RELATION. X. CE QU'IL Y A DANS L'IDEE DU MOI ET DANS L'IDEE DE DIEU QUI SEMBLE DEPASSER LE RELATIF.

RENSCH, BERNHARD. SPINOZA'S IDENTITY THEORY AND MODERN BIOPHILOSOPHY. PHIL FORUM (BOSTON) 3,193-206 WINT 72.

THE ARTICLE IS INTENDED TO SHOW THAT SPINOZA'S IDENTITY THEORY OF MIND AND MATTER AND HIS DETERMINISM CAN BE SUPPORTED BY STATEMENTS OF MODERN SCIENCE AND EPISTEMOLOGY. AFTER QUOTING SPINOZA'S CORRESPONDING SENTENCES, THE AUTHOR DISCUSSES BRIEFLY THE LAWFULNESS OF ALL PROCESSES IN THE INANIMATE MATTER AND ORGANISMS, INCLUDING THE SO-CALLED FREE WILL, AND THE PHYLOGENETIC, ONTOGENETIC AND EPISTEMOLOGICAL ARGUMENTS FOR HIS OWN VERSION OF PANPSYCHISTIC IDENTISM.

RESCHER, NICHOLAS. CONCEPTUAL IDEALISM. IDEAL STUD 2,191-207 S 72.

RESCHER, NICHOLAS. ON ALTERNATIVES IN EPISTEMIC LOGIC. J PHIL LOG 2,119-135 JA 73.

RESCHER, NICHOLAS. SOME OBSERVATIONS ON SOCIAL CONSENSUS METHODOLOGY. THEOR DECIS 3,175-179 D 72.

RESCHER, NICOLAS AND MANOR, RUTH. MODAL ELABORATIONS OF PROPOSITIONAL LOGICS. NOTRE DAME J FORM LOG 13,323-330 JL 72.

THIS PAPER CONSIDERS MODAL SYSTEMS AS AUGMENTATIONS OF NON-MODAL LOGICAL SYSTEMS, BY CONSTRUING NECESSITY AS PROVABILITY WITHIN THE UNDERLYING NONMODAL SYSTEMS. IT IS SHOWN THAT WHEN THE UNDERLYING SYSTEM IS PC IT IS POSSIBLE TO OBTAIN IN THIS WAY VARIOUS FAMILIAR MODAL SYSTEMS SUCH AS T, S3, AND S4. CHARACTERIZING A MODAL SYSTEM AS A MINIMALLY ADEQUATE MODAL AUGMENTATION OF A GIVEN LOGICAL SYSTEM L, THAT IS, AS A CONSISTENT AND CONSERVATIVE EXTENSION OF L - KEEPING IN MIND THAT WHEN THE UNDERLYING SYSTEM IS STRONG ENOUGH, E.G., IS A SYSTEM OF ARITHMETIC, THEN A 'CONSISTENT' MODAL AUGMENTATION OF IT WHICH HAS THE RULE OF NECESSITATION MAY NOT BE POSSIBLE - A HIERARCHY OR INFINITELY MANY MODAL SYSTEMS IS CONSTRUCTED, EACH OF WHICH IS A MODAL AUGMENTATION OF ITS PREDECESSOR, AND DOES NOT HAVE AN UNQUALIFIED RULE OF NECESSITATION, BUT ONLY A RESTRICTED FORM OF IT. IT IS THEN SHOWN THAT WHEN THE UNDERLYING SYSTEM IS PC, THE UNION OF ALL THESE SYSTEMS OF THE HIERARCHY IS THE SYSTEM T. HOWEVER, IF THE UNDERLYING SYSTEM IS VERY STRONG - SAY A SYSTEM OF ARITHMETIC - THEN EACH OF ITS MODAL AUGMENTATIONS IN THE HIERARCHY MAY BE CONSISTENT, WHILE THEIR UNION WILL NOT BE SO. (EDITED).

RESENDIZ, WONFILIO TREJO. TRUTH. DIOGENES 128-143 FALL 72.

RESNICK, LAWRENCE. LANGUAGE, CONCEPTS, AND NONSENSE. PHIL PHENOMENOL RES 33,192-198 D 72.

H H PRICE HOLDS THAT WE THINK BY MEANS OF CONCEPTS. THE CONCEPT OF DODECAHEDRON, FOR EXAMPLE, ALLOWS US TO BELIEVE THAT DODECAHEDRONS ARE MADE OF WOOD, FORCES US TO BELIEVE THAT THEY ARE THREE-DIMENSIONAL, AND PREVENTS US FROM BELIEVING THAT THEY ARE EXTINCT REPTILES. I ARGUE FIRST THAT THIS IS JUST AS NONSENSICAL AS THE CLAIM THAT BACHELORHOOD ALLOWS BACHELORS TO BE SHORT, FORCES THEM TO BE MEN AND PREVENTS THEM FROM BEING MARRIED. THE ANALYTIC PRINCIPLE FROM WHICH THIS PARALLEL MAY BE DRAWN IS THAT SINCE THE CRITERION FOR SAYING THAT SOMEONE CAN THINK SENSIBLY ABOUT DODECAHEDRONS IS ALSO THE CRITERION FOR SAYING THAT HE HAS THE

CONCEPT, THERE ARE NOT TWO STATES OR CIRCUMSTANCES HERE, BUT ONLY ONE. THEN, AFTER DRAWING A PARALLEL WITH THE MOLECULAR THEORY OF HEAT, I REJECT THE ANALYTIC PRINCIPLE AS SIMPLISTIC AND INAPPLICABLE. PRICE'S CLAIM IS NOT NONSENSE AFTER ALL.

RESSAYRE, J P. BOOLEAN MODELS AND INFINITARY FIRST ORDER LANGUAGES. ANNALS MATH LOG 6,41-91 S 73.

RESTUCCIA, PAUL. MARX ON ALIENATION AND PRIVATE PROPERTY. PRAXIS 215-222 1970.

RESZLER, ANDRE. LA PENSEE ESTHETIQUE DE GEORGES SOREL. REV ESTH 25,369-377 O-D 72.

REYES, GONZALO E. L-OMEGA-ONE=OMEGA IS ENOUGH: A REDUCTION THEOREM FOR SOME INFINITARY LANGUAGES. J SYM LOG 37,705-710 D 72.

OUR MAIN RESULT SHOWS THAT EVERY INFINITARY LANGUAGE ALLOWING ARBITRARY BUT NON-MEASURABLE INFINITE DISJUNCTIONS AND CONJUNCTIONS, BUT FINITE STRINGS OF QUANTIFIERS ONLY, IS REDUCIBLE (IN A CERTAIN PRECISE SENSE) TO ONE OF THE SAME TYPE WHICH ALLOWS COUNTABLE DISJUNCTIONS AND CONJUNCTIONS ONLY.

RHODES, SHELIA. ALIENATION, INTEGRATION, AND THE QUEST FOR MEANING. J SOC PHIL 4,12-16 JA 73.

EXTREME ALIENATION IS A MODE OF BEING IN WHICH THE INDIVIDUAL AS SELF-IN-SOCIETY IS ESTRANGED FROM HIMSELF AS BEING-IN-THE-WIDER-REALITY. DENIED ACTIVITIES EXPRESSING HIS OR HER CONTINUITY WITH THE COSMOS, ONE EXPERIENCES MEANINGLESSNESS. INTEGRATION, OPPOSITE TO ALIENATION, IS ACHIEVED WHEN ONE'S SOCIAL AND COSMIC CONTEXTS ARE IN HARMONY.

RIBES, BRUNO. DOSSIER SUR L'AVORTEMENT, L'APPORT DE NOS LECTEURS. ETUDES 511-534 AP 73.

AU MOIS DE JANVIER 1973, LA REVUE "ETUDES" PROPOSAIT DES ELEMENTS DE REFLEXION SUR L'ESPRIT QUI DEVRAIT ANIMER LE FUTUR PROJET DE LOI SUR L'AVORTEMENT DONT LE PARLEMENT FRANCAIS DOIT ETRE SAISI. LE DIRECTEUR DE CETTE REVUE RECUT DE SES LECTEURS UN ABONDANT COURRIER. L'ARTICLE CITE ANALYSE LES DIFFERENTES TENDANCES (EXPLICITES OU IMPLICITES) QUI S'EXPRIMENT DANS CES LETTRES. IL EN RESSORT UNE SERIE DE TEMOIGNAGES CONTRADICTOIRES, MAIS D'UN GRAND INTERET HUMAIN, QUI MONTRENT A QUEL POINT IL EST DANGEREUX D'ISOLER LE PROBLEME DE L'AVORTEMENT: CELUI-CI DOIT ETRE REPLACE DANS TOUT UN CONTEXTE SOCIO-CULTUREL. SOUS PEINE D'AGGRAVER DE REDOUTABLES MALENTENDUS, C'EST TOUTE UNE FORMATION DE LA CONSCIENCE MORALE ET RELIGIEUSE QU'IL IMPORTE D'ENTREPRENDRE, QUELLES QUE SOIENT LES POSITIONS PRISE E L'EGARD DE L'AVORTEMENT.

RICHARD, JEAN. INTRODUCTION A LA DOCTRINE DU SYMBOLISME RELIGIEUX CHEZ PAUL TILLICH. LAVAL THEOL PHIL 29,23-56 F 73.

CET ARTICLE SE PROPOSE DE SITUER LA DOCTRINE DE TILLICH SUR LE SYMBOLISME RELIGIEUX DANS LE CONTEXTE DE SA PHILOSOPHIE DE LA RELIGION ET DE SA DOCTRINE DE DIEU. ON VOIT PAR LA COMMENT SA CONCEPTION DU SYMBOLE EST DETERMINEE PAR SA CONCEPTION DU SYMBOLE RELIGIEUX, ET COMMENT CELLE-CI EST A SON TOUR DETERMINEE PAR SES CONCEPTIONS FONDAMENTALES SUR DIEU ET LA RELIGION. LE LECTEUR SE TROUVE AINSI INTRODUIT AUX ETUDES PLUS SPECIALISEES DE TILLICH SUR CETTE QUESTION DU SYMBOLISME RELIGIEUX.

RICHARDS, NORVIN. DIPICTING AND VISUALIZING. MIND 82,218-225 AP 73.

AN ELABORATION OF J M SHORTER'S (LARGELY IGNORED) SUGGESTION THAT VISUALIZING SOMETHING IS LIKE DRAWING A PICTURE OF IT, AND THAT PHILOSOPHERS ATTEND TO THIS ANALOGY INSTEAD OF THE TRADITIONAL ONE BETWEEN VISUALIZING AND SEEING PICTURES. BY CLEARING AWAY CONFUSIONS ABOUT DEPICTING, I AM ABLE TO SHOW ITS SIMILARITY TO VISUALIZING: IN PARTICULAR, THAT ANALOGOUS SETS OF CRITERIA DETERMINE (A) WHAT AN ARTIST HAS DEPICTED IN A GIVEN PAINTING AND (B) WHAT SOMEONE HAS VISUALIZED ON A GIVEN OCCASION.

RICHARDSON, D B. CULTURAL INFLUENCES IN CONTEMPORARY SPACE THEORY. SCIENTIA 107,575-592 1972.

IN A HERMENEUTICAL APPROACH TO THE CONTEMPORARY IDEA OF SPACE-TIME I NOTE THAT A CHARACTERISTIC SPACE OUTLOOK WHICH SPENGLER ASSOCIATES WITH THE 'METAPHYSICAL WELTANSCHAUUNG' OF HIGHER CIVILIZATIONS (E.G., 'FAUSTIAN' CULTURE) IS TO BE FOUND IN THE TWENTIETH CENTURY, BUT IS NON-FAUSTIAN. EVIDENTLY A NEW CULTURE OF THE SPENGLERIAN TYPE HAS BEEN 'BORN' IN THIS CENTURY, REPLACING THE WESTERN FAUSTIAN CIVILIZATION. THE SPACE-VIEW OF CONTEMPORARY WESTERN CIVILIZATION IS EXAMINED FROM A SPENGLERIAN VIEWPOINT, AND PARTICULAR ATTENTION IS GIVEN TO THE INFLUENCES OF EAST ASIAN IDEAS ON THE WEST AND ALSO TO PARALLELS BETWEEN SPACE IDEAS OF THE CONTEMPORARY WEST AND OF TRADITIONAL INDIA AND CHINA.

RICHARDSON, DAVID BONNER. EMERGENT WORLD-VIEWS IN THE GROWTH OF CIVILIZATIONS. MAIN CURRENTS 29,47-49 N-D 72.

CIVILIZATIONS DENOMINATED BY METAPHYSICAL WELTANSCHAUUNGEN GESTATE WITHIN THE PRIOR CIVILIZATION AND THEN DRAMATICALLY EMERGE. THE PRIME EXAMPLE IS THE 'BIRTH' OF THE NEW LEIBNIZIAN CIVILIZATION IN 1900 AFTER A TWO HUNDRED YEAR GESTATION WITHIN THE FAUSTIAN. THE DURATION OF A WORLD-VIEW IS LIMITED BECAUSE IT MUST PASS OUT OF STYLE. THE METAPHYSICAL PROFUNDITY OF A WORLD-STYLE PREVENTS IT FROM GOING 'OUT OF FASHION' EXCEPT AFTER MANY HUNDREDS OF YEARS. CONTRA SPENGLER, THE SOCIETY NEED NOT FALL WITH THE STYLE.

RICHMOND, SAMUEL A. COMMENTS ON "MECHANISM AND TELEOLOGY IN CONTEMPORARY THOUGHT": II. PHIL CONTEXT 2,59-61 1973.

IT IS ARGUED THAT TELEOLOGY CANNOT BE EXPLICATED IN TERMS OF HOLISM, BECAUSE WITHOUT THE ROLE OF VALUE IN TELEOLOGY ONE IS LEFT WITH A NOTION THAT IS NOT DIFFERENT FROM MECHANISM. EVERY ACTION IN ACCORDANCE WITH A LAW, CAN BE DESCRIBED AS PART OF A CONSTANT PRESERVING WHOLE. BUT NOT EVERY ACTION IS TELEOLOGICAL. WE CAN BEST FIND A WORLD IN WHICH EVENTS OCCUR BECAUSE THEY ARE INSTRUMENTAL TO WHAT IS GOOD NOT BY READING TELEOLOGY INTO PLACES WHERE IT IS NOT, BUT BY CREATING PLACES WHERE IT IS.

RICHMOND, SAMUEL A. RATIONALISM, EMPIRICISM, DETERMINISM, AND TELEOLOGY. PHIL CONTEXT 1,29-31 1972.

RICKEY, V FREDERICK. AXIOMATIC INSCRIPTIONAL SYNTAX: PART II: THE SYNTAX OF PROTOTHETIC. NOTRE DAME J FORM LOG 14,1-52 JA 73.

IN THE FIRST PART OF THIS PAPER (NOTRE DAME JOURNAL OF FORMAL LOGIC, VOL. 13, PP. 1-33) WE CLAIMED THAT THE SYSTEM OF GENERAL SYNTAX DEVELOPED THERE WAS STRONG ENOUGH TO PRECISELY STATE THE FORMATIVE AND DEDUCTIVE RULES OF FORMAL LANGUAGES. THIS CLAIM IS SUPPORTED HERE BY GIVING A SEQUENCE OF TERMINOLOGICAL EXPLANATIONS WHICH CULMINATE IN THE FORMULATION OF THE RULE OF PROCEDURE FOR LESNIEWSKI'S PROTOTHETIC. TO SHOW THAT SOME METALOGICAL INVESTIGATIONS CAN BE CONDUCTED IN OUR SYNTACTICAL SYSTEM WE SKETCH A PROOF THAT OUR STATEMENT OF THE RULE OF PROTOTHETIC, WHICH IS SIMPLER THAN THAT GIVEN BY LESNIEWSKI, IS EQUIVALENT TO THAT GIVEN

BY LESNIEWKI (GRUNDZUGE EINES NEUEN SYSTEMS DER GRUNDLAGEN DER MATHEMATIK, FUNDAMENTA MATHEMATICAE, VOL. 14 (1929), PP. 1-81). IT IS HOPED THAT THIS PAPER WILL MAKE THIS MOST TECHNICAL ASPECT OF LESNIEWSKI'S WORK MORE ACCESSIBLE.

RICOEUR, PAUL. A CRITIQUE OF B F SKINNER'S "BEYOND FREEDOM AND DIGNITY". PHIL TODAY 17,166-175 SUM 73.

THIS REVIEW ARTICLE CRITICIZES B F SKINNER FOR HIS USE OF THE CONCEPT OF AUTONOMOUS MAN AND HIS FAILURE TO RECOGNIZE THAT ETHICAL AND POLITICAL ISSUES REQUIRE A THEORY OF ACTION WHICH BYPASSES THE ALTERNATIVE OF MENTALISM OR BEHAVIORISM. IT IS ARGUED THAT THE REAL ISSUES OF A TECHNOLOGY OF BEHAVIOR CONCERN THE RELATION BETWEEN FREEDOM AND INSTITUTIONS WHICH CAN ONLY BE DEALT WITH THROUGH A REFLECTIVE AND SPECULATIVE PHILOSOPHY WHICH WOULD CORRELATE THE AUTONOMOUS MAN OF TRADITIONAL THEORY AND THE ACHIEVEMENTS OF THE ENVIRONMENT.

RICOEUR, PAUL. CREATIVITY IN LANGUAGE. PHIL TODAY 17,97-111 SUM 73.

THIS ARTICLE CONSIDERS POETIC DISCOURSE AS ONE STRATEGY OF DISCOURSE FOR DEALING WITH THE PROBLEM OF MISUNDERSTANDING. METAPHOR CONSIDERED AS A FORM OF SEMANTIC INNOVATION OR AS A HEURISTIC FICTION THROUGH WHICH WE EXPERIENCE A METAMORPHOSIS OF BOTH LANGUAGE AND REALITY IS PRESENTED AS THE PRIMARY LINGUISTIC DEVICE OF SUCH DISCOURSE. THAT A METAPHOR IS A SEMANTIC INNOVATION IS SHOWN THROUGH A CONSIDERATION OF THE SENTENCE AS THE BEARER OF CREATIVITY IN LANGUAGE AS FOUNDED UPON THE POLYSEMY OF WORDS IN ORDINARY LANGUAGE.

RICOEUR, PAUL. ETHICS AND CULTURE. PHIL TODAY 17,153-165 SUM 73.

THIS ARTICLE SEEKS TO CLARIFY THE CENTRAL ANTINOMY OF THE THEORY OF VALUES, WHETHER WE CREATE THEM OR THEY ARE GIVEN IN A CERTAIN HIERARCHICAL ORDER, THROUGH ANALYSIS OF A SIMILAR ANTINOMY IN THE PHILOSOPHY OF CULTURE WHICH ASKS WHETHER THE TRANSMISSION OF CULTURAL HERITAGES BY MEANS OF TRADITION IS EITHER CONSTRAINING OR LIBERATING. USING THE CONTEMPORARY DEBATE BETWEEN JUGGEN HABERMAS AND HANS GEORG GADAMER AS AN EXAMPLE, A PRACTICAL MEDIATION IS DISCOVERED IN THE FACT THAT THE HERMENEUTICS OF TRADITIONS REQUIRE A CERTAIN CRITICAL DISTANCE AND THE CRITIQUE OF IDEOLOGIES DEMANDS A REINTEGRATION OF THE PAST AND THUS A REINTERPRETATION OF TRADITIONS.

RICOEUR, PAUL. FROM EXISTENTIALISM TO THE PHILOSOPHY OF LANGUAGE. PHIL TODAY 17,88-96 SUM 73.

RICOEUR RECALLS HOW THE PROBLEM OF EVIL INTRODUCED THE PROBLEM OF LANGUAGE INTO HIS EARLIER CONSIDERATION OF THE NATURE OF FINITUDE AND GUILT, AND HOW THIS REFLECTION ON SYMBOLIC LANGUAGE LED TO THE PROBLEM OF HERMENEUTICS AS INCLUDING THE GENERAL PROBLEM INTERPRETING WRITTEN LANGUAGE AND TEXTS. HE BRIEFLY DESCRIBES HOW PSYCOANALYSIS, STRUCTURALISM, POST-BULTMANNIAN THEOLOGY, AND ORDINARY LANGUAGE PHILOSOPHY HAVE INFLUENCED THIS DEVELOPMENT AND HOW THEY HELP SHAPE HIS UNDERSTANDING OF THE PROBLEM.

RICOEUR, PAUL. THE HERMENEUTICAL FUNCTION OF DISTANCIATION. PHIL TODAY 17,129-141 SUM 73.

REFUSING THE ANTINOMY OF EITHER ALIENATING DISTANCIATION OR PARTICIPATION WHICH UNDERLIES GADAMER'S THEORY OF HERMENEUTICS, THIS ESSAY EXAMINES THE NOTION OF THE TEXT AS THE PARADIGM CASE OF A NECESSARY DISTANCIATION PRESENT IN ALL COMMUNICATION. THE PROBLEM OF THE TEXT IS EXAMINED IN DETAIL WITH REGARD TO THE RELATION OF SPEECH TO WRITING AND THE STATUS OF A TEXT AS A STRUCTURED WORK AND IMPLICATIONS ARE DRAWN AS REGARDS THE TEXT AS PROJECTING A WORLD AND AS MEDIATING SELF-UNDERSTANDING. THE TASK OF HERMENEUTICS IS THUS

SEEN TO BE THAT OF EXPLICATING A SORT OF BEING-IN-THE-WORLD UNFOLDED IN FRONT OF THE TEXT WHICH PROPOSES A WORLD THE READER MIGHT INHABIT AND WHEREIN HE MIGHT PROJECT HIS OWNMOST POSSIBILITIES.

RICOEUR, PAUL. THE TASK OF HERMENEUTICS. PHIL TODAY 17,112-128 SUM 73.

THIS ARTICLE SEEKS TO DESCRIBE THE PROBLEM OF HERMENEUTICS IN SUCH A WAY THAT ITS OWN APORIA CALLS FOR A REORIENTATION OF OUR UNDERSTANDING OF THE PROBLEM. A REVIEW OF THE HISTORY OF HERMENEUTICAL THEORY IN SCHLEIERMACHER, DILTHEY, HEIDEGGER, GADAMER INDICATES THAT LINGUISTIC EXPERIENCE ITSELF CONTAINS THE POSSIBILITY OF OVERCOMING ALIENATING DISTANCIATION THROUGH A DIALECTIC OF PARTICIPATION AND DISTANCIATION.

RICOEUR, PAUL. THE TASKS OF THE POLITICAL EDUCATOR. PHIL TODAY 17,142-152 SUM 73.

AN ANALYSIS OF VALUES AS THEY RELATE TO SUCH LEVELS OF MAN'S EXISTENCE AS INDUSTRIES, CULTURE, AND POLITICS, WITH SPECIAL ATTENTION TO THE QUESTION OF HUMAN VALUES IN THE AGE OF PLANNED ECONOMICS AND THE EMERGENCE OF A SINGLE WORLD CIVILIZATION. THE MOST IMPORTANT TASK OF THE POLITICAL EDUCATOR IS TO INSURE THAT THE SIGNIFICANCE OF THE INDIVIDUAL WILL NOT BE OVERWHELMED BY THE NEEDS OF THE COLLECTIVITY.

RIESER, MAX. ROMAN INGARDEN AND HIS TIME. J AES ART CRIT 29,443-452 SUM 71.

ROMAN INGARDEN DEVELOPED IN THE SPIRIT OF PHENOMENOLOGICAL PHILOSOPHY AN EIDETIC VIEW OF ART. THE ARTISTIC OBJECT WAS AN INTENTIONAL OBJECT AS AGAINST THE MATERIAL OBJECTS OF THE NATURAL WORLD. INGARDEN WAS, HOWEVER, AN EPISTEMOLOGICAL REALIST AND REJECTED HUSSERL'S TRANSCEDENTAL IDEALISM. IN ART HE REJECTED THE OPPOSITION OF FORM AND CONTENT AS COMPONENTS OF ART AND INTRODUCED THE THEORY OF STRATIFICATION OF THE ARTISTIC OBJECT, ITS MODEL BEING THE LITERARY WORK OF ART, SUPPOSED TO HAVE FOUR STRATA, THAT OF SOUNDS, OF MEANINGS, OF ASPECTS OF THE REPRESENTED OBJECTS AND OF THE REPRESENTED OBJECTS THEMSELVES. THIS WAS A SPIRITUALISTIC CONCEPTION SINCE THE TWO LAST STRATA EXISTED ONLY IN THE PHILOSOPHICALLY ANALYZED SPHERE OF MEANINGS, NOT IN THE TEXT ITSELF. A REPRESENTATIONAL PAINTING HAD TWO STRATA, THAT OF ASPECTS OF REPRESENTATION AND THAT OF REPRESENTED OBJECTS, THE MUSICAL WORK ONLY ONE STRATUM, THAT OF SOUNDS. THE WORK OF ART IS SCHEMATIZED AND HAS TO BE "CONCRETIZED."

RIFORGIATO, LEONARD R. THE UNIFIED THOUGHT OF JONATHAN EDWARDS. THOUGHT 47,599-610 WINT 72.

THE PURPOSE OF THE ARTICLE IS TO INVESTIGATE THE ONTOLOGICAL THOUGHT OF JONATHAN EDWARDS AS FORMULATED IN HIS WRITINGS ON BEING, THE MIND AND NATURAL SCIENCE AND TO SHOW THAT HIS ONTOLOGICAL SCHEME HARMONIZED WITH AND WAS INCORPORATED INTO HIS THEOLOGY. STARTING WITH THE HOCKEAN CONCEPT OF SOLIDITY AS THE BASIC CHARACTERISTIC OF BODIES AND NEWTONIAN ATOMIC THEORY, EDWARDS DEFINED GOD AS GRAVITY AND AS SPACE - AS A BEING'S INNER COHESIVE PRINCIPLE AND AS ITS HORIZON OF BEING. THE BRIDGE BETWEEN EDWARDS'S ONTOLOGICAL AND THEOLOGICAL SPECULATIONS IS HIS TRINITARIAN MODEL.

RIGOTTI, EDDO. LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI. RIV FILOSOF NEO-SCOLAS 64,428-445 JL-S 72.

L'ARTICOLO E LA CONTINUAZIONE DI UNA RICERCA AVVIATA NEL NUMERO PRECEDENTE DELLA RIVISTA SULLA STORIA DELLA LINGUISTICA RUSSA E SOVIETICA. IL PERIODO TRATTATO VA DALL'ULTIMA PARTE DEL SECOLO XIX ALL'AVVENTO DELLA LINGUISTICA MARRISTA VERSO IL 1930. SI METTE IN LUCE IL CARATTERE AVANZATO DEGLI STUDI LINGUISTICI IN RUSSIA AL

MOMENTO DELLA RIVOLUZIONE E DELL'ISOLAMENTO DALL'OCCIDENTE.

RIGOTTI, EDDO. LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI, PART III. RIV FILOSOF NEO-SCOLAS 64,648-671 O-D 72.

NELL'ARTICOLO SI CERCANO LE LINEE DI SVILUPPO DELLA LINGUISTICA SOVIETICA DAGLI ANNI VENTI ALL'INTERVENTO DI STALIN, PASSANDO IN RASSEGNA LE OPERE DI MAGGIOR RILIEVO. IL PERIODO RISULTA CARATTERIZZATO DALL'ISOLAMENTO DELLA LINGUISTICA SOVIETICA DAGLI INDIRIZZI PIU VALIDI DELLA LINGUISTICA MONDIALE.

RILEY, PATRICK. AN UNPUBLISHED MS OF LEIBNIZ ON THE ALLEGIANCE DUE TO SOVEREIGN POWERS. J HIST PHIL 11,319-336 JL 73.

THIS MANUSCRIPT, WRITTEN IN 1695 AND NOW PUBLISHED FOR THE FIRST TIME, IS NOMINALLY A CRITICISM OF SHERLOCK'S "THE CASE OF THE ALLEGIANCE DUE TO SOVEREIGN POWERS." BUT ITS MORE FUNDAMENTAL PURPOSE IS TO REFUTE HOBBES' DOCTRINE (LEVIATHAN CHAPTER 31) THAT 'IRRESISTIBLE POWER' CREATES A RIGHT TO 'DOMINION,' AND TO STATE LEIBNIZ'S DISTINCTION BETWEEN DE FACTO AND DE JURE POLITICAL POWER. LEIBNIZ'S MANUSCRIPT WAS WRITTEN FOR THE SCOTTISH DIPLOMAT THOMAS BURNETT, AND HELPS TO COMPLETE THE SERIES OF LETTERS WHICH PASSED BETWEEN THEM FROM 1695 TO 1713.

RILEY, PATRICK. HOW COHERENT IS THE SOCIAL CONTRACT TRADITION? J HIST IDEAS 34,543-562 O-D 73.

WITH THE EXCEPTION OF KANT, THE GREAT SOCIAL CONTRACT THEORISTS OF THE 17TH AND 18TH CENTURIES DID NOT ESTABLISH THE PHILOSOPHICAL UNDERPINNINGS OF CONSENT AND CONTRACT, AS THE GROUNDS OF POLITICAL LEGITIMACY AND OBLIGATION, ON A SOUND ENOUGH FOOTING--LARGELY BECAUSE, THOUGH THEY SAW THAT 'VOLUNTARINESS' WAS AT THE HEART OF A CONSENT THEORY, THEY VACILLATED BETWEEN TREATING THE HUMAN WILL AS A PRAISEWORTHY FACULTY OR 'MORAL CAUSALITY' WHICH COULD GIVE RISE TO DUTIES AND LEGITIMIZE INSTITUTIONS, AND TREATING THAT WILL AS A MERE FACET OF PSYCHOLOGY WHICH COULD GIVE RISE TO 'WILLFULNESS', 'EGOISM', AND THE LIKE. THIS IS TRUEST OF ROUSSEAU, BUT THE PROBLEM BEGINS WITH HOBBES. AND IT IS A PERENNIAL PROBLEM, SINCE THE CONCEPT OF 'WILL' IS STILL USED IN BOTH A MORAL AND A PSYCHOLOGICAL SENSE.

RING, MERRILL. DESCARTES' INTENTIONS. CAN J PHIL 3,27-49 S 73.

THE AIM IN THIS PAPER IS TO TELL A TALE ABOUT DESCARTES' INTENTIONS, ABOUT WHAT HE ATTEMPTED TO DOUBT, THE FUNCTION OF THE DEMON AND THE STATUS OF THE 'COGITO', WHICH IS DIFFERENT FROM THAT USUALLY TOLD. DESCARTES DID NOT, I ARGUE, SET OUT TO SUBJECT EVERYTHING TO THE TEST OF DOUBT; THE ASSUMPTION WHICH GOVERNS THE DOUBT IS THE EMPIRICIST PRINCIPLE THAT ALL KNOWLEDGE COMES FROM THE SENSES. ONLY ON THAT ASSUMPTION DOES THE DEMON ARGUMENT CAST DOUBT ON MATHEMATICAL AND METAPHYSICAL PROPOSITIONS. BOTH HIS SCHOLASTIC AND HIS SKEPTICAL ADVERSARIES HELD TO THE EMPIRICIST PRINCIPLE AND HIS OWN AIM WAS FIRST TO SHOW THAT EMPIRICISM INEVITABLY LEADS TO SKEPTICISM AND SECOND TO LEAD ONE THROUGH INTELLECTUAL THERAPY UNTIL A STOCK OF INNATE (A PRIORI) PRINCIPLES IS DISCOVERED AND SKEPTICISM THEREBY PARTIALLY DEFEATED. WHAT REMAINS, AFTER THE FIRST MEDITATION, IS TO PROVE EXISTENTIAL PROPOSITIONS--THE 'COGITO' IS NOT DESCARTES' FIRST TRUTH, ONLY HIS FIRST EXISTENTIAL TRUTH.

RING, MERRILL. MOORE'S PARADOX: ASSERTION AND IMPLICATION. BEHAVIORISM 1,87-102 SUM 73.

SENTENCES OF THE FORM 'I BELIEVE IT IS RAINING, BUT IT IS NOT RAINING' HAVE CAUSE DIFFICULTIES WHICH HAVE BEEN REFERRED TO AS MOORE'S PARADOX. THESE SENTENCES HAVE BEEN HELD TO BE CONSISTENT BUT QUEER TO SAY AND THE QUEERNESS HAS BEEN HELD TO DERIVE FROM AN

IMPLICATION OF SAYING SOMETHING THAT ONE BELIEVES IT. IN THIS PAPER WE ARGUE (A) THAT THOSE SENTENCES ARE SELF-CONTRADICTORY, (B) THAT THE IDEA THAT THEY ARE NOT DERIVES FROM THE IDEA THAT 'I BELIEVE' IS ABOUT THE SPEAKER, (C) THAT IT IS NOT, THAT THE FUNCTION OF 'I BELIEVE' IS THAT OF MAKING AN ATTENTUATED ASSERTION THAT P. THE BODY OF THE PAPER IS TAKEN UP WITH A VARIETY OF ARGUMENTS BEARING ON THESE POINTS.

RINGBOM, MARTEN. RESCHER'S DETERMINATION OF A SOCIAL PREFERENCE RANKING. THEOR DECIS 3,170-174 D 72.

AFTER HAVING CORRECTED SOME OF RESCHER'S TABULATIONS OF SOCIAL PREFERENCE ORDERINGS ACCORDING TO THE MINIMUM SUM TOTAL METHOD, DEVELOPED IN "INTRODUCTION TO VALUE THEORY" (1969), RINGBOM DRAWS ATTENTION TO THE DISTINCTION BETWEEN THE CASES WHERE AN INDIFFERENCE ORDERING IS SUPPORTED BY A MAJORITY OF THE MEMBERS OF SOCIETY, AND THE CASES WHERE SOCIETY IS INDIFFERENT AS TO WHICH ORDERING OF SEVERAL EQUALLY FITTING ORDERINGS IS ADOPTED. THE NEED FOR ADDITIONAL CRITERIA IS ACKNOWLEDGED.

RINGBOM, MARTEN. THOUGHTS AND FACTS - AN ARISTOTELIAN PROBLEM. AJATUS 34,7-25 1972.

THE PAPER DEALS WITH THE PROBLEMS WHICH ARISTOTLE HAD TO FACE IN CORRELATING CONCEPTUAL RELATIONS AND ABSTRACT CONCEPTS TO FACTUAL RELATIONS AND ELEMENTS IN THE WORLD WHICH WE PERCEIVE. IT IS ARGUED THAT HE DID NOT HAVE A CLEAR-CUT DISTINCTION BETWEEN THE FACTUAL AND THE CONCEPTUAL, AND HENCE THAT HE IDENTIFIED THE RELATIONS, EXPRESSED BY HIS BASIC LOGICAL AXIOMS, WITH THE STRUCTURE OF THE WORLD OF FACTS.

RIPLEY, DAVID B. A RESPONSE TO THOMAS PIETRAS: AMOS BRONSON ALCOTT AND A TRANSCENDENTAL PHILOSOPHY OF EDUCATION. EDUC THEORY 22,360-364 SUM 72.

THE ARTICLE BY PIETRAS FALLS SHORT ON SEVERAL COUNTS. THE ASSUMPTION AS TO A COMMON DEFINITION OF TRANSCENDENTALISM PRESUPPOSES A UNITY WHERE NONE EXISTED. THE IDEA THAT ALCOTT WAS PHILOSOPHICALLY DERIVATIVE TO EMERSON AND THOREAU IS UNWARRANTED. THE ATTEMPT TO PORTRAY ALCOTT AS A RIGID DISCIPLINARIAN IS BASED ON FAULTY USE OF SOURCES AND JUDGEMENT OF PAST EVENTS BY PRESENT STANDARDS. ALCOTT'S INTEREST IN NATURE AND HIS USE OF IT IN HIS SCHOOLS IS SUGGESTED BY SEVERAL EXCERPTS FROM HIS 'JOURNAL' AND OTHER SOURCES. ALCOTT'S EDUCATIONAL CONTRIBUTIONS HAVE NOT BEEN ADEQUATELY ASSESSED, NOR IS THAT ASSESSMENT FURTHERED BY THE PIETRAS ARTICLE.

RISKA, AUGUSTIN. LINGUISTIC METHOD. J CRIT ANAL 3,67-72 JL 71.

THE AIM OF THE PAPER IS TO MAKE A DISTINCTION BETWEEN A SOUND USAGE OF LINGUISTIC METHODS IN PHILOSOPHY AND THE ONE-SIDED, TOO RESTRICTIVE APPROACH TO PHILOSOPHICAL PROBLEMS IN VARIOUS KINDS OF SO-CALLED LINGUISTIC PHILOSOPHIES. AFTER A BRIEF DISCUSSION OF THE NOTIONS OF SYNTAX, SEMANTICS, AND PRAGMATICS, AS WELL AS OF THE DIFFERENCE BETWEEN THE FORMALISTIC LINGUISTIC PHILOSOPHY AND THAT OF ORDINARY LANGUAGE ANALYSIS, ATTENTION IS PAID TO THE POSITIVE ASPECTS OF LINGUISTIC METHOD. THE LINGUISTIC METHOD HELPS TO CLARIFY MANY PHILOSOPHICAL ISSUES, TO REVEAL THE STRUCTURE OF THE WORLD THROUGH THE INTERVENING POWER OF THE CONCEPTUAL LEVEL, AND ITS IMPORTANCE COULD BE COMPARED WITH DESCARTES' INVENTION OF CO-ORDINATES IN THE FIELD OF GEOMETRY.

RISKA, AUGUSTIN. METHODOLOGY AND PHILOSOPHY. METAPHILOSOPHY 3,219-237 JL 72.

THIS PAPER IS A CONTINUATION OF THE AUTHOR'S PREVIOUS WORK ON THIS THEME WHICH RESULTED IN A BOOK PUBLISHED IN CZECHOSLOVAKIA IN 1968. AFTER A DISCUSSION OF THE NOTION OF METHOD IN GENERAL AND PHILOSOPHICAL METHODS IN PARTICULAR, THREE METHODOLOGICAL APPROACHES TO A PHILOSOPHICAL TEXT ARE DISTINGUISHED: DESCRIPTIVE, CONSTRUCTIVE, AND RECONSTRUCTIVE. THE FORMAL ASPECTS OF METHODS ARE REGARDED AS NECESSARY BUT NOT SUFFICIENT FOR THE GRASPING OF PHILOSOPHICAL METHODS, AND THE NEED OF AN INFORMAL METHODOLOGY HAS BEEN STRESSED.

RIST, JOHN M. IDEAS OF INDIVIDUALS IN PLOTINUS: A REPLY TO DR BLUMENTHAL. REV INT PHIL 24,298-303 1970.

RIST, JOHN M. THE ONE OF PLOTINUS AND THE GOD OF ARISTOTLE. REV METAPH 27,75-87 S 73.

RIU, FEDERICO. REFLEXIONES SOBRE EL OPUSCULO DE HEIDEGGER. DIANOIA 18,153-181 1972.

RIVERO, MARIA-LUISA. REMARKS ON OPERATORS AND MODALITIES. FOUND LANG 9,209-239 N 72.

THE STUDY DISCUSSES THE MODALITY COMPONENTS PROPOSED BY LINGUISTS SUCH AS LYONS AND FILLMORE. THEIR PROPOSALS ARE CONTRASTED WITH ANALYSES IN WHICH MODALITIES AND OPERATORS ARE TREATED AS RELATIONAL ELEMENTS IN A SYNTACTIC TREE (AS PREDICATES OR CLAUSES). THE ARTICLE CONSIDERS PERFORMATIVES, MODAL VERBS AND ADVERBS, QUANTIFIERS, CONDITIONALS, AND TENSES; IT CONCLUDES THAT OPERATORS AND MODALITIES ON THE ONE HAND AND PREDICATES ON THE OTHER SHOULD BE CONSIDERED AS ONE UNIQUE CATEGORY IN GENERATIVE GRAMMAR.

RIVERO, MARIS-LUISA. ANTECEDENTS OF CONTEMPORARY LOGICAL AND LINGUISTIC ANALYSES IN SCHOLASTIC LOGIC. FOUND LANG 10,55-64 MY 73.

A LINGUISTICALLY ORIENTED COMPARISON BETWEEN THE SCHOLASTIC DISTINCTION 'DE RE/DE DICTO' ON THE ONE HAND, AND ON THE OTHER HAND QUINE'S OPAQUE AND TRANSPARENT SENSES OF PSYCHOLOGICAL PREDICATES, CERTAIN ANALYSES OF INDEFINITE AND DEFINITE NP'S RELATIVE CLAUSES, AND PHRASAL VERSUS SENTENCE CONJUNCTION IN GENERATIVE GRAMMAR.

ROBERT, BERNARD. POUR UNE DEFINITION DU SURREALISME. REV UNIV OTTAWA 43,297-306 AP-JE 73.

CET ARTICLE A POUR BUT DE METTRE EN EVIDENCE L'INFLUENCE DE CERTAINES DONNEES DU LIVRE DE PIERRE JANET: L'AUTOMATISME PSYCHOLOGIQUE A PROPOS DE LA DEFINITION DU SURREALISME PROPOSEE PAR ANDRE BRETON EN 1924. (CETTE SOURCE M'A ETE REVELEE PAR M PHILIPPE SOUPAULT). J'AI PROCEDE PAR RAPPROCHEMENT DE TEXTES: CECI REVELANT QUE BRETON S'ETAIT IMPREGNE DES VUES CONTENUES DANS LE LIVRE DE PIERRE JANET EN CE QUI CONCERNAIT LA CONCEPTION SURREALISTE DE L'INCONSCIENT ET DE L'AUTOMATISME.

ROBERT, JEAN-DOMINIQUE. AUTOUR D'ALTHUSSER. ARCH PHIL 35,611-648 O-D 72.

ALTHUSSER REJETTE A BON DROIT UN EMPIRISME POSITIVISTE MAIS SEMBLE TOMBER DANS UN NOMINALISME STRUCTURALISTE QUI NE REND PAS COMPTE DU RAPPORT AVEC LA REALITE, ESSENTIEL A TOUTE RECHERCHE SCIENTIFIQUE.

ROBERT, JEAN-DOMINIQUE. PENSEE ET "REALITES" SCIENTIFIQUES: PART I. LAVAL THEOL PHIL 29,165-186 JE 73.

ROBERT, JEAN-DOMINQUE. PSYCHOLOGIE SCIENTIFIQUE ET PHENOMENOLOGIE SELON G THINES. ARCH PHIL 36,395-406 JL-S 73.

L'AUTEUR ANALYSE 'LA PROBLEMATIQUE DE LA PSYCHOLOGIE' DE G THINES POUR EN DEGAGER LA THESE PRINCIPALE: IL NE PEUT Y AVOIR DE PSYCHOLOGIE SCIENTIFIQUE AUTHENTIQUE SANS SON ARTICULATION A L'EMPLOI DE LA METHODE PHENOMENOLOGIQUE. SINON, LA PREMIERE RESTE PRIVEE DE SON FONDEMENT: LA SUBJECTIVITE, ET NE PEUT VRAIMENT SE DIRE UNE SCIENCE DE L'HOMME.

ROBERTS, FRED S. TOLERANCE GEOMETRY. NOTRE DAME J FORM LOG 14,68-75 JA 73.

ROBERTS, FRED S. WHAT IF UTILITY FUNCTIONS DO NOT EXIST? THEOR DECIS 3,126-136 D 72.

OFTEN THE PREFERENCES OF DECISION-MAKERS ARE SUFFICIENTLY INCONSISTENT SO AS TO PRECLUDE THE EXISTENCE OF A UTILITY FUNCTION IN THE CLASSICAL SENSE. SEVERAL ALTERNATIVES FOR DEALING WITH THIS SITUATION ARE DISCUSSED. ONE ALTERNATIVE, THAT OF MODIFYING CLASSICAL DEMANDS ON UTILITY FUNCTIONS, IS EMPHASIZED AND DESCRIBED IN THE CONTEXT OF THE THEORY OF MEASUREMENT DEVELOPED IN RECENT YEARS BY BEHAVIORAL SCIENTISTS. EVEN IF WE CANNOT ASSIGN NUMERICAL UTILITY OR WORTH VALUES WHICH REFLECT PREFERENCES IN THE CLASSICAL UTILITY FUNCTION SENSE, FROM THE MEASUREMENT THEORY POINT OF VIEW WE CAN STILL LEARN A LOT ABOUT THE PREFERENCES BY FINDING SEVERAL MEASURES OF WORTH SO THAT A GIVEN ALTERNATIVE 'X' IS PREFERRED TO AN ALTERNATIVE 'Y' IF AND ONLY IF 'X' IS RANKED HIGHER THAN 'Y' ON EACH OF THE WORTH SCALES. IF SUCH MEASURES CAN BE FOUND, IT FOLLOWS THAT THE PREFERENCES DEFINE A PARTIAL ORDER, AND THE SMALLEST NUMBER OF SUCH SCALES NEEDED IS CALLED THE DIMENSION OF THE PARTIAL ORDER. SEVERAL CONDITIONS UNDER WHICH A PARTIAL ORDER IS TWO-DIMENSIONAL ARE DESCRIBED. (EDITED).

ROBINET, ANDRE. HYPOTHESE ET CONFIRMATION EN HISTOIRE DE LA PHILOSOPHIE. REV INT PHIL 25,119-146 1971.

POUR UNE HISTOIRE DE LA PHILOSOPHIE EXPERIMENTALE ET NON DOGMATIQUE, LE DONNE DOIT SE CONSTITUER EN FAIT SCIENTIFIQUE: APPARATS CRITIQUES, NOTES HISTORIQUES ET INDEX DOIVENT L'ARMER. L'EXPERIMENTATION AVEC INSTRUMENTATION, AVEC L'AUXILIAIRE D'UNE MACHINE A PENSER EST DE NOS JOURS POSSIBLE. PAR LA, LE POINT D'ARRIVEE QUI A ETE ENREGISTRE PAR L'ANALYSE CLASSIQUE DEVIENT UNE HYPOTHESE DONT LES VERIFICATIONS ELECTRONIQUES APPORTERONT LA CONFIRMATION (OU L'INFIRMATION). L'EXEMPLE QUI SOUTIENT CETTE ARGUMENTATION PORTE SUR LES DIFFICULTES STRUCTURALES ET GENETIQUES DE L'OEUVRE DE MALEBRANCHE (DEUX VOLONTES GENERALES ET SYNTAGMES EN RELATION). LA NOTION DE CONFIRMATION, ICI ANALYSEE DANS SON ROLE CREATEUR DANS LA RECHERCHE DES CONSTELLATIONS CONCEPTUELLES, ENCORE MANUELLE, TROUVERA TOUTE SA TENEUR DE VERITE DANS L'AUTOMATISATION.

ROBINET, ANDRE. MALEBRANCHE ET LEIBNIZ A L'ORDINATIUR: DE 'PIM 71 A MONADO 72'. REV INT PHIL 27,49-65 1973.

"PIM 71" OU PROJET D'INDEXATION DES OEUVRES COMPLETES DE MALEBRANCHE, ET "MONADO 72", L'OPERATION SUR LE "DISCOURS DE METAPHYSIQUE" ET LA "MONADOLOGIE" DE LEIBNIZ, ONT NECESSITE QUE SOIENT REMPLIES TROIS CONDITIONS: UNE AIDE FINANCIERE, UNE EQUIPE TECHNIQUE, UN CENTRE DE CALCUL. NOUS DEVONS OEUVRER DANS UNE COLLABORATION INTERDISCIPLINAIRE. NOS OPERATIONS NOUS ONT FOURNI DES SORTIES REMARQUABLES: DES CONSIDERATIONS STATISTIQUES SUR L'ENSEMBLE DES DONNEES TRAITEES, DES INDEX VERBORUM AVEC REFERENCES POUVANT SERVIR DE CONCORDANCE AUTOMATISEE; CES MOTS ONT ETE EN PLUS

CLASSES PAR ORDRE DE FREQUENCE, CES FREQUENCES ETANT EXPRIMEES PAR DES COEFFICIENTS; ENFIN NOUS VOYONS SORTIR DES CONSTELLATIONS VERBALES AUTOUR DE MOTS-POLES. DE CES DONNEES, NOUS TIRONS DES 'PHILOGRAMMES' QUI POSENT LES QUESTIONS LES PLUS HAUTEMENT PHILOSOPHIQUES.

ROBINET, ANDRE. PUBLICATIONS SUR PHILOSOPHIE ET INFORMATIQUE. REV INT PHIL 27,120-131 1973.

CET ARTICLE, SANS REPRENDRE LA DOCUMENTATION REUNIE PAR CHRISTIAN WENIN SUR "L'INFORMATIQUE AU SERVICE DE LA PHILOSOPHIE, REALISATIONS ET PROJETS," DONNE UN PANORAMA D'ENSEMBLE SUR LES TRAVAUX ACTUELS EN CETTE MATIERE. DES TABLEAUX DE L'ALLGEMEINER KANT-INDEX QUE GOTTFRIED MARTIN MET EN PLACE NOUS DONNENT UN ECHANTILLONNAGE DE CES RECHERCHES DOCUMENTAIRES, DE MEME QUE LES CONCORDANCES DE L'OEUVRE DE KEIRKEGAARD, ANALYSEE PAR ALASTAIR MCKINNON. L'UNIVERSITE DE LOUVAIN S'EST ATTACHEE A L'ETUDE DE DIFFERENTS AUTEURS, ET NOTAMMENT S'OUVRE LA SERIE D'UN THSAURUS BONAVENTURIANUS. D'AUTRES OUVRAGES D'ANALYSE AUTOMATIQUE DU DISCOURS SONT RESUMES ET EST ANNONCEE LA PARUTION PROCHAINE DES TRAVAUX SUR LES MESURES DE VOCABULAIRE ET DE CONTENU DES TRACTS DE MAI 1968, DONT L'INTERET EST DE PREMIER ORDRE.

ROBINSON, ABRAHAM. METAMATHEMATICAL PROBLEMS. J SYM LOG 38,500-516 S 73.

ROBINSON, ANDREW. IS THERE 'PURPOSE' IN MODERN BIOLOGY. PROC CATH PHIL ASS 46,167-175 1972.

ROBINSON, FRANKLIN E. KANT'S ARGUMENT IN THE "ANALYTIC OF THE BEAUTIFUL". MIDWEST J PHIL 33-41 SPR 73.

THE MAIN OBJECTIVE OF THIS PAPER IS TO SET FORTH KANT'S ARGUMENT IN THE "ANALYTIC OF THE BEAUTIFUL." H W CASSIER, IN HIS COMMENTARY ON THE "CRITIQUE OF JUDGMENT," TAKES NO ACCOUNT OF THE MAIN DIVISIONS (THE FOUR MOMENTS) OF THE "ANALYTIC OF THE BEAUTIFUL," FOR HE THINKS THAT THESE DIVISIONS ARE MERELY ARTIFICIAL. IT IS MY CONTENTION THAT KANT'S MAIN DIVISIONS ARE IMPORTANT TO UNDERSTAND HIS ARGUMENT, INSTEAD OF BEING MERELY AN AFTERTHOUGHT WHICH IS OF LITTLE IMPORT. ONE PROBLEM OF INTERPRETING KANT'S ARGUMENT IS TO EXPLAIN THE LOGICAL RELATIONSHIPS BETWEEN THE FOUR PARTIAL DEFINITIONS OF THE BEAUTIFUL. TO SAY THAT THEY ARE "FOUR COMPLEMENTARY ELUDICATIONS" IS NOT ENOUGH, FOR THE PROBLEM IS IN WHAT SENSE THEY MUTUALLY EXHAUST THE TERRITORY OF TASTE AND WHY FOUR PARTIAL DEFINITIONS ARE NEEDED AND NOT JUST THREE. BECAUSE INTERPRETERS HAVE ASSUMED KANT'S FOUR DIVISIONS ARE OF LITTLE IMPORT THEY HAVE, I BELIEVE, MISUNDERSTOOD HIS ANALYSIS OF THE CONCEPT OF THE BEAUTIFUL.

ROBINSON, GUY. HOW TO TELL YOUR FRIENDS FROM MACHINES. MIND 81,504-518 O 72.

ROBINSON, N H G. THE PROBLEM OF NATURAL THEOLOGY. RELIG STUD 8,319-333 D 72.

THE ARTICLE CONSIDERS THE PLACE OF THE MAIN THEISTIC ARGUMENTS IN VARIOUS STRANDS OF MODERN THEISTIC THOUGHT, INCLUDING THOSE WHICH REJECT NATURAL THEOLOGY; AND IT DETECTS AN UNDERLYING DILEMMA BETWEEN APRIORISM AND EMPIRICISM. THIS ATTEMPTS TO RESOLVE BY A DISTINCTION BETWEEN THE HUMAN SITUATION WITH ITS BASIC APPREHENSION OF THE UNIVERSE AND OF OUR PLACE IN IT AND THOSE SITUATIONS IN THOUGHT WHICH ARE ABSTRACTIONS FROM IT AND WHICH ARE APPROPRIATE TO DIFFERENT INTELLECTUAL ENTERPRISES.

ROBINSON, PAUL E. SARTRE ON MUSIC. J AES ART CRIT 31,451-457 SUM 73.

ROBINSON, PETER. SOME THOUGHTS ON BUDDHISM AND THE ETHICS OF ECOLOGY. PROC N MEX W TEX PHIL SOC 71-78 AP 72.

A COMPARISON OF GENERAL BUDDHIST AND WESTERN ATTITUDES TOWARD THE SELF, KNOWLEDGE AND NATURAL SYSTEMS, IN ORDER TO REEVALUATE OUR ETHICAL ATTITUDES AND DEVELOP AN ETHICS OF ECOLOGY.

ROBINSON, RAPHAEL M. SOME REPRESENTATIONS OF DIOPHANTINE SETS. J SYM LOG 37,572-578 S 72.

ROBINSON, RICHARD AND BARNES, JONATHAN. UNTRUISMS. METAPHILOSOPHY 3,189-197 JL 72.

AN UNTRUISM IS AN AMBIGUOUS SENTENCE WHICH TAKEN IN ONE WAY STARES A DULL TRUISM AND TAKEN IN ANOTHER SAYS SOMETHING INTERESTING BUT EITHER FALSE OR AT LEAST OF DUBIOUS TRUTH-VALUE. UNTRUISMS APPEAR TO BE ENDEMIC TO MOST BRANCHES OF PHILOSOPHY.

ROBISON, WADE L. HUME'S SCEPTICISM. DIALOGUE (CANADA) 12,87-99 MR 73.

CONSTANT AND COHERENT PERCEPTIONS ACTIVATE CERTAIN PRINCIPLES OF ASSOCIATION WHICH MAKE US REASON CAUSALLY. NEITHER THE PERCEPTIONS NOR THE PRINCIPLES ARE WITHIN OUR CONTROL. BEING REASONABLE FOR HUME MEANS IN REGARD TO EXPERIMENTAL MATTERS REASONING ONLY FROM CAUSES AND EFFECTS, BUT THOSE PRINCIPLES ACTIVATE OTHER PRINCIPLES WHICH MAKE US SUPPOSE THE EXISTENCE OF UNPERCEIVED AND INCONCEIVABLE MATERIAL OBJECTS. WE THUS CANNOT REASON CAUSALLY AT ALL WITHOUT CREATING THE CONDITIONS WHICH MAKE US UNREASONABLE. HUME IS THUS A SCEPTIC BECAUSE HE APPEALS TO PRINCIPLES OF ASSOCIATION (CONTRA KEMP SMITH'S INTERPRETATION) AND HIS SCEPTICISM IS NOT A SIMPLE DEVELOPMENT OF THE PRINCIPLES HE INHERITS FROM LOCKE AND BERKELEY (AS REID AND OTHERS HAVE THOUGHT).

RODNI, N I. HISTOIRE DE LA SCIENCE, LOGIQUE DE LA SCIENCE ET LOGIQUE DU DEVELOPPEMENT DE LA SCIENCE. REV INT PHIL 25,456-466 1971.

RODRIGUEZ NEIRA, TEOFILO. MEMORIA Y CONOCIMIENTO EN SAN AGUSTIN. AUGUSTINUS 17,233-254 JL-S 72.

PRETENDO DETERMINAR, DESDE UNA PERSPECTIVA AGUSTINIANA, LA PARTICIPACION DE LA MEMORIA EN LOS PROCESOS COGNOSCITIVOS. DISTINGO DOS NIVELES MNEMICOS: EMPIRICO E INTELECTIVO. EL 1 INTERVIENE COMO MEDIUM IN QUO DEL PENSAR. EL 2 CONSTITUYE EL MEDIUM EX QUO DE LA INTELECCION. LOS JUICIOS UNIVERSALES Y NECESARIOS NO PUEDEN FUNDARSE EN LO PARTICULAR Y CONTINGENTE. EXIGEN UNA CIERTA PRESENCIA, QUE RADICARIA A PRIORI EN LA MEMORIA PROFUNDA COMO CORRELATO OBJETIVO DE LAS FACULTADES Y DE LAS TENDENCIAS BASICAS.

RODRIGUEZ PANIAGUA, JOSE MARIA. DE LA PROPIEDAD DERECHO NATURAL INDIVIDUAL A LA PROPIEDAD DERECHO HUMANO Y SOCIAL. AN CATED SUAREZ 12,325-328 1972.

EL TERMINO 'DERECHO HUMANO' PUEDE CONTRAPONERSE AL DE 'DERECHO NATURAL' EN UN TRIPLE SENTIDO: EN CUANTO DENOTA 1) LA ORIENTACION A LA SATISFACCION DE LAS NECESIDADES HUMANAS, 2) LA DERIVACION DE LO QUE VA DESCUBRIENDO LA RAZON Y 3) LA CORRELACION CON LAS ASPIRACIONES Y OPINIONES SOCIALES. ESTAS TRES CARACTERISTICAS CORRESPONDEN A LA DOCTRINA SOBRE LA PROPIEDAD PRIVADA DE LA ESCOLASTICA CLASICA, FRENTE A LA DEL LIBERALISMO, QUE LA PROCLAMA COMO DERECHO NATURAL ABSOLUTO, DERIVADO DIRECTAMENTE DE LA NATURALEZA Y DE CARACTER EMINENTEMENTE INDIVIDUAL. DE ESA DIFERENCIA DE CONCEPCION PROCEDEN DIFERENTES CONSECUENCIAS: EN CUANTO A LA INTERVENCION Y LIMITACIONES EN LA PROPIEDAD POR RAZONES DE BIEN PUBLICO Y EN CUANTO A SU ABROGABILIDAD COMO SISTEMA.

RODRIGUEZ-ARIAS BUSTAMANTE, LINO. LA TEORIA INSTITUCIONAL DEL DERECHO. AN CATED SUAREZ 12,37-64 1972.

ROHATYN, DENNIS A. CHOICE, PERFORMANCE AND FREE WILL. PHIL STUD (IRELAND) 21,84-95 1973.

SINCE ARISTOTLE A DISTINCTION BETWEEN CHOICE (DECISION) AND PERFORMANCE (EXECUTION) HAS BEEN RECOGNIZED. WE EXAMINE THE DISTINCTION IN ORDER TO SHED LIGHT ON THE FREE-WILL CONTROVERSY AND IN SO DOING TO ESTABLISH THAT WHILE THE PROBLEM OF FREE-WILL HAS BEARINGS ON THE REST OF ETHICAL THEORY, CONSIDERATIONS STEMMING FROM REFLECTION WITHIN THOSE AREAS IS ALSO GERMANE TO AN UNDERSTANDING OF THE POINTS AT ISSUE IN THE FREE-WILL DILEMMA. THE RECIPROCAL INFERENCE, WE ARGUE, IS MOST EASILY DISCERNIBLE IN TREATING THE BRIDGE NOTION OF RESPONSIBILITY; ACCORDINGLY WE CONCLUDE WITH OBSERVATIONS ON THAT TOPIC.

ROHATYN, DENNIS A. THE LOGIC OF MORAL PARALYSIS. J VALUE INQ 7,61-64 SPR 73.

THE CONCEPT OF MORAL PARALYSIS IS EXAMINED, DIAGNOSED AND DISTINGUISHED FROM SISTER-CONCEPTS SUCH AS MORAL WEAKNESS AND SELF-INDULGENCE, BY WAY OF REFERENCE TO THE THREE-FOLD MATRIX OF KNOWING, DESIRING AND DOING (BEING) THE GOOD, IN ARISTOTLE'S "NICOMACHEAN ETHICS", VII. SUGGESTIONS ARE OFFERED AS TO WHY ARISTOTLE HIMSELF DID NOT EXPLORE OR EXPLOIT THE NOTION OF MORAL PARALYSIS, INASMUCH AS ITS LOGIC EXHIBITS AN INSOLUBLE PARADOX FOR ACTION-THEORY.

ROHATYN, DENNIS A. THE REFUTATION OF STACE. PHIL PAPERS 2,32-38 MY 73.

WE EXAMINE STACE'S FAMOUS 1934 PAPER ON "THE REFUTATION OF REALISM" IN THE LIGHT OF MOORE'S EARLIER "REFUTATION OF IDEALISM" TO WHICH STACE'S PAPER IS ADDRESSED. WE FIND BOTH STACE'S AND MOORE'S POSITIONS WANTING IN ACCURACY AND LOGICAL SUBTLETY, AND SUGGEST A PRAGMATICIST (ESPECIALLY PEIRCE) ORIENTED THEORY OF KNOWLEDGE AS THE ONLY ALTERNATIVE TO REMEDY THEIR RESPECTIVE DEFICIENCIES.

ROHATYN, DENNIS. TAYLOR AND SATAN. S J PHIL 10,383-385 FALL 72.

I EXAMINE RICHARD TAYLOR'S PARABLE "THE KINGDOM OF DARKNESS" FOR ITS POINTS OF CONTACT WITH CLASSICAL PHILOSOPHY, AND ITS LESSONS CONCERNING GOOD, EVIL, AND THE VARIOUS MODELS OF HUMAN AND MORAL EXCELLENCE THAT HAVE BEEN PROPOUNDED IN THE HISTORY OF ETHICS. MY INTERPRETATION DIFFERS FROM TAYLOR'S OWN READING OF THE SIGNIFICANCE OF HIS ILLUSTRATIVE EXAMPLES OF MORAL DEPRAVITY. TAYLOR SEES CRUELTY AS THE GREATEST EVIL, COMPASSION AS THE GREATEST GOOD; WHEREAS, I EXTRACT A MORAL WITH RESPECT TO TRUST, RESPONSIBILITY, SOCIAL COHESION AND INTERPERSONAL RECIPROCITY, BASED ON PLATONIC ETHICAL-POLITICAL THEORY, FROM THE TAYLOR-ESSAY. ALTHOUGH BOTH OF OUR EXEGESES CANNOT BE CORRECT, THEY ARE BY NO MEANS CONFLICTING OR INCOMPATIBLE IN WHAT THEY ESPOUSE.

ROLBIECKI, WALDEMAR. THE PROSPECTS OF PROGNOSEOLOGY - THE SCIENCE OF FORESEEING THE FUTURE. ORGANON 67-81 1971.

ROLL-HANSEN, N. REVIEW OF R DUBOS "LOUIS PASTEUR, FREE LANCE OF SCIENCE". BRIT J PHIL SCI 23,347-361 N 72.

REDUCTIONIST (TELEOLOGICAL) HISTORIOGRAPHY SEES THE DEVELOPMENT OF SCIENCE AS PROGRESS TOWARD THE PRESENT STATE, AND NEGLECTS UNSUCCESSFUL WORK. THIS MAY HINDER A PROPER UNDERSTANDING OF SCIENTIFIC METHOD, E.G. THE ROLE OF PHYSICAL REDUCTIONISM IN BIOLOGY. IT IS SHOWN HOW TWO OF THE BEST HISTORIES OF PASTEUR'S SCIENCE TEND TO SKIP THE DEGENERATIVE PHASE OF PASTEUR'S INITIALLY VERY SUCCESSFUL RESEARCH PROGRAMMES IN ORGANIC CHEMISTRY AND

FERMENTATION AND THEREBY DISTORT HIS THEORY.

ROLOFF, SIGHARD AND KROEBER-RIEL, WERNER. PROBLEMS OF POINTS OF INFLECTION IN TREND FUNCTIONS AS DESCRIBED BY A MODEL FOR THE FORECAST OF BRAND SHARES. THEOR DECIS 3,222-229 MR 73.

TRENDS OFTEN HAVE SPECIAL POINTS OF UNCERTAINTY (SURPRISES) WHICH MAKE FORECASTS BY TREND EXTRAPOLATION IMPOSSIBLE. SUCH POINTS OF UNCERTAINTY ARE FOUND ESPECIALLY AT POINTS OF INFLECTION OF FUNCTIONS. IN MANY CASES IT WILL BE POSSIBLE TO DECOMPOSE THE TREND TO BE FORECAST INTO TWO OR MORE (CAUSAL) TIME SERIES WHICH HAVE NO POINTS OF INFLECTION. BY EXTRAPOLATING THESE INDIVIDUAL TIME SERIES IT WILL THEN BE POSSIBLE TO PREDICT THE TRAJECTORY OF THE TREND FUNCTION INCLUSIVE OF THE POINT OF INFLECTION. THIS METHOD IS REPRESENTED AND CRITICALLY DISCUSSED BY MEANS OF AN EXAMPLE FOR THE FORECAST OF A BRAND SHARE.

ROMANO, JOSEPH J. ARISTOTLE'S ASSUMPTION OF AN INTELLIGIBLE WORLD. APEIRON 7,1-13 MY 73.

ROMANOS, GEORGE D. REFLEXIVE PREDICTIONS. PHIL SCI 40,97-109 MR 73.

THE GENERAL CHARACTER AND SCIENTIFIC SIGNIFICANCE OF REFLEXIVE PREDICTIONS (I.E., THOSE WHOSE SUBSEQUENT TRUTH VALUE IS AFFECTED BY THEIR 'DISSEMINATION') ARE EXAMINED; AND MOST SPECIFICALLY, THE VIEW THAT THEIR OCCURENCES ARE UNIQUE TO THE 'REALM OF HUMAN AFFAIRS' (THE SOCIAL SCIENCES). ROGER BUCK'S ASSESSMENT OF THE METHODOLOGICAL IMPORT OF SUCH PREDICTIONS IS REVIEWED AND COMMENTED UPON. BUCK'S ANALYSIS OF THE CONCEPT OF A REFLEXIVE PREDICTION AND HIS REJECTION OF A COUNTER EXAMPLE TO THE 'UNIQUENESS-THESIS' PROPOSED BY ADOLPH GRUNBAUM ARE CRITICIZED ON LOGICAL GROUNDS. FINALLY, A SOMEWHAT SCHEMATIC EXPLANATION OF REFLEXIVE PREDICTIONS AND THEIR BEHAVIOR IS OFFERED SUCH THAT, IF ACCEPTED, THERE REMAINS NO REASON, IN PRINCIPLE, FOR DENYING THE POSSIBLE OCCURRENCE OF REFLEXIVE PREDICTIONS IN PURELY 'PHYSICAL' CONTEXTS.

RONCHI, VASCO. LA CONTRIBUTION DE G B AMICI AU DEVELOPPEMENT DE LA MICROSCOPIE OPTIQUE. ORGANON 217-229 1971.

G B AMICI'S CONTRIBUTION TO THE POWER OF THE COMPOUND MICROSCOPE BY INTRODUCING IN THE OBJECTIVES THE FRONTAL EMISPHERIC LENS AND THE TECHNIQUE OF THE "IMMERSION", CONTRIBUTION ALREADY MENTIONED IN EARLIER PAPERS, IS NOW CONFIRMED BY ADDING TO IT THE STUDY CARRIED OUT BY THE VAN CITTERT-EYMERS, ALREADY PUBLISHED IN 1951, BUT NOT KNOWN AS IT DESERVES TO BE. NEW ELEMENTS ARE BROUGHT FORTH BY C PIGHETTI IN HER ANALYSIS OF SOME OF AMICI'S LETTERS RECENTLY DISCOVERED.

ROQUE, ALICIA AND POSPESEL, HOWARD. NOTE ON CARNEY'S "INTRODUCTION TO SYMBOLIC LOGIC". NOTRE DAME J FORM LOG 13,431-432 JL 72.

THE FORMULATION OF THE RULE OF EXISTENTIAL QUANTIFIER ELIMINATION PROVIDED BY JAMES CARNEY IN "INTRODUCTION TO SYMBOLIC LOGIC" FAILS TO EXCLUDE CERTAIN ILLICIT INFERENCES. THE DIFFICULTY IS OVERCOME BY ALTERING CARNEY'S DEFINITION OF 'LIMITATION'.

RORTY, AMELIE ODSENBERG. BELIEF AND SELF-DECEPTION. INQUIRY 15,387-410 WINT 72.

IN PART I, I CONSIDER THE NORMAL CONTEXTS OF ASSERTIONS OF BELIEF AND DECLARATIONS OF INTENTIONS, ARGUING THAT MANY ACTION GUIDING BELIEFS ARE ACCEPTED UNCRITICALLY AND EVEN PRE-CONSCIOUSLY. I ANALYZE THE FUNCTION OF AVOWALS AS EXPRESSIONS OF ATTEMPTS AT SELF-TRANSFORMATION. IT IS BECAUSE ASSERTIONS OF BELIEFS ARE USED TO PERFORM A WIDE RANGE OF SPEECH ACTS BESIDES THAT OF SPEAKING THE TRUTH, AND BECAUSE THERE IS A LARGE AREA OF INDETERMINACY IN SUCH

ASSERTIONS, THAT SELF-DECEPTICN IS PCSSIBLE. IN PART II, I ANALYZE THE CONDITICNS OF SELF-DECEPTION, AND DISCUSS THE GROUND ON WHICH IT IS REGARDED AS IRRATIONAL, EVEN WHEN PARTICULAR INSTANCES MAY BE BENEFICIAL. I CONSIDER SOME OF THE CLASSICAL ANALYSES OF THE MOTIVES FOR SELF-DECEPTION, AND ATTEMPT TO GIVE AN ACCOUNT OF THE OCCASIONS IN WHICH IT IS LIKELY TC OCCUR. IN THE FINAL SECTION, I DISCUSS THE COMPLEX ORGANIZATION OF THE SELF THAT IS PRESUPPOSED BY THE PHENOMENA OF SELF-DECEPTICN.

RORTY, AMELIE OKSENBERG. A SPECULATIVE NOTE ON SOME DRAMATIC ELEMENTS IN THE 'THEAETETUS'. PHRONESIS 17,227-238 1972.

RORTY, AMELIE OKSENBERG. PERSONS, POLICIES, AND BODIES. INT PHIL QUART 13,63-80 MR 73.

AN EXAMINATION OF THE CONSEQUENCES OF IDENTIFYING PERSONS BY THEIR CAPACITIES FOR RATIONAL CHOICE. I ARGUE THAT IF THE MARK OF A PERSON IS THAT HE HAS A SINGLE CONSISTENT SYSTEM OF PREFERENCES, A RATIONAL POLICY THAT SYSTEMATIZES BELIEFS AND DESIRES, THEN THE CLASS OF PERSONS DOES NOT COINCIDE WITH THE CLASS OF INDIVIDUAL HUMAN BEINGS. I EXPLORE THE CONSEQUENCES OF PUTTING THE ANALYSIS OF PERSONS BACK INTO THE CONTEXTS IN WHICH IT PARADIGMATICALLY FUNCTIONS: ASSIGNING OF RESPONSIBILITY FOR CARRYING OUT SOCIAL TASKS AND IDENTIFYING HUMAN BEINGS AS A SUBCLASS OF CERTAIN TYPES OF COMPLEX ORGANISMS.

RORTY, AMELIE OKSENBERG. THE TRANSFORMATIONS FOR PERSONS. PHILOSOPHY 48,261-275 JL 73.

RORTY, RICHARD. THE WORLD WELL LOST. J PHIL 69,649-665 26 O 72.

SELLAR'S ATTACK ON THE GIVEN DISCREDITS THE KANTIAN DISTINCTION BETWEEN RECEPTIVITY AND SPONTANEITY. QUINE'S ATTACK ON ANALYTICITY DISCREDITS THE DISTINCTION BETWEEN NECESSITY AND CONTINGENCY (IN ANY SENSE IN WHICH THIS DISTINCTION IS PHILOSOPHICALLY IMPORTANT). GIVING UP THESE TWO DISTINCTIONS LEADS TO GIVING UP THE NOTION OF 'CONCEPTUAL FRAMEWORK'. FURTHER, AS DAVIDSON AND STROUD HAVE POINTED OUT, IT IS IMPOSSIBLE TO IMAGINE VERIFYING THE CLAIM THAT THERE EXIST CREATURES WHO POSSESS A CONCEPTUAL FRAMEWORK UNINTELLIGIBLE TO US, OR A LANGUAGE UNTRANSLATABLE INTO ENGLISH. ABANDONING THE NOTION OF ALTERNATIVE CONCEPTUAL FRAMEWORKS LEADS TO ABANDONING THE NOTION OF TRUTH AS CORRESPONDENCE WITH REALITY (EXCEPT IN A TRIVIAL AND PHILOSOPHICALLY UNINTERESTING SENSE), AND TO A DEWEYAN HISTORICIST NATURALISM.

ROSADO, JUAN JOSE RODRIGUEZ. TECOICEA Y NIHILISMO. ANU FILOSOF 6,241-257 1973.

ROSE, LYNN E. COUNTERING A COUNTER-INTUITIVE PROBABILITY. PHIL SCI 39,523-524 O 72.

COPI POSES A PROBLEM ABOUT A DECK CONSISTING OF FOUR ACES AND FOUR KINGS, FROM WHICH A TWO-CARD HAND IS DRAWN; THE PROBABILITY THAT THE HAND CONTAINS TWO ACES, ACCORDING TO COPI, IS 3/11 IF IT IS KNOWN THAT THE HAND CONTAINS ONE ACE, BUT RISES TO 3/7 IF THE SUIT IS MENTIONED, EVEN THOUGH OUR INTUITION TELLS US THAT SUITS ARE IRRELEVANT. THIS PAPER REEXAMINES THE NATURE OF THE EQUIPOSSIBLES IN THIS PROBLEM, AND ARGUES THAT BOTH OF THESE PROBABILITIES ARE 3/7.

ROSE, MARY CARMAN. ARTISTIC CREATIVITY AND AESTHETIC THEORY. BRIT J AES 12,345-353 AUTUMN 72.

IT IS PRESENTLY IMPORTANT THAT INQUIRY IN AESTHETICS AND META-AESTHETICS (I.E., THOUGHT ABOUT AESTHETIC INQUIRY) COME TO TERMS WITH WHAT I CALL THE PRINCIPLE OF INCLUSIVENESS WHICH ASKS THAT IN AESTHETIC INQUIRY ATTENTION BE PAID TO AS MANY DIVERSE TYPES

OF AESTHETIC DATA AS POSSIBLE; THE PRINCIPLE OF UNIFICATION WHICH ASKS THAT WE SEEK TO DETERMINE AND ACCOUNT FOR THE DIFFERENCES AMONG AESTHETIC EXPERIENCES AND AESTHETIC THEORIES; AND THE PRINCIPLE OF INVESTIGATIVE INTERDEPENDENCE WHICH ASKS FOR THE RECOGNITION THAT DIVERSE AREAS OF INQUIRY MAY DEPEND ON EACH OTHER FOR DEVELOPMENT,ADVANCE IN ONTOLOGY, THE NATURAL SCIENCES, RELIGIOUS INSIGHT, MAKING POSSIBLE ADVANCES IN AESTHETIC THEORY AND VICE VERSA.

ROSE, MARY CARMAN. DESCARTES' MALEVOLENT DEMON. PROC CATH PHIL ASS 46,157-166 1972.

ONTOLOGICAL REALISM IS THE POSITION FOR WHICH 'INDEPENDENT REALITY' IS MEANINGFUL; INDEPENDENT REALITY CAN BE KNOWN TO AT LEAST SOME EXTENT; AND THE APPROPRIATION OF ONTOLOGICAL REALISM AS TRUE HAS PROFOUND AND BENEFICIAL EFFECTS. 'ONTOLOGICAL SKEPTICISM' NAMES THE POSITION WHICH DENIES AT LEAST SOME OF THESE FEATURES OF ONTOLOGICAL REALISM. ONE OF THE MOST IMPORTANT WAYS IN WHICH DESCARTES IS THE FATHER OF MODERN PHILOSOPHY IS HIS DEFENSE OF THE TRUTH AND IMPORTANCE OF ONTOLOGICAL REALISM. HIS DEFENSE BEGINS WITH THE TOUR DE FORCE OF THE MALEVOLENT DEMON.

ROSE, MARY CARMAN. THE EXISTENTIAL ASPECTS OF CHRISTIAN FAITH. INT J PHIL RELIG 3,116-126 SUM 72.

AN IMPORTANT PRELUDE TO THE DETERMINATION OF THE LOGIC OF THE ACCEPTANCE OF CHRISTIAN THEISM IS THE STUDY OF THE EXISTENTIAL EFFECTS OF THE ACCEPTANCE OF THAT THEISM. THESE EFFECTS CANNOT BE DETERMINED A PRIORI. TO DISCOVER WHAT THEY ARE IT IS NECESSARY TO EXAMINE SPECIFIC SITUATIONS WHICH WE JUDGE HAVE BEEN INFORMED BY THE ACCEPTANCE OF CHRISTIANITY. THERE ARE MANY POSSIBILITIES OF ERROR IN THIS PROCESS--ERROR WHICH, IN FACT, HAS BEEN PRESENT IN RECENT ATTEMPTS TO COMPREHEND THE CONTENT, LOGIC, AND EXISTENTIAL EFFECTS OF CHRISTIAN THEISM. DESPITE THE IMPORTANT DIFFERENCES AMONG THE INSTANCES OF CHRISTIAN FAITH, THERE ARE FEATURES COMMON TO THEM ALL WHICH I SUBSUME UNDER THE NAME OF 'CHRISTIAN ASPIRATION' AND WHICH I USE TO NAME THE BELIEVER'S MOVEMENT TOWARD GOD WHO IS LOVE AND WHOM HE LOVES OR WISHES TO LEARN TO LOVE.

ROSEN, STANLEY. SOPHROSYNE AND SELBSTBEWUSSTSEIN. REV METAPH 26,617-642 JE 73.

I ANALYZE THE PLATONIC ANTECEDENTS OF THE HEGELIAN DOCTRINE OF SELF-CONSCIOUSNESS. THE PROBLEM OF SELF-CONSCIOUSNESS AS DISTINCT FROM SELF-KNOWLEDGE IS OMNIPRESENT IN THE PLATONIC DIALOGUES AND RECEIVES A SPECIAL DISCUSSION IN THE "CHARMIDES". I USE THIS TEXT AS WELL AS THE "REPUBLIC" TO SHOW THAT FOR PLATO, SELF-CONSCIOUSNESS IS POSSIBLE BUT NOT SELF-KNOWLEDGE. THIS IMPOSSIBILITY IS DERIVED FROM THE PLATONIC CONCEPTION OF EPISTEME. BUT PLATO SEES THE LIMITATIONS OF THIS CONCEPTION, AS IS EVIDENT IN HIS DOCTRINE OF EROS. I TRY TO SUGGEST HOW THE HEGELIAN POSITION EVOLVES FROM THE INITIAL DIALECTICAL SITUATION IN PLATO, AS ONE COULD ALMOST SAY, BETWEEN EPISTEME AND EROS.

ROSENBERG, A AND MACKINTOSH, N J. ON FODOR'S DISTINCTION BETWEEN STRONG AND WEAK EQUIVALENCE IN MACHINE SIMULATION. PHIL SCI 40,118-120 MR 73.

THE AUTHORS ARGUE THAT ON FODOR'S OWN ACCOUNT OF SCIENTIFIC THEORY, A MACHINE'S BEHAVIOURAL REPERTOIRE IS IDENTICAL WITH THE SET OF PROCESSES UPON WHICH THE BEHAVIOUR IS CONTINGENT. ACCORDINGLY, THERE IS NO DISTINCTIONOF STRONG AND WEAK EQUIVALENCE BETWEEN HUMAN BEHAVIOUR AND ITS MECHANICAL SIMULATION. THE AUTHORS OFFER AN EXPLANATION FOR WHY FODOR WAS LED ASTRAY ON THIS MATTER.

ROSENBERG, A. MILL AND SOME CONTEMPORARY CRITICS ON 'CAUSE'. PERSONALIST 54,123-126 SPR 73.

THE PAPER ARGUES THAT MILL'S ANALYSIS OF CAUSATION IS FREE OF DEFECTS OFTEN ATTRIBUTED TO IT. IT IS ALSO FREE OF DEFECTS WHICH BEDEVIL ALTERNATIVES OFFERED IN ITS PLACE BY CRITICS OF MILL'S ACCOUNT. THESE CRITICS INCLUDE HART AND HONORE, GOROVITZ, AND MACKIE. ARGUMENTS DUE TO DAVIDSON ARE ADVANCED IN MILL'S DEFENCE.

ROSENBERG, ALEXANDER. CAUSATION AND RECIPES: THE MIXTURE AS BEFORE? PHIL STUD 24,378-385 N 73.

THE AUTHOR ARGUES THAT THE MANIPULABILITY ACCOUNT OF CAUSATION ADVANCED EARLIER BY GASKING AND MORE RECENTLY BY VON WRIGHT IS UNILLUMINATING AT A NUMBER OF CRUCIAL POINTS AND PROVIDES NO USEFUL INSIGHT INTO THE MEANING OF 'X CAUSES Y'.

ROSENBERG, SHALOM. A NOTE ON PROPOSITIONAL CALCULUS. NOTRE DAME J FORM LOG 13,506-510 O 72.

ROSENKRANTZ, R D. PROBABILISTIC CONFIRMATION THEORY AND THE GOODMAN PARADOX. AM PHIL QUART 10,157-162 AP 73.

I J GOOD HAS SHOWN THAT AB'S CAN FAIL TO CONFIRM 'ALL A ARE B' WHEN THEY ARE MORE FULLY DESCRIBED. E.G., FINDING WHITE CROWS WOULD NOT CONFIRM 'ALL RAVENS ARE BLACK', EVEN THOUGH WHITE CROWS ARE NON-A NON-B'S FOR THIS HYPOTHESIS. THE POINT IS THAT THE MORE DETAILED DESCRIPTION BRINGS INTO PLAY OUR KNOWLEDGE THAT CROWS AND RAVENS ARE RELATED SPECIES. LIKEWISE, FROM THE FACT THAT GREEN EMERALDS FOUND PRIOR TO TIME T ARE GRUE, IT BY NO MEANS FOLLOWS THAT FINDING SUCH CONFIRMS THE GRUE HYPOTHESIS, AND SO THE GOODMAN PARADOX NEVER GETS GOING. A PROBABILISTIC ANALYSIS REVEALS OTHER GROUNDS FOR THINKING THE GRUE HYPOTHESIS CONFIRMED, BUT THIS ANALYSIS ALSO SHOWS THAT THE CONFIRMATION GREEN EMERALDS AFFORD THE GRUE HYPOTHESIS IS A MINUTE FRACTION OF THE CONFIRMATION THEIR FINDING AFFORDS THE GREEN HYPOTHESIS. THE FRACTION IN QUESTION PROVES TO BE THE PROBABILITY THAT EMERALDS WILL CHANGE COLOR.

ROSENTHAL, ABIGAIL L. FEMINISM WITHOUT CONTRADICTIONS. MONIST 57,28-42 JA 73.

THE PAPER MAINTAINS THAT FEMINISM STILL DOUBTS ITSELF PROFOUNDLY BECAUSE IT IS STILL VICTIMIZED BY CONCEPTUAL CONTRADICTIONS. WOMEN'S SERVITUDE CAN BE GENERALLY ASCRIBED TO THE DEPENDENCY IN WHICH THEIR ROLE IN REPRODUCTION PLACES THEM VIS A VIS MEN, AND THE 'SILENCE' TO CRITICAL AND SPECULATIVE ORIGINALITY WHICH IS, FOR WOMEN, THE PRICE OF THAT DEPENDENCY. UNFORTUNATELY, THEIR STRIVING FOR INTELLECTUAL INDEPENDENCE MAY COST THEM BIOLOGICAL AND SOCIAL EXPRESSIONS WHICH ARE ALSO CRUCIAL TO INDEPENDENCE. A THEORY OF INDEPENDENCE MUST THEREFORE BE MADE CONSONANT WITH THE REALITIES OF DESIRE, IF IT IS NOT TO BE UNDERMINED AT THE START. THIS IS WHAT THE REST OF THE PAPER TRIES TO DO: AFTER SHOWING THE CONTRADICTIONS IN THE FEMINIST MOVEMENT AS PRESENTLY CONCEIVED, IT SEARCHES THE PHILOSOPHIC TRADITION FOR A WAY TO GRASP THE PROBLEM, AND FINDS IN HEGEL A THEORY AND METHOD ADEQUATE TO THE REQUIREMENTS OF FEMINISM.

ROSENTHAL, DAVID M. TALKING ABOUT THINKING. PHIL STUD 24,283-308 S 73.

IN THIS PAPER I TRY TO DISCREDIT ARGUMENTS OF THE SORT USED TO DEFEND THE VIEW THAT ASSERTIONS WITH PSYCHOLOGICAL SUBJECT MATTER ARE SUI GENERIS, AND THAT ANY ASSERTION ABOUT A PSYCHOLOGICAL PHENOMENON THAT DOES NOT USE A SPECIAL, AND INDEPENDENTLY IDENTIFIABLE KIND OF LANGUAGE MUST FALL SHORT OF GIVING A FULL AND ADEQUATE DESCRIPTION OF THAT PHENOMENON. MY STRATEGY IS TO EXAMINE IN DETAIL THE ARGUMENTS USED IN SUPPORT OF THIS VIEW BY CHISHOLM, IN "SENTENCES ABOUT BELIEVING." I SHOW THAT THESE ARGUMENTS NOT ONLY

ARE UNACCEPTABLE AS THEY STAND, BUT ALSO CANNOT BE REVISED SO AS TO PROVIDE SUPPORT FOR SUCH A CLAIM ABOUT PSYCHOLOGICAL LANGUAGE. AND I ARGUE THAT CHISHOLM'S ARTICLE COMES THE CLOSEST TO SUCCESS OF ANY ATTEMPT I KNOW TO DEFEND SUCH A VIEW, AND THAT THE FAILURES OF THAT ATTEMPT INDICATE THE WAYS IN WHICH OTHER ATTEMPTS, INCLUDING MORE RECENT ONES BY CHISHOLM, MUST CONTINUE TO FAIL.

ROSENTHAL, SANDRA B. PRAGMATISM AND THE METHODOLOGY OF METAPHYSICS. MONIST 57,252-264 AP 73.

THIS ESSAY EXAMINES A PRAGMATIC METHOD OF METAPHYSICS AS IT EMERGES WHEN THE PHILOSOPHIES OF C S PEIRCE AND C L LEWIS ARE USED FOR MUTUAL CLARIFICATION. IT FOCUSES ON THREE BASIC QUESTIONS. FIRST, HOW CAN A PRAGMATIST MEANINGFULLY DISCUSS METAPHYSICAL ISSUES? SECONDLY, HOW CAN HE BE SAID TO KNOW ANYTHING IN THE AREA OF METAPHYSICS? AND, THIRDLY, HOW DO THE ANSWERS TO THE PROBLEM OF MEANING AND THE PROBLEM OF KNOWLEDGE IN A PRAGMATIC METAPHYSICS RELATE TO THE GENERALLY SCIENTIFIC SPIRIT OF A PRAGMATIC PHILOSOPHY? THE METHOD OF METAPHYSICS WHICH EMERGES HELPS CLARIFY THE SYSTEMATIC ORDER BOTH WITHIN AND BETWEEN THE RESPECTIVE PHILOSOPHIES OF PEIRCE AND LEWIS, AND PROVIDES A CONCEPTUAL TOOL FOR THE CLARIFICATION OF THE RELATION BETWEEN EPISTEMOLOGY AND METAPHYSICS IN OTHER PRAGMATICALLY ORIENTED PHILOSOPHIES.

ROSENTHAL, SANDRA B. PRAGMATISM, PROCESS, AND POTENTIALITY. S J PHIL 10,307-312 FALL 72.

IT IS A COMMON OBJECTION TO THE PRAGMATISM OF BOTH C I LEWIS AND C S PEIRCE THAT THEIR PRAGMATIC THEORIES OF MEANING MAKE IT IMPOSSIBLE TO MEANINGFULLY ASSERT THE EXISTENCE OF THE REAL POTENTIALITY UPON WHICH THEY INSIST. THIS ESSAY EXAMINES THE MEANINGFULNESS OF THE REALIST-NOMINALIST ISSUE FOR PEIRCE AND LEWIS IN ORDER TO SHOW THAT, FAR FROM INDICATING AN INCONSISTENCY IN THEIR PHILOSOPHICAL POSITIONS, IT POINTS THE WAY TOWARD A MORE CLEAR UNDERSTANDING OF THEIR PRAGMATIC THEORIES OF KNOWLEDGE AND THE SYSTEMATIC UNITY OF THEIR PRAGMATIC ORIENTATIONS.

ROSS, ALF. IDEA CZYSTOSCI NAUKI A NAUKI SPOLECZNE. ETYKA 11,159-171 1973.

THE AUTHOR FINDS ATTITUDE RATHER THAN BELIEF TO BE MOTIVATING FORCE IN HUMAN ACTIONS. THE IDEA OF PURITY OF SCIENCE DOES NOT FORBID THE SCIENTIST TO EXPRESS HIS PERSONAL JUDGMENTS; WHAT IT DOES IS TO DEMAND THAT HE SHOULD HIMSELF REALIZE THAT IN DOING SO HE TRESPASSES THE LIMITS OF SCIENCE AND, MOREOVER, THAT HE SHOULD MAKE OTHERS REALIZE IT. THE ESSENTIAL DIFFERENCE BETWEEN SOCIAL ENGINEERING AND TECHNOLOGY IS THAT IN SOCIAL LIFE IT IS STEADILY NECESSARY TO CHOOSE FROM AMONG CONFLICTING VALUES. A POLITICIAN ACTS RIGHTLY WHEN HE LISTENS TO THE OPINIONS OF EXPERTS BUT STILL HE IS THE ONE WHO BEARS THE ULTIMATE RESPONSIBILITY FOR THE DECISIONS HE MAKES.

ROSS, J M. BAROQUE MUSIC-A MISNOMER? BRIT J AES 13,163-170 SPR 73.

ROSS, JAMES F. RELIGIOUS KNOWLEDGE. PROC CATH PHIL ASS 46,29-42 1972.

ROSS, JOHN ROBERT. ON EDGE, IN PART. FOUND LANG 10,329 JL 73.

THE ENGLISH PREPOSITIONS 'ON' AND 'IN' DIFFER IN THAT ONLY THE FORMER PRESUPPOSES THAT OBJECT THEIR NPS HAVE SHARP BOUNDARIES--CF., 'ON THE FOG' VS. 'IN THE FOG'. WHEN USED WITH VERBS, ONLY 'ON' CAN BE USED WITH VERBS OF PUNCTUAL ASPECT--CF. 'ON/*IN REACHING THE TOP'. THUS NOUNS AND VERBS CAN BOTH BE MARKED FOR EDGINESS.

ROSS, JOHN ROBERT. Q-BINDING AND CONJUNCTIVE QUESTIONS. FOUND LANG 10,331-332 JL 73.

SENTENCES LIKE 'I WONDER WHO KNOWS WHAT FRITZ BOUGHT WHERE' ARE AMBIGUOUS, DEPENDING ON WHETHER 'KNOW' BINDS BOTH 'WHAT' AND 'WHERE' OR WHETHER IT BINDS ONLY 'WHAT', WITH 'WONDER' BINDING 'WHO' AND 'WHERE'. IF 'WONDER' IS REPLACED BY A CONJUNCTIVE-QUESTION PREDICATE LIKE 'SURPRISING', 'REALIZE', ETC., THE SENTENCES ARE MONOGUOUS. THIS SQUIB WONDERS WHY.

ROSSI, PAOLO. PROBLEMI E PROSPETTIVE NELLA STORIOGRAFIA DELLA SCIENZA. RIV FILOSOF 63,103-128 AP-JE 72.

IN UN PANORAMA DELLE PIU RECENTI DISCUSSIONI SULLA METODOLOGIA DELLA STORIA DELLA SCIENZA, VIENE INDIVIDUATO UN CONTRASTO DI FONDO FRA UNA TENDENZA PREVALENTEMENTE 'EPISTEMOLOGICA' ED UNA TENDENZA PREVALENTEMENTE 'STORIOGRAFICA'. DA QUESTO PUNTO DI VISTA VENGONO DISCUSSE: (1) LE TESI SUI RAPPORTI TECNICA-SCIENZA AVANZATE DA ROBERT K. MERTON, ALEXANDRE KOYRE, A. RUPERT HALL; (2) LE AFFERMAZIONI DI IMRE LAKATOS E DI ALTRI AUTORI INTORNO ALLA RELAZIONE FRA STORIA 'INTERNA' E STORIA 'ESTERNA' DELLA SCIENZA; (3) LE TESI DI YEHUDA ELKANA SULLA FUNZIONE ESERCITATA DALLA COSIDDETTA 'IMMAGINE DELLA SCIENZA' NELLO SVILUPPO STORICO DEL SAPERE SCIENTIFICO.

ROSSI, SIRPA. UEBER DAS PROBLEM DER VERDINGLICHUNG BEI LUKACS UND HEIDEGGER. AJATUS 34,155-161 1972.

ROSTENNE, PAUL. L'ALIENATION RATIONALISTE ET LA CULTURE OCCIDENTALE. G METAF 26,405-425 S-D 71.

L'EVOLUTION DE LA PENSEE OCCIDENTALE MODERNE MONTRE COMMENT LA CONCEPTION RATIONALISTE DE LA RAISON A ORIENTE SON ESPERANCE TOTALITAIRE DE SAVOIR VERS LE SAVOIR SCIENTIFIQUE ET SON PROLONGEMENT TECHNIQUE. CET ABOUTISSEMENT A DETERMINE UN MODE DE PENSEE, PUIS UN MODE DE VIE QUI ONT TRANSFORME LA CULTURE OCCIDENTALE EN ANTI-CULTURE, C'EST-A-DIRE EN INSTRUMENT DE DESHUMANISATION, EN REDUISANT LA SIGNIFICATION DE L'HUMAIN A CE QU'EN REVELE LE SEUL MODE SCIENTIFIQUE D'INTELLECTION.

ROTENSTREICH, NATHAN. ANTHROPOLOGY AND SENSIBILITY. REV INT PHIL 26,336-344 1972.

THE PAPER IS AN ANALYSIS OF FEUERBACH'S CRITICISM OF THEORY AND SPECULATION. THEORY AND SPECULATION BY DEFINITION TRANSCEND THE BOUNDARIES OF SENSIBILITY. THE PAPER TRACES FEUERBACH'S POSITION TO ITS ORIGIN IN KANT'S CRITICISM OF PURE REASON. KANT MAINTAINED THAT REASON HAS THE TENDENCY TO HYPOSTATIZE AND EVEN TO PERSONIFY. FEUERBACH FOLLOWS THAT VIEW MAKING IT MORE RADICAL IN TERMS OF AN EXTREME CRITICISM OF RELIGION AND OF THE CONCEPT OF GOD.

ROTENSTREICH, NATHAN. FREEDOM AS A CAUSE AND AS A SITUATION. REV INT PHIL 24,53-71 1970.

THE ARTICLE ANALYZES HEGEL'S CONCEPT OF FREEDOM BY WAY OF COMPARING IT WITH KANT'S NOTION OF FREEDOM. KANT ASSIGNS TO REASON THE CAPACITY OF BEING A CAUSE AND THUS AN ORIGINATOR OF ACTION. IN SO FAR AS REASON IS A CAUSE THE DISTINCTION IS MAINTAINED BETWEEN CAUSE AND EFFECT. REASON IS NOT THE FULL SITUATION. HEGEL PRESENTS FREEDOM AS THE FULL REALIZATION OF REASON. REASON IS MORE THAN A CAUSE AND BECOMES THE IDENTITY OF THE SUBJECT AND HIS CIRCUMSTANCES. HENCE FREEDOM CAN BE REALIZED IN HISTORY AND CEASES TO BE CONFINED TO PURITY IN KANT'S SENSE. THE ARTICLE DEALS BY WAY OF COMPARISON WITH SPINOZA AND MARX.

ROTENSTREICH, NATHAN. FREEDOM, REFLECTION AND FINITUDE. PHIL PHENOMENOL RES 33,163-173 D 72.

THE PAPER CRITICIZES THE LODGING OF FREEDOM ON THE LEVEL OF PURE REASON AS SUGGESTED BY KANT. IT CRITICIZES ALSO FREEDOM AS AN ACKNOWLEDGEMENT OF NECESSITY AS SUGGESTED BY SPINOZA. FREEDOM IS RELATED TO THE CONSCIOUSNESS OF THE FINITE HUMAN BEING, AND THUS IS AN ATTRIBUTE OF THAT BEING IN ITS CONCRETE MANIFESTATIONS IN HISTORY AND IN MORAL DECISIONS.

ROTENSTREICH, NATHAN. ON CONFIDENCE. PHILOSOPHY 47,348-357 O 72.

CONFIDENCE IS ANALYSED IN THE PRESENT PAPER AS A VARIETY OF PERSUASION. IT IS AN OPINION RELATED TO A PERSON, A STATE OF AFFAIRS, THE PROSPECTIVE FUTURE, ETC. IN ADDITION TO THAT ASPECT OF CONFIDENCE ONE DISCERNS IN IT AN ASPECT OF AN ATTITUDE. THAT ATTITUDE CONTAINS THE FEATURE OF RELIANCE OR DEPENDENCE. BUT CONFIDENCE IS NOT CONFINED TO ONE'S CONSCIOUSNESS; IT LEADS TO PERFORMANCE. IN ALL THOSE ASPECTS OF CONFIDENCE ONE FINDS AN OVERRIDING CHARACTERISTIC, THAT OF ANTICIPATION OF RESPONSIVENESS ON PART OF THE PERSON REFERRED TO AND OR ON PART OF STATE OF AFFAIRS ENTERTAINED. IN THIS SENSE CONFIDENCE IS A POSITIVE EXPECTATION AND IS TO BE VIEWED AS OPPOSED TO DESPAIR WHICH IS A NEGATIVE EXPECTATION. ALL IN ALL, WE NOTICE THAT CONFIDENCE IS A MORE REFLECTIVE ATTITUDE THAN THAT OF SYMPATHY, EMPATHY, ETC. THE QUESTION HAS TO BE RAISED AS TO THE MORAL POSITION OF CONFIDENCE. THERE CAN BE DIFFERENT JUSTIFICATION, FOR THAT POSITION, AMOUNTING EITHER TO BROAD NOTION OF HARMONY IN THE UNIVERSE, TO THE NOTION OF WORTHINESS OF MAN OR ELSE TO THE ASSUMPTION OF RECIPROCITY BETWEEN HUMAN BEINGS.

ROTENSTREICH, NATHAN. ON THE HISTORICAL SUBJECT. STUD INT FILOSOF 4,15-40 AUTUMN 72.

THE ARTICLE ANALYZES THE STATUS OF THE CONCEPT OF SUBJECT IN HISTORY. IT ATTEMPTS TO SHOW THAT IN SO FAR AS HISTORY IS CONCERNED WITH EVENTS AND THEIR INTERRELATION, THERE IS NO EPISTEMOLOGICAL JUSTIFICATION FOR THE ASSUMPTION FOR SUBJECTS IN HISTORY. IN SO FAR AS INDIVIDUALS ARE CONCERNED, THEIR BIOLOGICAL POSITION IS PRESUPPOSED BY THE HISTORICAL RESEARCH. IN SO FAR AS THE PUBLIC GOES, SOCIAL SCIENCE PRESUPPOSES THE HISTORICAL RESEARCH AND TURNS A SUM TOTAL OF EVENTS INTO SOCIETIES OR GROUPS.

ROTENSTREICH, NATHAN. SINCERITY IS NOT ENOUGH. HUMAN CONTEXT 4,553-576 AUTUMN 72.

THE PAPER PRESENTS THE NOTION OF SINCERITY AS A VALID ETHICAL NORM INSOFAR AS A REJECTION OF HYPOCRISY GOES. THE VALIDITY OF THE NORM OF SINCERITY IS GROUNDED IN THE VIEW THAT MOTIVATION IS ESSENTIAL FOR A MORAL ACTION. BUT SINCERITY AS SUCH CANNOT BE TAKEN AS AN EXHAUSTIVE ETHICAL NORM SINCE IT FAILS TO FACE ASPECTS OF REFLECTION, EVALUATION OF SITUATIONS, PREFERENCE TO BE GIVEN TO DIFFERENT INGREDIENTS OF THE SAME ATTITUDE, ETC. THE ATTITUDE OF LOVE IS ANALYZED IN ITS INGREDIENTS TO POINT TO THE FACT THAT IN DIFFERENT SITUATIONS DIFFERENT INGREDIENTS HAVE TO BE ACTIVIZED. THAT ACTIVIZATION, IN TURN, CALLS FOR REFLECTION.

ROTENSTREICH, NATHAN. SUBLIMITY AND TERROR. IDEAL STUD 3,238-251 S 73.

THE ARTICLE TRACES THE DEVELOPMENT OF THE THEME OF TERROR AND SUBLIMITY FROM EDMUND BURKE AND FORWARDS. THE EMPHASIS IS LAID ON KANT'S ANALYSIS OF SUBLIMITY AS AN ESTHETIC CATEGORY AND HIS ATTEMPT TO SEPARATE SUBLIMITY FROM THE ASPECT OF TERROR. SUBLIMITY IN COMBINATION WITH TERROR COMES BACK IN HEGEL'S DESCRIPTION OF JUDAISM AS RELIGION OF SUBLIMITY IMPOSING ON MAN THE POSITION OF INFERIORITY. THE NOTION COMES BACK IN KIERKEGAARD AND EVENTUALLY IN

THE ANALYSIS OF THE CONSCIOUSNESS OF BEING A CREATURE AS DEVELOPED IN RUDOLF OTTO.

ROTHMAN, TOZANN. STABILITY AND CHANGE IN A LEGAL ORDER: THE IMPACT OF AMBIGUITY. ETHICS 83,37-50 O 72.

ROTHSCHILD, LINCOLN. FURTHER THOUGHTS ON THE AESTHETICS OF ADAM SMITH. J AES ART CRIT 31,541-542 SUM 73.

COMMENTS ON AN ARTICLE ABOUT REMARKABLY APT OBSERVATIONS MADE BY THE NOTED ECONOMIST, ADAM SMITH, EXPAND HIS IDEAS IN THE RELATION OF ART TO 'REALITY', SUGGESTING THAT THEIR INCOMPLETENESS IS DUE TO FALLACIES OF THE ART CRITICISM OF HIS TIME. FORM AND CONTENT NEED NOT BE MUTUALLY EXCLUSIVE, AND MAY BE RAISED TO THEIR HIGHEST RESPECTIVE POWERS BY INTENSIVE COORDINATION OF THE MATERIAL PRESENTED. REFERENCE TO NATURE MAY SERVE TO INCREASE PLASTIC INTEGRATION AS WELL AS TO ENRICH ANY NARRATIVE OR DESCRIPTIVE MEANING.

ROUTLEY, R AND MEYER, R K. ALGEBRAIC ANALYSIS OF ENTAILMENT I. LOG ANAL 15,407-427 S-D 72.

ROUTLEY, R AND ROUTLEY, V. RYLE'S "REDUCTIO AD ABSURDUM" ARGUMENT. AUSTL J PHIL 51,125-138 AG 73.

RYLE'S 'REDUCTIO AD ABSURDUM' PRINCIPLE, THAT IF Q FOLLOWS FROM P AND Q IS ABSURD THEN P IS ABSURD, TOGETHER WITH OTHER PRINCIPLES TO WHICH RYLE IS DEMONSTRABLY COMMITTED; LEADS TO INCONSISTENCY. A SIMILAR ARGUMENT SHOWS THAT HARE'S ACCOUNT OF EVALUATIVENESS IS, LIKE RYLE'S ACCOUNT OF ABSURDITY, INCONSISTENT. RYLE'S ARGUMENT IN "THE CONCEPT OF MIND" CAN HOWEVER BE REPAIRED BY REPLACING THE 'REDUCTIO' ARGUMENT (WHICH CONFUSES ABSURDITY WITH IMPOSSIBILITY) BY A RELATED CORRECT ARGUMENT. (THE CORRECT ARGUMENT, WHILE NOT A SPECIAL PHILOSOPHICAL ARGUMENT, DOES LIE HOWEVER BEYOND THE NARROW CONFINES OF CLASSICAL LOGIC; IT COMBINES ENTAILMENT AND SIGNIFICANCE NOTIONS THE AMALGAMATED FORMAL LOGIC OF WHICH HAS YET TO BE WORKED OUT).

ROUTLEY, R AND ROUTLEY, V. THE SEMANTICS OF FIRST DEGREE ENTAILMENT. NOUS 6,335-358 N 72.

WE PRESENT A SEMANTICS OF THE RELEVANT IMPLICATION SYSTEM F.D. (THE FIRST DEGREE OF E), WHICH DIFFERS FROM MODAL SEMANTICS IN INTRODUCING INCONSISTENT AND TAUTOLOGICALLY INCOMPLETE SITUATIONS, AS WELL AS THE USUAL 'WORLDS'. WE ARGUE ON THE BASIS OF THE SEMANTICS THAT FD IS SUPERIOR TO THE FIRST DEGREE OF STRICT IMPLICATION (SFD) AS AN ANALYSIS OF ENTAILMENT, AND UNLIKE SFD SATISFIES THE IMPORTANT REQUIREMENTS FOR VALID ARGUMENT THAT A ENTAILS B IFF A STATES A LOGICALLY SUFFICIENT CONDITION FOR B, OR, EQUIVALENTLY, THAT B CAN BE DEDUCED FROM A WITHOUT SUPPRESSION. THE SEMANTICS ALSO SHOWS WHY DISJUNCTIVE SYLLOGISM IS NOT A VALID ARGUMENT VIZ. THAT IT PERMITS THE ILLEGITIMATE SUPPRESSION OF TAUTOLOGIES. FD UNLIKE SFD ASSOCIATES HARMONIOUSLY WITH THE NOTIONS OF RELATIVE POSSIBILITY, INCLUSION OF CONTENT, AND PROPOSITIONAL IDENTITY, AND THE DISTORTION IN THE BEHAVIOUR OF NON-CONTINGENT PROPOSITIONS WHICH OCCURS WHEN THESE NOTIONS ARE DEFINED OVER WORLDS IS ELIMINATED. FINALLY FD PRESERVES THE CONTAINMENT PROPERTY TRADITIONALLY ASCRIBED TO VALID ARGUMENT.

ROUTLEY, R. VREDENDUIN'S SYSTEM OF STRICT IMPLICATION. LOG ANAL 15,435-437 S-D 72.

VREDENDUIN CLAIMED THAT HIS SYSTEM N OF STRICT IMPLICATION 'IS IN CONFORMITY WITH REAL DEDUCIBILITY' WHEREAS LEWIS'S SYSTEM S2 IS NOT. WHILE VREDENDUIN IS RIGHT ABOUT S2 HE IS WRONG ABOUT N. FOR THE ESSENTIAL PART OF N COINCIDES WITH S2, AND ACCORDINGLY N IS JUST AS

PARADOXICAL AS S2.

ROUTLEY, RICHARD AND MEYER, ROBERT K. THE SEMANTICS OF ENTAILMENT - III. J PHIL LOG 1,192-208 MY 72.

ROUTLEY, V AND ROUTLEY, R. RYLE'S "REDUCTIO AD ABSURDUM" ARGUMENT. AUSTL J PHIL 51,125-138 AG 73.

RYLE'S 'REDUCTIO AD ABSURDUM' PRINCIPLE, THAT IF C FOLLOWS FROM P AND Q IS ABSURD THEN P IS ABSURD, TOGETHER WITH OTHER PRINCIPLES TO WHICH RYLE IS DEMONSTRABLY COMMITTED; LEADS TO INCONSISTENCY. A SIMILAR ARGUMENT SHOWS THAT HARE'S ACCOUNT OF EVALUATIVENESS IS, LIKE RYLE'S ACCOUNT OF ABSURDITY, INCONSISTENT. RYLE'S ARGUMENT IN "THE CONCEPT OF MIND" CAN HOWEVER BE REPAIRED BY REPLACING THE 'REDUCTIO' ARGUMENT (WHICH CONFUSES ABSURDITY WITH IMPOSSIBILITY) BY A RELATED CORRECT ARGUMENT. (THE CORRECT ARGUMENT, WHILE NOT A SPECIAL PHILOSOPHICAL ARGUMENT, DOES LIE HOWEVER BEYOND THE NARROW CONFINES OF CLASSICAL LOGIC; IT COMBINES ENTAILMENT AND SIGNIFICANCE NOTIONS THE AMALGAMATED FORMAL LOGIC OF WHICH HAS YET TO BE WORKED OUT).

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ROY, BENOY GOPAL. SOME BASIC CONCEPTS OF HINDUISM. INDIAN PHIL QUART 17,262-268 D 72.

ROVATTI, PIER ALDO. FETISHISM AND ECONOMIC CATEGORIES. TELOS 87-105 WINT 72.

ANALISI DEL PROBLEMA DEL FETICISMO IN MARX E DELLE SUE INTERPRETAZIONI. IN PARTICOLARE, DISCUSSIONE DEI LUOGHI SPECIFICI DEL I E III LIBRO DEL "CAPITALE" E DEL III LIBRO DELLE "STORIA DELLE TEORIE ECONOMICHE". IL SAGGIO SI PROPONE DI FALSIFICARE LA INTERPRETAZIONE DEL FETICISMO COME EFFETTO DI COSCIENZA E DIMOSTRA COME, AL CONTRARIO, IL FETICISMO SIA STRETTAMENTE COLLEGATO ALLE STRUTTURE INTIME DEL MODO DI PRODUZIONE CAPITALISTICO. INFINE, IL SAGGIO PONE IL PROBLEMA DI UNA FONDAZIONE TEORICA CHE IL TEMA DEL FETICISMO RICHIEDE E CHE LO STESSO MARX NON FORNISCE ESPLICITAMENTE: LA SOLUZIONE DEL PROBLEMA E VISTA NEI TERMINI DELLA INTRODUZIONE NEL MARXISMO DI ALCUNI STRUMENTI TEORICI RICAVATI DALLA CONTEMPORANEA FENOMENOLOGIA.

ROVIGHI, S VANNI. "L'ENESIDEMO" DI G E SCHULZE. RIV FILOSOF NEO-SCOLAS 65,79-83 JA-MR 73.

IN OCCASIONE DELLA RECENTE TRADUZIONE ITALIANA DELL' "ENESIDEMO" A CURA DI A PUPI, SI ESAMINA LA POSIZIONE DI G E SCHULZE E SI CONSTATA CHE IL SUO SCETTICISMO E RIVOLTO PIU CONTRO LA PRETESA DI SISTEMAZIONE DELLA FILOSOFIA KANTIANA DA PARTE DI K L REINHOLD CHE NON CONTRO LO STESSO KANT, DI CUI, PUR COMBATTENDO ALCUNE DOTTRINE, CONDIVIDE L'AFFERMAZIONE DELLA FINITEZZA DELL'UOMO E DEI LIMITI DELLA SUA CONOSCENZA.

ROWE, WILLIAM L. PLANTINGA ON POSSIBLE WORLDS AND EVIL. J PHIL 70,554-555 11 O 73.

ROZEBOOM, WILLIAM W. DISPOSITIONS REVISITED. PHIL SCI 40,59-74 MR 73.

SUBJUNCTIVE CONDITIONALS HAVE THEIR USES, BUT CONSTITUTING THE MEANING OF DISPOSITIONAL PREDICATES IS NOT ONE OF THEM. MORE GERMANE IS THE ANALYSIS OF DISPOSITIONS IN TERMS OF 'BASES'--EXCEPT THAT PAST EFFORTS TO MAINTAIN AN ONTIC GAP BETWEEN DISPOSITIONS AND THEIR BASES, WHILE NOT WHOLLY MISGUIDED, HAVE FAILED TO APPRECIATE THE SEMANTIC BIRTHRIGHT OF DISPOSITIONAL CONCEPTS AS A SPECIES OF THEORETICAL CONSTRUCT IN PRIMITIVE SCIENCE.

ROZYCKI, EDWARD G. REWARDS, REINFORCERS, AND VOLUNTARY BEHAVIOR. ETHICS 84,38-47 O 73.

RUBEN, DAVID-HILLEL. SEARLE ON INSTITUTIONAL OBLIGATION. MONIST 56,600-611 O 72.

IN HIS ORIGINAL ARTICLE ON THE DERIVATION OF 'OUGHT' FROM 'IS', SEARLE SET OUT A NUMBER OF APPARENTLY DESCRIPTIVE STATEMENTS FROM WHICH AN EVALUATIVE, ALTHOUGH NON-MORAL, CONCLUSION WAS SAID TO FOLLOW. HOWEVER, IN DEFENDING THAT DERIVATION IN THE LAST CHAPTER OF HIS BOOK, "SPEECH ACTS", SEARLE SAYS THAT THE OBLIGATION WHICH ONE IS UNDER IN SUCH CASES FOLLOWS BECAUSE ONE HAS UNDERTAKEN TO ABIDE BY, OR HAS COMMITTED HIMSELF TO, THE CONSTITUTIVE RULES OF THE INSTITUTION UNDER WHICH ONE HAS THE OBLIGATION. IT IS CLEAR THAT, IF THIS IS SO, A NEW PREMISE MUST BE ADDED TO THE ARGUMENT CONCERNING WHAT THE PERSON WHO IS OBLIGATED HAS TACITLY UNDERTAKEN TO DO. I ARGUE THAT THIS PERMISE IS EVALUATIVE, SINCE IT CANNOT BE SHOWN TO FOLLOW FROM A FURTHER SET OF DESCRIPTIVE PREMISES. FINALLY, I CLAIM THAT INSOFAR AS SUCH AN EVALUATIVE PEREMISE IS INTRODUCED, THE OBLIGATION CLAIM IN THE CONCLUSION OF SEARLE'S ARGUMENT IS EVALUATIVE. BUT NO FACT-VALUE GAP HAS BEEN BRIDGED, SINCE AN EVALUATIVE PEREMISE IS NEEDED. (EDITED).

RUBEN, DAVID-HILLEL. TACIT PROMISING. ETHICS 83,71-79 O 72.

AFTER DISTINGUISHING BETWEEN EXPLICIT PROMISING BY ALTERNATIVE (TO A CONVENTIONAL, LINGUISTIC ACT) MEANS AND TACIT PROMISING, I TRY TO EXPLAIN TACIT PROMISING AS A DEVICE WHEREBY OTHERS ARE MORALLY ENTITLED TO EXPECT FUTURE BEHAVIOUR FROM A MAN MERELY ON THE GROUNDS THAT HE HAS DONE THAT SORT OF THING IN THE PAST. I RESTRICT SUCH MORAL ENTITLEMENT, AS DISTINCT FROM MERE EPISTEMOLOGICAL ENTITLEMENT, TO CASES IN WHICH THE BEHAVIOUR IN QUESTION COMPLIES WITH A NORM, RULE, OR LAW SHARED BY THE MAN AND THE OTHERS WHO HAVE THE MORAL ENTITLEMENT. FINALLY, I EMPLOY THE DISTINCTION BETEEN EXPLICIT PROMISING BY ALTERNATIVE MEANS AND TACIT PROMISING TO ELUCIDATE LOCKE'S REMARKS IN CHAPTER 8 OF THE "SECOND TREATISE ON CIVIL GOVERNMENT", AND TRY TO DEFEND WHAT HE SAYS THERE ABOUT TACIT PROMISING (OR TACIT CONSENT).

RUCINSKI, BRUNON J. PEWIEN STRUKTURALIZM: GLOWNE KONCEPCJE CLAUDE LEVI-STRAUSSA. STUD PHIL CHRIST 7,213-241 1971.

LE TRAVAIL CONTIENT UNE REVUE DE RESULTATS PRINCIPALS ET ORIGINALS DES ETUDES ET DES CONCEPTIONS DE CLAUDE LEVI-STRAUSS. COMMENCANT PAR L'INDICATION DES PROBLEMES DE BASE QUI PARAISENT DANS LE STRUCTURALISME L'ARTICLE PASSE ENSUITE A L'ANALYSE DE TRAVAUX ETHNOLOGIQUES DE C LEVI-STRAUSS. A LA BASE DE CES ANALYSES IL EXAMINE DES PROBLEMES SUIVANTS: 1. LE CARACTERE DU STRUCTURALISME INSTRUMENTALE ET THEORETIQUE, 2. L'EQUIVALENCE DES RESULTATS CONNUS DE LA PENSEE SAUVAGE ET DE LA SCIENCE, 3. LA PENSEE EN CATEGORIES DES MODELES STRUCTURELS, 4. RELATIONS DE SYNCHRONIE ET DE DIACHRONIE, 5. APPRECIATION DE L'HYPOTHESE DE L'HISTORISME PAR C LEVI-STRAUSS ISSUE DE LA DISCUSSION AVEC J P SARTRE. L'AUTEUR DE L'ARTICLE ESSAYE D'INDAGUER LES DONNEES DU STRUCTURALISME CONCERNANT LA CONSTRUCTION ET FONCTIONNEMENT DES ORGANES DE L'ETRE HUMAIN. L'AUTEUR DE L'ARTICLE DONNE AUSSI UN ESQUISSE DE RELATION CONTRE LES CONCEPTIONS DE C LEVI-STRAUSS ET LA PSYCHOANALYSE, MARXISME ET HISTORISME DE J P SARTRE.

RUDICH, NORMAN AND STASSEN, MANFRED. WITTGENSTEIN'S IMPLIED ANTHROPOLOGY: REMARKS ON WITTGENSTEIN'S NOTES ON FRAZER. HIST THEOR 10,84-89 1971.

WITTGENSTEIN'S CRITICISMS OF FRAZER REVEAL A SUBJECTIVE THEORY OF THE SOCIAL SCIENCES. WITTGENSTEIN REFUSES TO ACCEPT FRAZER'S CONTENTION THAT CUSTOMS ARE ROOTED IN INTERPRETATIONS OF NATURE, AND FEELS THAT THIS GENETIC APPROACH DOES NOT LEAD TO EITHER EMPIRICAL OR FORMAL KNOWLEDGE OUTSIDE THE NATURAL SCIENCES. HIS ATTACK ON FRAZER'S WORK IS REALLY AN ATTACK ON THE VERY IDEA OF A CAUSAL ACCOUNT OF HISTORY. IN THE TRADITION OF HUMEAN SKEPTICISM, WITTGENSTEIN SEES PLAUSIBLE DESCRIPTION, NOT SCIENTIFIC EXPLANATION, AS THE HIGHEST AIM OF THE SOCIAL SCIENCES. YET WITTGENSTEIN'S METHOD IS A FUTILE DOGMA IN THAT IT RULES OUT CROSS-CULTURAL COMPARISON FROM THE START.

RUDINOW, JOEL. RELIGIOUS COMMITMENT: PART I. SOPHIA 12,1-6 AP 73.

RUEFF, M. SUR L'ENSEIGNEMENT DE LA GEOMETRIE ELEMENTAIRE. REV INT PHIL 24,441-449 1970.

RUF, HENRY AND MARTIN, MICHAEL. SILVERSTEIN'S DEFENSE OF CORNMAN. PHIL STUD 23,319-323 O 72.

IN THIS PAPER SILVERSTEIN'S DEFENSE OF CORNMAN ('A DEFENSE OF CORNMAN'S UTITARIAN KANTIAN PRINCIPLE 'PHILOSOPHICAL STUDIES') AGAINST OUR CRITIQUE OF CORNMAN (A UTILITARIAN KANTIAN PRINCIPLE PHILOSOPHICAL 'STUDIES' 1970, 90-91) IS REFUTED.

RUGANI, RICCARDO. RILEGGENDO IL FLORA. RIV STUD CROCE 9,278-296 JL-D 72.

NEL DECENNALE DELLA MORTE, RAPIDO ESAME DELLE OPERE PRINCIPALI PER APPROFONDIRNE IL VALORE CRITICO IN RELAZIONE AL CROCE. DI LUI SEGUE LE TEORIE ESTETICHE SENZA DEVIAZIONI MA RIPRENDENDOLE SECONDO UNA NATURA PLASTICA E IMMAGINIFICA. APPASSIONATO TEORETA MA ANZI TUTTO FINE CRITICO E CHIOSATORE SIA NEI COMMENTI AI POETI, SPECIE I PIU FIORITI, SIA NELLA PODEROSA LETTERATURA. DIVERSO DA CROCE, LA CLASSICITA ALTERNA CON CERTA PROPENSIONE PEL DECADENTISMO EUROPEO INTESO COME INQUIETA RICERCA.

RUMIANTSEV, I N. MORAL CHOICE AS A FORM OF EXERCISING MORAL FREEDOM. SOVIET STUD PHIL 12,26-38 FALL 73.

RUNCIMAN, W G. DESCRIBING. MIND 81,372-388 JL 72 (LLBA).

DESCRIPTIONS ARE NOT ARBITRARY, NOR ARE THEY TO BE ASSIMILATED ANY MORE TO VALUE-JUDGMENTS ON THE ONE HAND THAN TO REPORTS, EXPLANATIONS, OR DEFINITE DESCRIPTIONS IN THE SENSE OF RUSSELL ON THE OTHER. DESCRIBING IS A DISTINCTIVE SPEECH ACT TO WHICH PHILOSOPHERS HAVE DEVOTED SURPRISINGLY LITTLE ATTENTION. THERE ARE, OF COURSE, SEVERAL ACCEPTED USES OF 'DESCRIBE'. TO DESCRIBE SOMETHING IS TO ANSWER THE QUESTION 'WHAT IS/WAS IT LIKE?' AS OPPOSED TO 'WHAT IS/WAS IT?' OR 'WHAT DOES/DID IT DO?' IT IS EASIER, AS A RULE, TO DISTINGUISH DESCRIPTIONS FROM REPORTS THAN FROM VALUE-JUDGMENTS BECAUSE REPORTS SO CLEARLY ARE NOT THE STUFF OF SCIENCE: SCIENCE PROCEEDS BY MEANS OF A CUMMULATIVE SERIES OF PUBLICLY TESTED DEMONSTRATIONS THAT TWO OR MORE TERMS WHICH CAN BE OPERATIONALLY DEFINED ARE CO-EXTENSIVE. ON THE OTHER HAND, WHAT APPEARS TO BE A VALUE-JUDGMENT BECAUSE OF THE TERMS IN WHICH IT IS EXPRESSED MAY TURN OUT NOT TO BE ONE AT ALL: AN EVALUATIVE-LOOKING UTTERANCE MAY EVEN TURN OUT TO BE A REPORT, BUT MORE COMMONLY, AND PARTICULARLY IN THE WORKS OF BIOGRAPHERS AND HISTORIANS, THE FUNCTION OF OSTENSIBLY EVALUATIVE TERMS IS ONLY TO DESCRIBE.

RUS, VELJKO. SELF-MANAGEMENT EGALITARIANISM AND SOCIAL DIFFERENTIATION. PRAXIS 251-267 1970.

RUSE, M. TELEOLOGICAL EXPLANATIONS AND THE ANIMAL WORLD. MIND 82,433-436 JL 73.

I ARGUE THAT THERE IS NO ANTHROPOMORPHISM NECESSARILY INVOLVED IN SUPPOSING THAT ORGANISMS EVINCE GOAL-DIRECTED BEHAVIOUR.

RUSE, MICHAEL. BIOLOGICAL ADAPTATION. PHIL SCI 39,525-528 D 72.

IT IS ARGUED THAT RONALD MUNSON'S ATTEMPTS TO SEPARATE THE NOTIONS OF BIOLOGICAL FUNCTION AND BIOLOGICAL ADAPTATION FAIL. IT IS CLAIMED THAT INASMUCH AS A BIOLOGIST SPEAKS OF FUNCTION HE SPEAKS OF ADAPTATION, AND 'VICE-VERSA'.

RUSE, MICHAEL. THE NATURE OF SCIENTIFIC MODELS: FORMAL V MATERIAL ANALOGY. PHIL SOC SCI 3,63-80 MR 73.

IT IS COMMONLY AGREED THAT SCIENTISTS FREQUENTLY BUILD THEORIES BY ARGUING ANALOGICALLY FROM OTHER THEORIES, WHICH LATTER ARE SAID TO BE ACTING AS MODELS. THE MOST POPULAR THESIS ABOUT THE RELATIONSHIP BETWEEN A THEORY AND ITS MODEL IS THAT THE THEORY AND MODEL SHARE A FORMAL SIMILARITY, THAT IS, THAT THEY ARE ISOMORPHIC, OR, IN OTHER WORDS, THAT THEY HAVE THE SAME LOGICAL SKELETON ('CALCULUS'). THEORY AND MODEL ARE FORMED BY PUTTING EMPIRICAL TERMS IN THE VARIABLES OF THE CALCULUS, AND IT IS CLAIMED THAT THERE IS NO RELEVANT ANALOGY ('MATERIAL ANALOGY') BETWEEN THE EMPIRICAL TERMS OF MODEL AND THEORY. THIS THESIS ABOUT MODELS IS CHALLENGED BY A CONSIDERATION OF THE RELATIONSHIP BETWEEN CHARLES DARWIN'S THEORY OF EVOLUTION AND ITS MODEL, T R MALTHUS' THEORY OF POPULATION. IT IS SHOWN BY FORMALIZING THE TWO THEORIES AND EXHIBITING THEIR RESPECTIVE CALCULI AND EMPIRICAL TERMS, THAT THE FORMAL ANALOGY BETWEEN MODEL AND THEORY IS FAR FROM COMPLETE AND THAT MATERIAL ANALOGY WAS OF CRUCIAL IMPORTANCE TO DARWIN AS HE DEVELOPED HIS THEORY.

RUSE, MICHAEL. THE VALUE OF ANALOGICAL MODELS IN SCIENCE. DIALOGUE (CANADA) 12,246-253 JE 73.

I ARGUE THAT SCIENTISTS USE MODELS, NOT MERELY TO DISCOVER AND EXPLAIN THEORIES, BUT TO JUSTIFY THOSE THEORIES. I SUPPORT MY CLAIMS BY CITING CHARLES DARWIN'S USE OF HIS MODEL OF ARTIFICIAL SELECTION TO JUSTIFY HIS THEORY OF NATURAL SELECTION.

RUSSELL, BERTRAND. HOW RUSSELL WROTE. RUSSELL 8,13-15 WINT 72.

RUSSELL, J MICHAEL. PSYCHOTHERAPY AND QUASI-PERFORMATIVE SPEECH. BEHAVIORISM 1,77-86 SUM 73.

WHEN THERAPIST AND PATIENT DIFFER ABOUT WHAT THE PATIENT THINKS, WE GIVE IMPORTANT STATUS TO WHAT EACH SAYS. IF THE PATIENT LATER CHANGES HIS STAND, WE MAY WANT TO ACKNOWLEDGE THAT TOO. SORTING OUT USES OF 'THINKS' HELPS US TO UNDERSTAND THIS. AMONG THESE IS A USE OF 'THINK' WHICH RESEMBLES WHAT JOHN AUSTIN CALLS A 'PERFORMATIVE UTTERANCE'. WHAT THE PATIENT SAYS HE THINKS IS IN WAYS ANALOGOUS TO THE PRONOUNCEMENT OF THE UMPIRE IN BASEBALL; THE THERAPIST'S REMARKS COMPARE WITH WHAT THE FANS SAY. THE PATIENT'S SUBSEQUENT 'I THOUGHT' REMARKS ARE COMPARED TO QUASI-PERFORMATIVES WHICH HAVE A SORT OF RETROACTIVE FORCE. IF ADMISSIONS MADE IN PSYCHOTHERAPY ARE LIKE RETROACTIVE QUASI-PERFORMATIVE SPEECH ACTS, THE OBJECTION TO THERAPY THAT PATIENTS ADMIT TO DIFFERENT KINDS OF THINGS DEPENDING ON THE KIND OF THERAPIST THEY GO TO NO LONGER SEEMS SO FORCEFUL.

RUSSO, FRANCOIS. L'ARCHEOLOGIE DU SAVOIR DE MICHEL FOUCAULT. ARCH PHIL 36,69-105 JA-MR 73.

PLUS METHODOLOGIQUES QUE LES TROIS PRECEDENTS OUVRAGES DE M FOUCAULT "L'ARCHEOLOGIE DU SAVOIR", S'APPLYANT SUR CEUX-CI MAIS LES DEPASSANT, PROPOSE UN TYPE D'ANALYSE APPLICABLE A TOUS LES DOMAINES DE L'HISTOIRE DE LA PENSEE. IL S'AGIT D'UNE ENTREPRISE ORIGINALE ET CONDUITE AVEC TALENT, OUVRANT LA VOIE A UN TYPE D'INVESTIGATION NOUVEAU QUI NE SE RATTACHE QUE PARTIELLEMENT AU STRUCTURALISME, DU FAIT QU'A LA DIFFERENCE DE CELUI-CI IL FAIT PLACE AU CHANGEMENT. "L'ARCHEOLOGIE DU SAVOIR" S'ATTACHE A DES TRAITS DE L'HISTOIRE DE LA PENSEE JUSQU'ICI SOUVENT NEGLIGES, NOTAMMENT L'IMPERSONNALITE ET LA REGULARITE DE NOMBREUX TYPES DE DISCOURS ET LES DISCONTINUITES. DE TELLES VUES FOURNISSENT DE PRECIEUSES HYPOTHESES DE TRAVAIL. MAIS M FOUCAULT LES ERIGE EN THESES, MINIMISANT OU MEME REJETANT COMME SANS VALEUR LA REFERENCE AU SUJET PARLANT, L'INSTANCE DU SUJET CREATEUR, LES COHERENCES LOGIQUES, ET MEME LES "CHOSES".

RUSSO, FRANCOIS. L'EPISTEMOLOGIE DE MARIO BUNGE. ARCH PHIL 36,373-393 JL-S 73.

INTRODUCTION.--NATURE ET VISEE DE LA CONNAISSANCE SCIENTIFIQUE.--NOTIONS DE BASE (L'OBSERVATION. L'EXPERIENCE).--LES CHEMINS DE L'INVENTION.--LES FORMES DE L'EXPLICATION SCIENTIFIQUE (LES LOIS. LES THEORIES).--LE TEST DES CONJECTURES (DE LA CONJECTURE AU TEST).--CONCLUSION.

RUTH, SHEILA. A SERIOUS LOOK AT CONSCIOUSNESS-RAISING. SOCIAL THEOR PRACT 2,289-300 SPR 73.

THE ARTICLE CONTAINS TWO LINES OF ARGUMENT MERGING INTO A SINGLE THEME. THE PRIMARY ARGUMENT IS THAT THE MAJOR AND MOST DEVASTATING FACTOR IN FEMALE OPPRESSION IS THE CULTURE'S REFUSAL TO RECOGNIZE A WOMAN'S FULL PERSONHOOD: HER HUMANITY, HER RIGHT TO TRANSCENDENCE. SHE IS PERCEIVED AND TREATED AS "OTHER," AS "RELATIVE," RATHER THAN AS PERSON IN AND FOR HERSELF. THE BELIEFS, VALUES, EXPECTANCIES, ETC., WHICH SURROUND SUCH A PERCEPTION ARE PART OF HER "SPIRITUAL OPPRESSION." AN ACCUSATION OF TRIVIALITY HAS BEEN LEVELED AGAINST SOME OF THE CONCERNS OF THE WOMEN'S MOVEMENT: CONCERNS ABOUT

CLOTHING, TITLES, SHARING OF HOME "RESPONSIBILITIES," AND OTHERS. THAT SUCH CONCERNS BECOME MEANINGFUL WHEN VIEWED AS PREHENSIONAL METAPHORS TO FUNDAMENTAL EXPERIENCES OF OPPRESSION IS THE SECOND ARGUMENT OF THIS PAPER. FINALLY, IT IS ARGUED THAT "CONSCIOUSNESS-RAISING" IS A PHILOSOPHICALLY, PSYCHOLOGICALLY, AND SPIRITUALLY EXPANDING ACTIVITY FACILITATED BY THESE METAPHORS. IT ALLOWS A WOMAN TO CONFRONT THE CONFLICTS IMPOSED UPON HER BY CONTRADICTORY WELTANSCHAUUGEN (THE "HUMAN" AND THE "FEMININE"), TO INTEGRATE WITHIN HERSELF SOCIAL AND PERSONAL VALUE SETS, AND TO MOVE TOWARD AUTHENTICITY. (EDITED).

RUTH, SHELIA. ALIENATION, INTEGRATION, AND THE QUEST FOR MEANING. J SOC PHIL 4,12-16 JA 73.

EXTREME ALIENATION IS A MODE OF BEING IN WHICH THE INDIVIDUAL AS SELF-IN-SOCIETY IS ESTRANGED FROM HIMSELF AS BEING-IN-THE-WIDER-REALITY. DENIED ACTIVITIES EXPRESSING HIS OR HER CONTINUITY WITH THE COSMOS, ONE EXPERIENCES MEANINGLESSNESS. INTEGRATION, OPPOSITE TO ALIENATION, IS ACHIEVED WHEN ONE'S SOCIAL AND COSMIC CONTEXTS ARE IN HARMONY.

RUTHROF, HORST. A PHENOMENO-SOCIOLOGICAL APPROACH TO FICTION. PHIL PHENOMENOL RES 33,399-407 MR 73.

THE PAPER ATTEMPTS TO SHOW AT WHICH POINT IMMANENT ANALYSES OF STORIES MUST BE COMPLEMENTED BY SOCIOLOGICAL METHODS. A PHENOMENOLOGICAL MODEL OF FICTION IS PROJECTED IN WHICH THE LANGUAGE SIGNALS SUGGEST THE GROUPS 'POINT OF VIEW'; 'SPACE', 'TIME', 'ACTION', 'CHARACTER'; 'ATMOSPHERE'; 'TONE I AND II'; 'INTERPRETIVE ABSTRACTIONS'. ALL GROUPS REST ON THE READER'S CULTURAL BACKGROUND, BUT IN THE GROUPS OF 'TONE AND ABSTRACTIONS' THE APPLICATION OF SOCIOLOGICAL FRAMEWORKS BECOMES COMPELLING.

RYAN, THOMAS AND JOST, KARL J. SOCIAL FOUNDATIONS ON-SITE EDUCATION AND THE THEORY OF KNOWLEDGE IN COLLEGES OF EDUCATION. J THOUGHT 8,73-77 JA 73.

RYAN, WILLIAM F J. INTENTIONALITY IN EDMUND HUSSERL AND BERNARD LONERGAN. INT PHIL QUART 13,173-190 JE 73.

HUSSERL'S NOTION OF OBJECTIVITY IS AMBIGUOUS OWING TO THE UNRESOLVED CONFLICT BETWEEN SENSE PERCEPTION (ESPECIALLY SEEING) AS THE NORMATIVE KNOWING ACT AND HIS NOTION OF CATEGORIAL OBJECTIVITY AS THE NORMATIVE OBJECT. THIS CONFLICT EXISTS BECAUSE HUSSERL LACKS AN EXPLICIT 'OPERATOR' (A NOTION OF LONERGAN FROM MATHEMATICS) THAT PROMOTES COGNITION FROM SENSATION TO CATEGORIAL ACTIVITY. LONERGAN'S NOTION OF OBJECTIVITY RESTS UPON THE EXPLICITLY RECOGNIZED OPERATOR: INTENDING THEMATIZED AS QUESTIONING.

RYBARCZYK, MARIO L. THE HISTORY OF PHILOSOPHY AS A SCIENCE, IN THE "FILOSOFSKAJA ENCIKLOPEDIJA". STUD SOVIET THO 13,99-104 JE 73.

THE CRITICAL DISCUSSION OF THE ARTICLE "HISTORY OF PHILOSOPHY" IN THE FILOSOFSKAJA ENCIKLOPEDIJA (1962) INVOLVES THE PRESENTATION OF THE CONTENT OF THE ARTICLE AS WELL AS A COMPARISON WITH OTHER ARTICLES ON THE SAME SUBJECT IN OTHER IMPORTANT SOVIET PUBLICATIONS ON THE HISTORY OF PHILOSOPHY. THE FILOSOFSKAJA ENCIKLOPEDIA ARTICLE REFLECTS RATHER FAITHFULLY THE STATE OF AFFAIRS AT THAT TIME IN THE AREA. NOTHING ESSENTIAL IS OMITTED, ALTHOUGH SOME RESTRUCTURING AND STYLISTIC IMPROVEMENTS WOULD BE WORTHWHILE.

RYLE, G. BERTRAND RUSSELL, 1872-1970. REV INT PHIL 26,436-443 1972.

RYLE, G. NEGATIVE 'ACTIONS'. HERMATHENA 81-93 SUM 73.

MANY SEEMING ACTION-VERBS ARE NEGATIVE. 'REFRAIN', 'POSTPONE', 'WAIT', 'TOLERATE', 'PERMIT', AND 'SHIRK', SPECIFY ONLY AVOIDINGS. THESE CAN BE DELIBERATE, DISOBEDIENT, PROMISED, RELUCTANT AND PAID; YET NOT STRENUOUS OR CLUMSY. VOLUNTARILY AND WITNESSABLY 'DONE' THROUGH MOMENTS, THEY ARE NOT DISPOSITIONS. 1) THEY ARE OF A HIGHER ORDER THAN THE ACTIONS AVOIDED; AS OBEDIENTLY HALTING IS SUPRA HALTING. 2) WE CAN CONDUCT SOME INFRA-ACTIONS IN LINES OF ACTION (EXPLORING, DIETING). COURSE-OF-ACTION-SCHEDULES (UNLIKE ACT-DESCRIPTIONS) ADMIT QUANTIFIERS AND/OR MODALS, CONNECTIVES, NEGATIVES, ETC. NEGATIVE CONDUCT-SCHEDULES DO NOT DESCRIBE NEGATIVE ACTIONS.

SAATKAMP, H J. ANIMAL FAITH. S J PHIL 10,167-171 SUM 72.

SAAVEDRA, MODESTO. BIBLIOGRAFIA DE LA FILOSOFIA DEL DERECHO EN ESPANA (1961-1971). AN CATED SUAREZ 12,161-200 1972.

SACHSSE, HANS. MODERN CIVILIZATION AND SCIENTIFIC KNOWLEDGE. PHIL FORUM (DEKALB) 12,217-243 D 72.

SACKS, G E. THE ALPHA-FINITE INJURY METHOD. ANNALS MATH LOG 4,343-366 N 72.

SADAKANE, HIROYUKI. ON THE IDEAS GOVERNING THE EARLY BAUHAUS (IN JAPANESE). BIGAKU 24,33-42 S 73.

UP TILL NOW THERE HAVE BEEN TWO DIFFERENT INTERPRETATIONS FOR EVALUATING THE EARLY BAUHAUS. THE FIRST IS A FUNCTIONALISTIC VIEW, MAINLY BASED ON THE IDEAS OF THE SCHOOL AS IT DEVELOPED IN 1923 AND ITS SUBSEQUENT ACCOMPLISHMENTS. THE SECOND INTERPRETATION EMPHASIZES THE EXPRESSIONISTIC ASPECTS OF THE EARLY BAUHAUS. THIS IS MAINLY BASED ON THE ACTIVITIES OF ITS PAINTERS, AS WELL AS THE BAUHAUS MANIFESTO. WE ARE THEN IN FRONT OF TWO SEEMINGLY CONTRADICTORY EXPLANATIONS WHEN WE TRY TO GRASP THE RESULTS OF THE EARLY BAUHAUS. TO AVOID THIS CONTRADICTION WE MUST REEVALUATE THE EXPRESSIONISTIC PHASE OF THE EARLY BAUHAUS. FOR THAT WE WILL LOOK AT THIS PHASE FROM A NEW POINT OF VIEW THAT TAKES INTO ACCOUNT ITS FUNCTIONALISTIC LINES, ESPECIALLY GROPIUS' IDEAS BEFORE AND AFTER THE WAR. THE PURPOSE OF THIS ESSAY IS TO EXAMINE THE EARLY BAUHAUS FROM THE CONTEXT OF ITS EPOCH, IN ORDER TO UNDERSTAND IDEAS THAT GOVERNED IT.

SADOVSKY, V N. ASPECTS METHODOLOGIQUES D'UNE THEORIE GENERALE DES SYSTEMES. REV PHIL INT 25,547-564 1971.

LES PROBLEMES PRINCIPALES DE LA THEORIE GENERALE DES SYSTEMES SONT CARACTERISES. PARMI DES PROBLEMES METHODOLOGIQUES ET LOGIQUES DES RECHERCHES SUR LES SYSTEMES DEUX SONT CHOISIES ET ANALYSEES: LA DEFINITION DE LA CONCEPT 'SYSTEME' ET LA CLASSIFICATION DES SYSTEMES EN OUVERTES ET FERMES. SELON L'AUTEUR, LA NOTION 'SYSTEME' A UNE FAMILLE DES CONCEPTS. LA PROCEDURE DE LA CONSTRUCTION DE CETTE FAMILLE EST PROPOSEE. L'ARTICLE CONCERNE LA METHODOLOGIE DE LA SCIENCE ET LA THEORIE GENERALE DES SYSTEMES.

SAEGER, RICHARD AND GILMAN, STUART. MARX AND THE RELIGIOUS: THE GNOSTIC PERSPECTIVE. PHIL TODAY 17,12-20 SPR 73.

OUR ARTICLE ATTEMPTS TO UNDERSTAND MARX'S IDEA OF RELIGION AND COMPARE IT WITH THE GNOSTIC MOVEMENT. ITS THESIS IS THAT FOR MARX THE CONCRETENESS, THE TRANSMUNDANITY OF GOD REFLECTED IN CONTEMPORARY RELIGIONS FORCED MAN'S ALIENATION. MARX CRITICIZED NOT THE NOTION OF "GOD", BUT HIS POLITICAL MANIFESTATIONS IN RELIGION.

WE CONCLUDE THAT IN MUCH THE SAME WAY GNOSTICISM WAS REIFIED AND PERVERTED IN CATHOLICISM, THE WORKS OF MARX HAVE BEEN BARBARIZED IN MARXISM.

SAGAL, P T. HOW MANY NUMBERS ARE THERE? PHIL MATH 10,155-163 WINT 73.

SAGAL, PAUL T. ON HOW BEST TO MAKE SENSE OF LESNIEWSKI'S ONTOLOGY. NOTRE DAME J FORM LOG 14,259-262 AP 73.

"ON HOW BEST TO MAKE SENSE OF LESNIEWSKI'S ONTOLOGY" CRITICALLY EXAMINES A N PRIOR'S ATTEMPT TO CONSTRUE "ONTOLOGY" AS "JUST A BROADLY RUSSELLIAN THEORY OF CLASSES DEPRIVED OF ANY VARIABLES OF RUSSELL'S LOWEST LOGICAL TYPE". PRIOR CENTERS HIS DISCUSSION UPON THEOREM 24.52 OF RUSSELL AND WHITEHEAD'S "PRINCIPIA MATHEMATICA". THIS THEOREM STATES THAT THERE EXISTS AT LEAST ONE INDIVIDUAL. LESNIEWSKI'S "ONTOLOGY" CONTAINS NO SUCH THESIS. PRIOR'S ESSAY INVESTIGATES HOW "ONTOLOGY" MANAGES THIS. IN ORDER FOR PRIOR TO BRING "ONTOLOGY" INTO LINE WITH "PRINCIPIA", HOWEVER, "ONTOLOGY" MUST UNDERGO A SIGNIFICANT TRANSFORMATION. (1) IT HAS TO BE PURGED OF THE LOWEST LEVEL OF VARIABLES (INDIVIDUAL VARIABLES). (2) THE NOTION 'VARIABLE' ITSELF MUST BE REINTERPRETED SO THAT IT MAY BE INCORPORATED INTO A NON-RUSSELLIAN (SUBSTITUTIONAL) THEORY OF QUANTIFICATION. THE 'E' OF SET MEMBERSHIP MUST BECOME THE 'E' OF UNIT CLASS INCLUSION. PRIOR'S ENUNCIATION THAT "ONTOLOGY" IS JUST A BROADLY RUSSELLIAN THEORY OF CLASSES CANNOT THEN BE ACCEPTED. (EDITED).

SAGAL, PAUL T. ON REFUTING AND DEFENDING SUPPOSITION THEORY. NEW SCHOLAS 47,84-87 WINT 73.

P T GEACH'S CRITIQUE OF MEDIEVAL SUPPOSITION THEORY HAS GENERATED MUCH CONTROVERSY. SUPPOSITION THEORY IS NEITHER AS GUILTY AS GEACH CLAIMS, NOR AS INNOCENT AS SCOTT, ONE OF GEACH'S CRITICS, CLAIMS. GEACH TAKES A MEDIEVAL ACCOUNT OF SUPPOSITION, THE "OCKHAM-BURIDAN" ACCOUNT, AND ATTEMPTS TO SHOW THAT IT PROVIDES US WITH UNACCEPTABLE SEMANTIC ANALYSES OF CERTAIN PROPOSITIONS. ACCORDING TO HIM, SUPPOSITION THEORY TREATS APPLICATIVES AS ASSOCIATING WITH COMMON NOUNS TO FORM REFERRING EXPRESSIONS. HOWEVER, THERE IS NO WAY TO RENDER INTELLIGIBLE THE REFERENTS OF EXPRESSIONS LIKE 'SOME DANCERS' AND 'ALL DANCERS'. GEACH SEES THIS SEMANTIC FOUL-UP AS A CONSEQUENCE OF SUPPOSITION THEORY'S FAILURE TO ASSIGN APPLICATIVAL EXPRESSIONS TO THE PROPER GRAMMATICAL CATEGORY. T K SCOTT COUNTERS THAT THE MEDIEVAL TREATMENT OF APPLICATIVES PARALLELS MODERN LOGIC'S TREATMENT OF QUANTIFIERS. (EDITED).

SAGASTI, FRANCISCO AND MITROFF, IAN I. EPISTEMOLOGY AS GENERAL SYSTEMS THEORY: AN APPROACH TO THE DESIGN OF COMPLEX DECISION-MAKING EXPERIMENTS. PHIL SOC SCI 3,117-131 JE 73.

THE PURPOSE OF THIS PAPER IS TO DEVELOP A PHILOSOPHICALLY-MINDED APPROACH TO GENERAL SYSTEMS THEORY AND TO SHOW HOW THIS APPROACH TO GST LEADS TO AN INTERESTING SCHEMA FOR THE CONCEPTUALIZATION AND DESIGN OF COMPLEX DECISION-MAKING EXPERIMENTS. IT IS ALSO ONE OF THE MAJOR PURPOSES OF THIS PAPER TO SHOW THAT THIS APPROACH LEADS TO AN INTERESTING RECONCILIATION BETWEEN THE VARIOUS SENSES IN WHICH THE TERMS 'STIMULUS' AND 'RESPONSE' HAVE BEEN DEFINED AND USED. WE DO THIS IN FOUR STAGES. FIRST, WE NOTE THAT THE CONCEPTS S (STIMULUS) AND R (RESPONSE) CAN NEVER BE DEFINED WITHOUT REFERENCE TO THE LARGER SYSTEM OF WHICH THEY ARE A PART. SECOND, WE DISCUSS SOME ARCHETYPAL KINDS OF SYSTEMS. THIRD, WE DEVELOP A MATRIX OF S AND R PERMUTATIONS. FOURTH, WE INDICATE SOME OF THE ARCHETYPAL KINDS OF DECISION PROBLEMS WHICH THESE EXPERIMENTS SEEM ESPECIALLY SUITED FOR STUDYING. THE FINAL RESULT IS THE EXPLICIT INDICATION OF A SET OF PHILOSOPHIES OF SCIENCE MOST SUITABLE FOR THE DESIGN OF COMPLEX BEHAVIORAL DECISION-MAKING EXPERIMENTS. (EDITED).

SAITO, SETSUO. MODALITY AND PREFERENCE RELATION. NOTRE DAME J FORM LOG 14,387-391 JL 73.

THE AUTHOR ATTEMPTS TO CONSTRUCT A NEW SYSTEM OF LOGIC OF PREFERENCE, WHICH CAN OVERCOME THE DIFFICULTY POINTED OUT BY B HANSSON (FUNDAMENTAL AXIOM FOR PREFERENCE RELATION, "SYNTHESE", VOLUME 18, NUMBER 4). THE SYSTEM IS CONSTRUCTED ON THE BASIS OF THE MODAL SYSTEM S5. WE HAVE NEW RESULTS, MOREOVER, AS TO THE PROCEDURE FOR PREFERENCE RELATION OF TAUTOLOGICAL OR SELF-CONTRADICTORY PROPOSITION.

SALA, GIOVANNI B. LA TRASCENDENZA COME DIMENSIONE DELLA COSCIENZA UMANA IN B LONERGAN. G METAF 27,481-527 S-D 72.

LO STUDIO SI PROPONE, SULLA BASE DEGLI SCRITTI DI LONERGAN, DI CHIARIRE LA NOZIONE DI TRASCENDENZA ANDANDO OLTRE LA METAFORA SPAZIALE IMPLICATA NEL TERMINE TRASCENDENZA. CON UN ESAME INTROSPETTIVO ANALIZZA LA COSCIENZA NELLE SUE ATTUAZIONI CHE COSTITUISCONO MOMENTI ESSENZIALMENTE DIVERSI: EMPIRICO, INTELLIGENTE, RAZIONALE, MORALE, RELIGIOSO. DIVERSO A OGNI LIVELLO E IL SOGGETTO OPERANTE E IL MONDO SUL QUALE ESSO SI APRE. DAL MONDO DELL'IMMEDIATEZZA DELL'ESPERIENZA ALL'UNIVERSO DELL'ESSERE E DEL VALORE, ALL'ESSERE ASSOLUTAMENTE TRASCENDENTE.

SALA, GIOVANNI. LA METAPHYSIQUE COMME STRUCTURE HEURISTIQUE SELON BERNARD LONERGAN. ARCH PHIL 36,43-68 JA-MR 73.

GENRES ET ESPECES EXPLICATIVES. FINALITE. RELATIONS. ISOMORPHISME ENTRE LES STRUCTURES DE LA CONNAISSANCE ET LES STRUCTURES DE LA REALITE. INTELLIGIBILITE DE L'ETRE. L'ETRE EST COMPLETEMENT INTELLIGIBLE.

SALA, GIOVANNI. LA METAPHYSIQUE COMME STRUCTURE HEURISTIQUE SELON BERNARD LONERGAN. ARCH PHIL 35,555-570 O-D 72.

PROPORTIONATE BEING AND TRANSCENDENT BEING. - POTENCY, FORM, ACT. HOW DO WE KNOW METAPHYSICAL ELEMENTS. - SCIENTIFIC KNOWLEDGE AND METAPHYSICAL ANALYSIS. - POTENCY, FORM, ACT, CONJUGATE AND CENTRAL.

SALES, MICHEL. DIX ANS DE PUBLICATIONS KIERKEGAARDIENNES EN LANGUE FRANCAISE. ARCH PHIL 35,649-672 O-D 72.

BIBLIOGRAPHIE COMMENTEE DES PUBLICATIONS KIERKEGAARDIENNES EN LANGUE FRANCAISE DE JANVIER 1960 A MAI 1972: 1. INSTRUMENTS BIBLIOGRAPHIQUES - 2. TRADUCTIONS - 3. TRADUCTIONS DISPERSEES - 4. CHOIX DE TEXTES -5. INTRODUCTIONS - 6. ETUDES - 7. EXTRAITS D'OUVRAGES NE TRAITANT PAS UNIQUEMENT DE KIERKEGAARD - 8. ARTICLES DE REVUES.

SAMUELS, WARREN J. YOU CANNOT DERIVE "OUGHT" FROM "IS". ETHICS 83,159-162 JA 72.

CONTRARY TO AN EARLIER ARTICLE BY HANNAFORD, AN 'OUGHT' DERIVED FROM AN 'IS', IS SHOWN TO BE REALLY DERIVED FROM THE 'OUGHT' ON WHICH THE 'IS' RESTS. 'OUGHTS' REQUIRE EVALUATION OF MEANS AND OF ENDS, AT LEAST ALL RELEVANT ALTERNATIVES. DEVELOPMENT OF MORAL RULES INVOLVES THE PROBLEMS OF 'WHO DETERMINES' WHOSE INTERESTS ARE TO COUNT, AND OF TRADE-OFFS BETWEEN MORAL RULES, BOTH OF WHICH ARE 'OUGHT' CONSIDERATIONS. THE STATUS QUO DOES ENJOY A BUILT-IN BIAS, AS AN 'IS'.

SANABRIA, JOSE RUBEN. INUTILIDAD DE LA FILOSOFIA. G METAF 27,301-325 JL-AG 72.

SIEMPRE HA HABIDO QUIENES NIEGUEN LA FILOSOFIA. EN NUESTROS DIAS HA AUMENTADO EL NUMERO DE LOS QUE O NIEGAN O DESPRECIAN LA FILOSOFIA. NO SOLO LOS NEOPOSITIVISTAS SINO HASTA EN LAS REVISTAS PARA EL GRAN PUBLICO SE HABLA DE LA 'MUERTE DE LA FILOSOFIA'. SIN EMBARGO, LOS ESPIRITUS MAS LUCIDOS HAN PROCLAMADO QUE LA FILOSOFIA ES INDISPENSABLE AL HOMBRE PORQUE ELLA TRATA DE DAR EL ULTIMO PORQUE DE LA REALIDAD. INUTILO LA FILOSOFIA? SI, PORQUE NO ES UN SABER UTILITARIO, SINO UN SABER DE SALVACION, UNA SABIDURIA DE DIFERENTE NATURALEZA QUE LA CIENCIA. LA FILOSOFIA ES FIN EN SI MISMA Y POR ELLO ES LIBRE.

SANCHEZ-MAZAS, MIGUEL. CALCUL AUTOMATIQUE DES NORMES ET PROPOSITIONS JURIDIQUES. TEOREMA 25-56 JE 72.

SANCHEZ-MAZAS, MIGUEL. CALCULO ARITMETICO DE LAS PROPOSICIONES. TEOREMA 3,63-92 S 71.

EN ESTE TRABAJO SE PROPORCIONA UN METODO PARA LA DEDUCCION AUTOMATICA DE LAS CONSECUENCIAS LOGICAS DE UN SISTEMA DE PROPOSICIONES INICIALES O AXIOMAS EN CUALQUIER ESFERA DEL SABER. LAS PROPOSICIONES INICIALES DE LA TEORIA PUEDEN SER ATOMICAS O MOLECULARES, REPRESENTANDO ESTAS ULTIMAS RELACIONES LOGICAS ENTRE M PROPOSICIONES ATOMICAS, DEFINIDAS A PARTIR DE LOS OPERADORES N (NEGACION) Y C (CONDICIONAL). LAS PROPOSICIONES ATOMICAS P, Q, R, ... QUEDAN ASOCIADAS CON NUMEROS PRIMOS P', Q', R', ... Y LOS OPERADORES LOGICOS CON OPERACIONES ARITMETICAS: LA EXPRESION ARITMETICA (EA) DENP ES -1/P' Y LA DE CPQ ES Q'/P'. LAS REGLAS DE DEDUCCION ADOPTAN UNA FORMA ARITMETICA, ESTABLECIENDO QUE PUEDEN DEDUCIRSE COMO CONSECUENCIAS VALIDAS DE LA TEORIA: 1) TODAS LAS FORMULAS LOGICAS CUYA EA RESULTE DE LA MULTIPLICACION DE DOS PREMISAS VALIDAS TRAS LA ELIMINACION DE UN FACTOR PRIMO COMUN; 2) TODAS LAS FORMULAS LOGICAS CUYA EA SEA IGUAL A LA EA DE UNA PREMISA VALIDA (EN VIRTUD DEL PRINCIPIO DE EQUIVALENCIA QUE ESTABLECE QUE LA CONDICION NECESARIA Y SUFICIENTE DE LA EQUIVALENCIA LOGICA DE DOS FORMULAS ES QUE AMBAS TENGAN LA MISMA EA.... (EDITED).

SANCHIS, LUIS E. FORMALLY DEFINED OPERATIONS IN KRIPKE MODELS. NOTRE DAME J FORM LOG 14,467-479 O 73.

THE PAPER CONSIDERS THE FORMALIZATION OF A GENERAL CLASS OF INTUITIONISTIC CONNECTIVES BY MEANS OF GENTZEN RULES. THESE RULES ARE ALSO USED TO GIVE AN INTERPRETATION FOR THE CONNECTIVES IN THE KRIPKE MODELS. FOR THE USUAL CONNECTIVES THE DEFINITION GIVES THE STANDARD INTERPRETATION. IT IS PROVEN THAT IF THE RULES SATISFY SOME GENERAL FORMAL CONDITIONS THE SYSTEM IS CONSISTENT AND COMPLETE. CONNECTIVES FOR WHICH THESE CONDITIONS HOLD ARE CALLED GENTZEN CONNECTIVES. TWO GENTZEN CONNECTIVES ARE EQUIVALENT IF AND ONLY IF THEY ARE EQUIVALENT IN SOME KRIPKE MODEL. FROM THIS RESULT FOLLOWS THAT THERE ARE OPERATIONS DEFINED BY FORMULAS OF THE INTUITIONISTIC CALCULUS THAT CANNOT BE DEFINED BY A GENTZEN CONNECTIVE. SEVERAL APPLICATIONS ARE GIVEN OF THESE RESULTS. SOME OF THEM ARE GENERALIZATION OF WELL KNOWN RESULTS: THE ELIMINATION OF THE CUT RULE AND HARROP THEOREM. IN ANOTHER DIRECTION IT IS SHOWN THAT SOME SPECIAL CLASS OF CLASSICAL TAUTOLOGIES ARE ALWAYS THEOREMS OF INTUITIONISTIC LOGIC.

SANTA CRUZ DE PRUNES, MARIA ISABEL. MATERIA Y MAL EN LA FILOSOFIA DE PLOTINO. CUAD FILOSOF 10,353-364 JL-D 70.

SE INTENTA ACLARAR POR QUE LA MATERIA ES MAL. SE ANALIZAN LAS RELACIONES ENTRE NATURALEZA, FORMA Y MATERIA. LA FORMA ES INMANENTE-TRASCENDENTE: LA MATERIA ES IMPASIBLE Y RECIBE PASIVAMENTE, SIN SER PENETRADA, LA ULTIMA IMAGEN DE LE INTELIGIBLE,

QUE ES LA FORMA SENSIBLE PRODUCIDA POR LA NATURALEZA. CONTRARIA DEL BIEN (AUNQUE NO PRINCIPIO DUALISTICAMENTE OPUESTO A EL SINO ULTIMO GRADO DE LA EMANACION), LA MATERIA ES MALA PORQUE ES IMPASIBLE, PORQUE NO PUEDE SER ALTERADA EN SU SER POR LO INTELIGIBLE.

SANTAYANA, GEORGE. INSOLUBLE ANTIMONY. S J PHIL 10,107-108 SUM 72.

SANTILLI, PAUL. MARX ON SPECIES--BEING AND SOCIAL ESSENCE. STUD SOVIET THO 13,76-87 JE 73.

WE SEE IN THE EARLY TEXTS OF MARX A CONTINUITY OF THOUGHT, WHERE THE INDIVIDUAL ESSENCE OF MAN IS LIKEWISE REGARDED TO BE SOCIAL. THIS CONCEPT ISFOR MARX NOT ABSTRACT; THAT IS, IT IS NOT TO BE UNDERSTOOD IN ISOLATION FROM NATURE OR OTHER MEN.

SANTUCCI, ANTONIO. SCIENZA ED EVOLUZIONE IN CHAUNCEY WRIGHT. RIV FILOSOF 62,3-43 JA-MR 71.

THIS PAPER ANALYSES CHAUNCEY WRIGHT'S INTERPRETATION OF DARWINISM AT THE END OF THE LAST CENTURY. IT ALSO TAKES INTO ACCOUNT THE POSITIVE METHODOLOGY OF THE AMERICAN PHILOSOPHER, HIS LINKS WITH THE PRINCIPAL DOCTRINES OF THE TIME AND LASTLY IT DWELLS UPON THE AIMS AND THE VALUE ASSIGNED TO SCIENCE.

SAPOJNIKOFF, DAVID K AND SAPOJNIKOFF, VICTOR K. STRUCTURE AND EVOLUTION IN MATHEMATICS SINCE GODEL. PHIL MATH 10,3-35 SUM 73.

SAPOJNIKOFF, VICTOR K AND SAPOJNIKOFF, DAVID K. STRUCTURE AND EVOLUTION IN MATHEMATICS SINCE GODEL. PHIL MATH 10,3-35 SUM 73.

SARD, ARTHUR. RUSSELL, SEARLE, AND HAMLET. J HIST PHIL 11,392 JL 73.

IN A WITTY EXCHANGE OF COMMENTS, RONALD SEARLE HAS SAID THAT THERE ARE MORE THINGS IN HEAVEN THAN ARE DREAMED OF IN BERTRAND RUSSELL'S PHILOSOPHY, AND RUSSELL HAS REPLIED THAT ON THE CONTRARY, HE DREAMT OF OMEGA, THE CLASS OF ALL THE CLASSES NOT MEMBERS OF THEMSELVES, AND THAT OMEGA WAS NOT IN HEAVEN AND EARTH. THE PRESENT NOTE OBSERVES THAT RUSSELL'S STATEMENT DOES NOT REFUTE SEARLE'S.

SARDINA-PARAMO, JUAN ANTONIO. LOS DERECHOS DEL SUBNORMAL: PROBLEMAS FUNDAMENTALES DEL ESTATUTO JURIDICO DEL SUBNORMAL EN EL DERECHO ESPANOL. AN CATED SUAREZ 12,225-266 1972.

EL ESTATUTO JURIDICO DEL SUBNORMAL NO PUEDE TRAZARSE CONTEMPLANDO AL SUBNORMAL COMO UN SER DIGNO DE LASTIMA, SINO COMO UN PROBLEMA AL QUE EL DERECHO HA DE APORTAR SOLUCION JUSTA. EL DERECHO ESPANOL REGULA ADECUADAMENTE LA FIGURA DEL SUBNORMAL, EN PARTICULAR EN LO TOCANTE A LA PROTECCION PENAL. SIN EMBARGO NO SE ENCUENTRA ABIERTO A LAS NUEVAS FORMAS DE ATENCION A ESTE PROBLEMA, COMO LA MINORIA PROLONGADA, EL EMPLEO PROTEGIDO Y LAS NUEVAS FORMAS DE EXPLOTACION EN LA ESFERA DE LA DELINCUENCIA DE "CUELLO BLANCO". FALTA TAMBIEN UNA DEFINICION PRECISA TECNICO-JURIDICA DEL CONCEPTO DE SUBNORMAL, A LO QUE SE INTENTA PROVEER EN EL TRABAJO REFERENCIADO.

SASAKI, KEN-ICHI. L'OEUVRE ET SON OMBRE: EN RAPPORT AVEC LA PENSEE ESTHETIQUE DE JEAN ANOUILH (IN JAPANESE). BIGAKU 23,25-39 D 72.

LE SUJET DE CET ARTICLE CONSISTE A CONSIDERER LA RELATION ONTOLOGIQUE DU CREATEUR ET SON OEUVRE. EN INTERPRETANT "ANTIGONE" D'ANOUILH, ON Y CONSTATE QUE L'AUTEUR SOUFFRE D'UNE DOUBLE ALIENATION, DU PUBLIC QUI REGARDE ESTHETIQUEMENT ET DE L'OEUVRE D'ART QU'IL A PRODUITE MAIS QUI DEVIENT INDEPENDANTE DE LUI. L'ARTISTE NE SE SATISFAIT PAS DE LA MODE D'ETRE SIMPLEMENT ESTHETIQUE. IL NE PEUT SURMONTER CETTE ALIENATION DOUBLE QUE S'IL ADMET LA DONNEE FONDAMENTALE DE LA CREATION HUMAINE: ELLE N'EST QU'UNE ACTE D'AMOUR QUI FAIT VIVRE UNE OEUVRE INDEPENDANTE.

L'ARTISTE DOIT PRENDRE COMME SIENNE CET AMOUR ET ACCEPTER D'ETRE OMBRE DE SON OEUVRE. ALORS L'OEUVRE D'ART AURA UNE SPLENDEUR VRAIMENT ESTETIQUE.

SASS, H M. FEUERBACHS PROSPEKT EINER NEUEN PHILOSOPHIE. REV INT PHIL 26,255-274 1972.

FEUERBACH ENTWIRFT 1842/45 DEN ANSATZ EINER PHILOSOPHIE, DIE DAS URSPRUENGLICHE NATUERLICHE WELTVERHALTEN RESTITUIEREN WILL. PHILOSOPHIEGESCHICHTLICHE AUSEINANDERSETZUNGEN HABEN DIAGNOSTISCHE FUNKTIONEN IN DER ANAMNESE DES KRANKEN BEWUSSTSEINS; SIE SIND ALS AUFKLAERUNG DER BEGINN DER THERAPIE. DIE NEUE PHILOSOPHIE--NACH EINER KOPERNIKANISCHEN WENDE GEKENNZEICHNET DURCH SENSUALITAET UND SOZIALITAET--BEGRUENDET WAHRHEIT DIALOGISCH, AUCH DIE KRITIK AN DER ALTEN METAPHYSIK UND THEOLOGIE. DER ANSPRUCH DER DIALOGISCH-SENSUALISTISCHEN WAHRHEITSBEGRUENDUNG WIRD VON F IN DER DURCHFUEHRUNG NICHT REALISIERT; DOCH IST SCHON DER BEI F ENTWICKELTE ANSATZ GEEIGNET, UNMENSCHLICHKEITEN, DIE SICH PHILOSOPHISCH BEGRUENDEN, ZU KRITISIEREN.

SATRE, THOMAS W. NATURAL DEDUCTION RULES FOR MODAL LOGICS. NOTRE DAME J FORM LOG 13,461-474 O 72.

NATURAL DEDUCTION RULES ARE PRESENTED, IN THE STYLE OF THOSE OF LEMMON'S 'BEGINNING LOGIC', FOR THE SYSTEMS S1-S5, S0.5, S0.9, D1-D5, AND E1-E5. THE STANDARD PROOF OF THE DEDUCTION THEOREM IS SHOWN TO HOLD IN THESE SYSTEMS. SOME SUGGESTIONS CONCERNING THE INTERPRETATION OF MODAL LOGICS ARE OFFERED.

SATRE, THOMAS W. NATURAL DEDUCTION RULES FOR S1-ZERO THROUGH S4-ZERO (TITLE EDITED). NOTRE DAME J FORM LOG 13,565-568 O 72.

IN 'NATURAL DEDUCTION RULES FOR MODAL LOGICS' THIS AUTHOR FORMULATED NATURAL DEDUCTION RULES FOR THE S-,D-, AND E- SYSTEMS STUDIED BY LEMMON IN "NEW FOUNDATIONS FOR LEWIS MODAL SYSTEMS" (JSL, 22 (1957). IN THIS PAPER FURTHER RULES ARE PRESENTED FOR THE SYSTEMS S1-ZERO THROUGH S4-ZERO AND T-ZERO. THESE RULES ARE SHOWN TO BE EQUIVALENT TO THE FORMULATIONS OF THESE SYSTEMS GIVEN BY ZEMAN (JSL, 33 (1968), 458-461). (EDITED).

SAUNDERS, JOHN T. THALBERG'S CHALLENGE TO JUSTIFICATION VIA DEDUCTION. PHIL STUD 23,358-364 O 72.

THIS PAPER IS A DEFENSE OF THE PRINCIPLE OF DEDUCIBILITY FOR JUSTIFICATION (PDJ), WHICH READS: FOR ANY PROPOSITION P, IF A PERSON S IS JUSTIFIED IN BELIEVING P, AND P ENTAILS Q, AND S DEDUCES Q FROM P AND ACCEPTS Q AS A RESULT OF THIS DEDUCTION, THEN S IS JUSTIFIED IN BELIEVING Q. IT IS ARGUED THAT EACH OF I. THALBERG'S ATTACKS UPON PDJ FAILS DUE TO THE SPECIOSITY OF HIS ARGUMENTATION. IT FOLLOWS THAT THALBERG'S ATTACK UPON PDJ FAILS TO UNDERMINE GETTIER'S POINT THAT JUSTIFIED TRUE BELIEF IS NOT ALWAYS ENOUGH FOR KNOWLEDGE.

SAUNDERS, JOHN TURK. PERSONS, CRITERIA, AND SKEPTICISM. METAPHILOSOPHY 4,95-123 AP 73.

THIS PAPER ARGUES THAT THE ANALOGY ARGUMENT FOR OTHER MINDS IS SELF-DEFEATING AND INCOHERENT. STRAWSON'S ACCOUNT OF THE CONCEPT 'PERSON' IS ELUCIDATED AND DEFENDED. IT IS ARGUED THAT PLANTINGA'S DEFENSE OF THE ANALOGY ARGUMENT AGAINST STRAWSON'S CRITICISM OF IT WILL NOT WORK. THERE IS A DETAILED ANALYSIS AND DEFENSE OF THE IDEA THAT WE HAVE 'PHYSICAL CRITERIA' THAT ALLOW US TO MAKE RATIONALLY JUSTIFIED STATEMENTS ABOUT THE PSYCHOLOGICAL STATES OF OTHER PERSONS. SKEPTICISM REGARDING OTHER MINDS IS INVESTIGATED. THE PAPER ALSO EXAMINES THE IDEA THAT OUR CONCEPTS MIGHT CHANGE OVER TIME AS THE CRITERIA FOR THEIR APPLICATION FLUCTUATE.

SAUNDERS, T J. PLATO ON KILLING IN ANGER: A REPLY TO PROFESSOR WOOZLEY. PHIL QUART 23,350-356 O 73.

IN RESPONSE TO WOOZLEY'S PAPER IN "PHILOSOPHICAL QUARTERLY" 22 (1972), 303-17, THIS ARTICLE ARGUES: (A) THAT PLATO'S PENOLOGY IN THE LAWS IS RADICALLY 'REFORMATIVE'. (B) THAT HIS OVERRIDING CONCERN IS NOT WITH BLAME OR GUILT OR MORAL RESPONSIBILITY, BUT WITH AN EXACT DIAGNOSIS AND THEN 'CURE' OF THE CRIMINAL'S 'UNJUST' STATE OF MIND. (C) THAT HE USES 'HEKOUSIOS' AND 'AKOUSIOS' IN EFFECT IN THE SENSE 'PROMPTED BY INJUSTICE IN THE SOUL OF THE AGENT' AND 'NOT THUS PROMPTED' RESPECTIVELY. (D) THAT ACCORDINGLY LAWS 866A5-867C2, ON KILLING IN ANGER AS MIDWAY BETWEEN 'HEKOUSIOS' AND 'AKOUSIOS' HOMICIDE, SHOULD BE READ NOT IN WOOZLEY'S MANNER, AS A TENTATIVE EXTENSION OF THE AREA OF DIMINISHED RESPONSIBILITY, BUT AS A GRADING OF FOUR POSSIBLE STATES OF MIND IN A KILLER: (1) NO INTENTION TO KILL; (2) A BRIEF INTENTION TO KILL; (3) A LONG-STANDING INTENTION TO KILL; (4) A FULL INTENTION TO KILL, INSPIRED NOT BY ANGER BUT BY FULL 'INJUSTICE'--GREED, LUST, ENVY ETC. (E) FINALLY THAT ON THIS ANALYSIS, CERTAIN TERMINOLOGICAL DISTINCTIONS OF MODERN ENGLISH, EMPLOYED BY WOOZLEY IN AN ATTEMPT TO ELUCIDATE THE PASSAGE, ARE IRRELEVANT. (EDITED).

SAVARY, CLAUDE. ABOUT ARISTOTLE AND EVOLUTIONISM. NEW SCHOLAS 47,248-252 SPR 73.

A COMPARISON BETWEEN ARISTOTLE AND TEILHARD DE CHARDIN, BROUGHT TOGETHER UNDER THE BANNER OF EVOLUTIONISM, DOES NOT GO WITHOUT DIFFICULTY. BESIDES ASKING OURSELVES WHY WE ENDEAVOUR TO DEMONSTRATE A KINSHIP OR COMPATIBILITY BETWEEN ANY PHILOSOPHICAL THOUGHTS WE SHOULD TAKE GREAT CARE NOT TO BE UNFAITHFUL TO THE MEANING OF A PHILOSOPHICAL SYSTEM, AS WELL AS TO TAKE INTO CONSIDERATION A CRITICAL UNDERSTANDING OF THE DEVELOPMENT OF PHILOSOPHICAL AND SCIENTIFIC CONCEPTS.

SAVIN, H B. PROFESSORS AND PSYCHOLOGICAL RESEARCHERS: CONFLICTING VALUES IN CONFLICTING ROLES. COGNITION 2,147-149 1973.

A DISCUSSION OF THE HUMANE TREATMENT OF HUMAN EXPERIMENTAL SUBJECTS AND THE TEMPTATIONS OF PSYCHOLOGISTS, WITH SPECIAL REFERENCE TO PHILLIP ZIMBARDO'S SIMULATED PRISON, IN WHICH PRESUMABLY TYPICAL UNDERGRADUATES PLAYED THE ROLES OF PRISONERS AND JAILERS SO ACCURATELY THAT THEY REPRODUCED THE MOST BRUTAL, DEGRADED ASPECTS OF PRISON LIFE.

SAZBON, JOSE. SOBRE ALGUNAS PREMISAS COMUNES A SAUSSURE Y SUS CONTEMPORANEOS. CUAD FILOSOF 12,279-286 JL-D 72.

SCANLAN, JAMES P. A CRITIQUE OF THE ENGELS-SOVIET VERSION OF MARXIAN ECONOMIC DETERMINISM. STUD SOVIET THO 13,11-18 JE 73.

IN SOFTENING MARX'S ECONOMIC DETERMINISM, ENGELS APPEARS TO HAVE RESCUED IT FROM ABSURDITY. IN FACT, HE HAS CONDEMNED IT TO VACUITY: IT SEEMS TO EXPLAIN EVERYTHING, WHILE IN FACT EXPLAINING NOTHING.

SCANLON, JOHN D. INTOLERABLE HUMAN RESPONSIBILITY. RES PHENOMENOL 1,75-90 1971.

SCANLON, JOHN D. THE EPOCHE AND PHENOMENOLOGICAL ANTHROPOLOGY. RES PHENOMENOL 2,95-109 1972.

SCANLON, T M. THE CONSISTENCY OF NUMBER THEORY VIA HERBRAND'S THEOREM. J SYM LOG 38,29-57 MR 73.

A CONSISTENCY PROOF FOR FIRST-ORDER NUMBER THEORY WITH INDUCTION ON AN ARBITRARY RECURSIVE WELL ORDERING. HERBRAND'S THEOREM SERVES AS A CONSTRUCTIVE VERSION OF SOUNDNESS, REDUCING THE PROBLEM OF

CONSISTENCY TO THAT OF SATISFYING FINITE SETS OF CRITICAL FORMULAE IN THE SENSE OF HILBERT. ACKERMANN'S SUBSTITUTION METHOD IS GENERALIZED TO APPLY TO SYSTEMS BASED ON ARBITRARY WELL ORDERINGS BY FREEING HIS CONSTRUCTION FROM ITS DEPENDENCE ON THE STANDARD TRUTH ASSIGNMENT.

SCANNONE, JUAN CARLOS. LA LIBERACION LATINOAMERICANA, ONTOLOGIA DEL PROCESO AUTENTICAMENTE LIBERADOR. STROMATA 28,107-150 JA-JE 72.

EN SU INTENTO DE PENSAR UNA DIALECTICA DE LA LIBERACION LATINOAMERICANA EL AUTOR CRITICA PRIMERO EN SU ESTRUCTURA ONTOLOGICA LOS PROYECTOS HISTORICOS NO LIBERADORES (NEOCOLONIALISMO, DESARROLLISMO, MERA INVERSION, MARXISMO). LUEGO TRATA DE LA MEDIACION LIBERADORA. POR ULTIMO EXPLICITA LOS MOMENTOS DIALECTICOS CONCRETOS DEL PROCESO DE LIBERACION EN UNA DIALECTICA DETERMINADA PERO ABIERTA A LA TRASCENDENCIA, QUE DEJE SER AL PUEBLO LATINOAMERICANO EN SU ALTERIDAD Y NOVEDAD.

SCARPELLI, U. DOVERE MORALE, OBBLIGO GIURIDICO, IMPEGNO POLITICO. RIV FILOSOF 63,291-299 O-D 72.

SCARPELLINI, B. ON BARINDUCTION OF HIGHER TYPES FOR DECIDABLE PREDICATES. ANNALS MATH LOG 5,77-162 F 73.

SCHACHT, RICHARD L. HUSSERLIAN AND HEIDEGGERIAN PHENOMENOLOGY. PHIL STUD 23,293-314 O 72.

IT IS OFTEN THOUGHT THAT HUSSERLIAN PHENOMENOLOGY AND HEIDEGGERIAN PHENOMENOLOGY ARE SIMILAR OR AT LEAST RELATED ENTERPRISES. IN THIS PAPER, EACH IS ANALYZED, AND IT IS ARGUED THAT THEY DIFFER RADICALLY. BOTH BEGIN WITH A TURN TO THE SUBJECTIVE, AND INVOLVE GOING BEYOND THE MERE DESCRIPTION OF THE CONTENTS OF EXPERIENCE BY SUBJECTING THEM TO A KIND OF TRANSCENDENTAL ANALYSIS; BUT THESE SIMILARITIES ARE SUPERFICIAL, COMPARED WITH THE PROFOUND PROGRAMATIC AND METHODOLOGICAL DIFFERENCES BETWEEN THEM.

SCHACHT, RICHARD. KIERKEGAARD ON 'TRUTH IS SUBJECTIVITY' AND 'THE LEAP OF FAITH'. CAN J PHIL 2,297-313 MR 73.

ONE OF THE THINGS FOR WHICH KIERKEGAARD IS BOTH BEST KNOWN AND FREQUENTLY CRITICIZED IS HIS ASSERTION THAT 'TRUTH IS SUBJECTIVITY.' HIS MEANING IN MAKING THIS ASSERTION, HOWEVER, IS OFTEN MISUNDERSTOOD. IT IS NOT AN EPISTEMOLOGICAL CLAIM, BUT RATHER A THESIS ADVANCED IN THE COURSE OF HIS DISCUSSION OF 'WHAT IT MEANS TO EXIST AS A HUMAN BEING'; AND HIS POINT IS THAT THE 'TRUTH' OF MAN'S NATURE IS TO BE CONCEIVED IN TERMS OF 'SUBJECTIVITY,' RATHER THAN IN TERMS OF BECOMING 'OBJECTIVE,' AS HEGEL HAD MAINTAINED. IT IS FURTHER ARGUED THAT KIERKEGAARD'S ADVOCACY OF 'THE LEAP OF FAITH' IS CLOSELY CONNECTED WITH THIS THESIS, THE 'LEAP' PURPORTEDLY SERVING TO ENABLE THE INDIVIDUAL TO ACHIEVE THAT 'SUBJECTIVITY' CONSTITUTING THE 'TRUTH' OF HUMAN EXISTENCE TO AN EXTENT THAT NOTHING ELSE CAN. THIS IDEA, HOWEVER, IS SUGGESTED TO BE QUESTIONABLE, EVEN WITHIN THE CONTEXT OF KIERKEGAARD'S DISCUSSION.

SCHACHT, RICHARD. NIETZSCHE AND NIHILISM. J HIST PHIL 11,65-90 JA 73.

IT IS COMMONLY THOUGHT--AND EXPLICITLY MAINTAINED BY DANTO IN HIS "NIETZSCHE AS PHILOSOPHER"--THAT NIETZSCHE WAS A PHILOSOPHICAL NIHILIST, BOTH METAPHYSICALLY AND AXIOLOGICALLY. IN THIS PAPER IT IS ARGUED THAT THIS VIEW OF NIETZSCHE IS FUNDAMENTALLY MISTAKEN. IT IS SUGGESTED THAT HIS OWN REMARKS ABOUT NIHILISM NOT ONLY DO NOT SUPPORT THIS VIEW BUT MOREOVER CONSTITUTE A CRITIQUE AND REPUDIATION OF NIHILISM, AND IT IS FURTHER MAINTAINED THAT THE POSITIONS NIETZSCHE ACTUALLY TAKES WITH REGARD TO BOTH REALITY AND VALUE, WHILE RATHER UNORTHODOX, ARE FAR FROM BEING NIHILISTIC, MAKING GOOD HIS CLAIM TO HAVE LEFT NIHILISM BEHIND HIM, AND CONSTITUTING A

COHERENT SET OF SUBSTANTIVE VIEWS DESERVING SERIOUS PHILOSOPHICAL CONSIDERATION.

SCHAEFFER, EDWARD. ACADEMIC MILIEU, SOCIAL STRUCTURE, AND STUDENT CULTURES. J AES EDUC 7,79-90 AP 73.

THIS ARTICLE ATTEMPTS TO RELATE SOCIAL STRUCTURAL CHANGES IN AMERICAN SOCIETY TO THE EMERGENCE OF YOUTH SUBCULTURES ON CAMPUS. IN PARTICULAR, THE DISJUNCTION OF CULTURE AND SOCIAL STRUCTURE AS PROPOSED BY DANIEL BELL IS CRITICIZED AS NOT TAKING INTO CONSIDERATION THE 'NEW' MIDDLE CLASSES EMERGING IN CONTEMPORARY SOCIETY WHO ARE THE BARRIERS OF NEW LIFE STYLES. A TYPOLOGY OF THE VARIETIES OF ACADEMIC MILIEU IS PRESENTED AS THEY RELATE TO CLASS SPECIFIC SOCIALIZATION PATTERNS.

SCHAFF, ADAM. MARXIST THEORY ON REVOLUTION AND VIOLENCE. J HIST IDEAS 34,263-270 AP-JE 73.

SCHAFF, ADAM. THE CONSCIOUSNESS OF A CLASS AND CLASS CONSCIOUSNESS. PHIL FORUM (BOSTON) 3,340-358 SPR-SUM 72.

SCHAGRIN, MORTON L. ON BEING UNREASONABLE. PHIL SCI 40,1-9 MR 73.

THE PROBLEM OF THE CRITICAL ASSESSMENT OF THEORIES ACROSS PARADIGMS RAISED BY KUHN IS NOT RESOLVED, IT IS ARGUED, EITHER BY SCHEFFLER'S APPEAL TO INITIAL CREDIBILITY OR BY LAKATOS' CONCEPTION OF A RESEARCH PROGRAM. IT IS ARGUED FURTHER THAT, IN THESE CONTEXTS, THE NOTION OF REASONABLE CHOICE BY INDIVIDUALS MAKES NO SENSE. THE CONCLUSION SUPPORTS FEYERABEND'S POSITION OF 'EPISTEMOLOGICAL ANARCHISM.'

SCHALK, DAVID L. PROFESSORS AS WATCHDOGS: PAUL NOZAN'S THEORY OF THE INTELLECTUAL AND POLITICS. J HIST IDEAS 34,79-96 JA-MR 73.

SCHEFFLER, ISRAEL. VISION AND REVOLUTION: A POSTSCRIPT ON KUHN. PHIL SCI 39,366-374 S 72.

IN MY "SCIENCE AND SUBJECTIVITY", I OFFERED SEVERAL CRITICISMS OF KUHN'S "STRUCTURE OF SCIENTIFIC REVOLUTIONS". THE FIRST PART OF THIS PAPER RECAPITULATES THESE CRITICISMS AND PRESENTS A REJOINDER TO KUHN'S REPLIES. THE SECOND PART OF THE PAPER EXAMINES KUHN'S METAPHORS OF VISION AND REVOLUTION, ARGUING THAT THEY ARE INCONGRUOUS, AND RELATING THEM IN CERTAIN RESPECTS TO THE CONTRAST BETWEEN UNDERSTANDING A THEORY AND ACCEPTING A THEORY.

SCHELTENS, D F. CONTINGENCY AND THE PROOFS FOR THE EXISTENCE OF GOD. INT PHIL QUART 12,572-586 D 72.

THE POSITION OF THE NOTION CONTINGENCY IN THE DEMONSTRATION OF GOD'S EXISTENCE IS EXAMINED. TO THIS PURPOSE THREE ACCEPTATIONS ARE DISTINGUISHED. IN NOT A SINGLE OF THESE THREE ACCEPTATIONS CAN THE CONTINGENCY BE CONSIDERED AS A STARTING-POINT OF A DEMONSTRATION OF GOD'S EXISTENCE. BUT OF NECESSITY EVERY DEMONSTRATION OF GOD'S EXISTENCE COINCIDES TO SOME EXTENT WITH THE DEMONSTRATION OF THE CONTINGENCY ITSELF IN THE SENSE OF THE SELF-INSUFFICIENCY OF THE WORLD. THE DEMONSTRATION OF THE SELF-INSUFFICIENCY OF THE WORLD CAN ONLY BE CONSIDERED AS A DEMONSTRATION OF GOD'S EXISTENCE ON CONDITION THAT IT IS PROVED THAT THE INNER SELF-INSUFFICIENCY OF THE WORLD CAN ONLY BE REMOVED BY GOD.

SCHEURER, PAUL B. LOGIQUE FERMIONIQUE ET LOGIQUE BOSONIQUE. INT LOG REV 3,188-206 D 72.

AN ARGUMENT IS GIVEN, CONNECTING THE UNIVERSALITY OF THE ORDINARY TWO-VALUED LOGIC WITH PHYSICAL PROPERTIES OF THE CLASS OF ELEMENTARY PARTICLES, THE FERMIONS, WHICH ARE RESPONSIBLE FOR THE STABILITY OF

THE UNIVERSE. CORRESPONDINGLY THE MANY-VALUED LOGICS ARE RELATED TO THE CLASS OF BOSONS. THE VALUES OF THE PROPOSITIONS MADE ON A (PHYSICAL) SYSTEM MAY BE TREATED AS OCCUPATION NUMBERS OF MICROSTATES OF THIS SYSTEM. PRINCIPAL FEATURES OF THE SO-CALLED 'QUANTUM LOGIC' ARE BRIEFLY REVIEWED.

SCHICK, FREDERIC. A JUSTIFICATION OF REASON. J PHIL 69,835-840 21 D 72.

A PERSON IS SAID TO BE REASONABLE IF HE ADAPTS HIMSELF PROPERLY TO CHANGES IN HIS INFORMATION. AN ADDITION PRINCIPLE OF UTILITIES IS PROPOSED ON THE ANALOGY OF THE MULTIPLICATION PRINCIPLE OF PROBABILITY THEORY. A PRINCIPLE OF CONDITIONAL UTILITIES IS DERIVED. IT IS SHOWN THAT, IF ONE'S UTILITY-REVISIONS ACCORD WITH THIS LAST PRINCIPLE, THEN, IN ALL TYPICAL SITUATIONS, AS ONE COLLECTS INFORMATION, THE BOUNDS OF ONE'S UTILITY SCALE COME EVER CLOSER TOGETHER. THE MORE WE KNOW, THE LESS WE NEED TO WORRY.

SCHICK, FREDERIC. DEMOCRACY AND INTERDEPENDENT PREFERENCES. THEOR DECIS 3,55-75 O 72.

IN A DEMOCRACY, THE VIEWS AND WISHES OF THE CITIZENS ARE TO COUNT. THE PROBLEM HERE IS HOW THIS DICTUM IS TO BE UNDERSTOOD. I SUGGEST THAT A PROPER ANALYSIS REQUIRES THAT EACH PERSON'S PREFERENCES BE SEEN IN THE CONTEXT OF HIS BELIEFS CONCERNING THE PREFERENCES OF THE OTHERS AND OF THE PREFERENCES HE WOULD HAVE IF HE HELD DIFFERENT BELIEFS. PREFERENCES FOUNDED ON ERRONEOUS BELIEFS CALL FOR SPECIAL CONSIDERATION. SO ALSO DO CERTAIN RELUCTANTLY HELD PREFERENCES. I PROPOSE A DECISION-POLICY INVOLVING THE IDENTIFICATION OF SOCIAL EQUILIBRIA OF PREFERENCE.

SCHICK, KARL. INDETERMINACY OF TRANSLATION. J PHIL 69,818-832 7 D 72.

THE PAPER IS COMPOSED OF FOUR PARTS. IN PART I, THE AUTHOR PRESENTS AND CLARIFIES QUINE'S THESIS OF INDETERMINACY OF TRANSLATION. IN PART II, HE ARGUES THAT QUINE'S CLAIM OF INDETERMINACY OF TRANSLATION IN NOT ADEQUATELY SUPPORTED BECAUSE IT RESTS ON THE UNWARRANTED ASSUMPTION THAT ACCEPTANCE AND REJECTION OF THEORETICAL SENTENCES IS NOT EMPIRICALLY DETERMINED TO THE DEGREE THAT ACCEPTANCE AND REJECTION OF NONTHEORETICAL SENTENCES IS DETERMINED. IN PART III, THE AUTHOR REJECTS QUINE'S PARADIGM OF TRANSLATION BECAUSE IT WRONGLY SUPPOSES THAT A LANGUAGE IS A SET OF DISPOSITIONS TO BEHAVE IN CERTAIN WAYS IN RESPONSE TO VARIOUS STIMULATIONS. AND FINALLY, IN PART IV, HE ARGUES THAT TRANSLATION IS INDETERMINATE. BUT THIS PUBLIC INDETERMINACY, FAR FROM BEING INCOMPATIBLE WITH THE EXISTENCE OF A FULL RANGE OF PRIVATE MEANINGS, BEST SUPPOSES THEIR EXISTENCE.

SCHILPP, PAUL A. RELIGIOUS HUMANISM ENOUGH? RELIG HUM 6,146-150 AUTUMN 72.

THE ARTICLE STATES THAT BOTH THEISM AND ATHEISM ARE TOO DOGMATIC, BECAUSE EACH IS BEYOND THE POSSIBILITY OF DEMONSTRATION OR PROOF. IT HOLDS THAT ETHICAL RELIGION IS COMMITMENT TO THE HIGHEST, NOBLEST, SUBLIMEST AND BEST ONE CAN THINK, IMAGINE OR UNDERSTAND, AND A WAY OF LIFE COMMENSURATE WITH THE GREATNESS OF THAT TO WHICH ONE HAS COMMITTED HIMSELF. AND, SINCE MAN HIMSELF IS ONLY FINITE, LIMITED AND RELATIVE, THERE IS NO ROOM FOR ANYTHING ITSELF NOT FINITE, LIMITED AND RELATIVE. COMMITMENT TO ANYTHING 'BEYOND MAN' CAN, THEREFORE, AT BEST BE ONLY SPECULATIVE; WHICH MEANS THAT COMMITMENT TO HUMANITY IS - EVEN RELIGIOUSLY - ENOUGH.

SCHINDLER, DAVID L. CREATIVITY AS ULTIMATE: REFLECTIONS ON ACTUALITY IN WHITEHEAD, ARISTOTLE, AQUINAS. INT PHIL QUART 13,161-171 JE 73.

THIS ARTICLE ATTEMPTS TO ARGUE THREE POINTS: FIRST, THAT CREATIVITY IS A DISTINCT AND FUNDAMENTALLY IMPORTANT PRINCIPLE OF BEING IN WHITEHEAD'S METAPHYSICS, THAT IT IS FUNCTIONALLY EQUIVALENT TO PRIME MATTER IN ARISTOTLE AND THE ACT OF EXISTENCE ('ESSE') IN AQUINAS; SECONDLY, THAT CREATIVITY GOES A LONG WAY TOWARD RESOLVING THE PROBLEM OF UNIVERSALS, OF THE ONE AND THE MANY, BECAUSE 'IT' IS NOT A THING AND HENCE ADDS 'NO-THING' TO PARTICULARS, BUT MERELY GIVES THEM ACTUALITY, SIMILAR TO AQUINAS' 'ESSE'; AND LASTLY, THAT CREATIVITY IS FINALLY INADEQUATE AS ULTIMATE IN WHITEHEAD'S METAPHYSICS BECAUSE, NOT BEING ITSELF ACTUAL, IT CANNOT GROUND THE ACTUUALITY OF ACTUAL ENTITIES, IN CONTRAST WITH 'ESSE' IN AQUINAS, WHICH IS CONCRETIZED IN A SINGLE SOURCE THAT IS SUPREMELY ACTUAL.

SCHINDLER, DAVID L. HISTORY, OBJECTIVITY, AND MORAL CONVERSION. THOMIST 37,569-588 JL 73.

THE ISSUE TO WHICH THE PAPER IS ADDRESSED IS THE FOLLOWING: IN WHAT SENSE IS VOLITIONAL APPROPRIATION OF TRUTH SOLIDARY WITH, AND THE NECESSARY CONDITION FOR, COGNITIONAL APPROPRIATION? AFTER INDICATING VERY BRIEFLY HOW THIS ISSUE EMERGES IN LONERGAN AND IN HEIDEGGER, THE PAPER GOES ON TO DISCUSS THE ISSUE IN A PRINCIPALLY THOMIST CONTEXT. THE PAPER ARGUES THAT THE DISTINCTION BETWEEN ACT OF (HUMAN) BEING AND FORMAL STRUCTURE, AND AFFIRMATION OF THE PRIMACY OF THE FORMER, ENABLES US (1) GENERALLY TO DEVELOP A SOUND NOTION OF HISTORICITY AND OBJECTIVITY--I.E., TO SHOW THAT HISTORY IS INTRINSIC TO MAN, WHILE NOT BEING (SIMPLY) DESTRUCTIVE OF HIS ENDURING SELF-IDENTITY; AND (2) SPECIFICALLY TO SHOW THE INTEGRAL RELATION OF WILL TO INTELLECT WHILE NOT CONFUSING THEIR PROPER ROLES. IN SUM, THE PAPER ARGUES THAT ALL JUDGMENTS OF TRUTH ARE SIMULTANEOUSLY, AND WITH EQUAL NECESSITY, THE CONSEQUENCE OF BOTH INTELLECTUAL AND MORAL CONVERSION: IN QUESTIONS BEARING UPON THE MEANING OF HUMAN EXISTENCE, THE MORAL CONVERSION IS BOTH FORMAL AND MATERIAL WITH RESPECT TO THE SUBJECT MATTER; IN OTHER QUESTIONS, THE CONVERSION IS ONLY FORMAL. (EDITED).

SCHLATTER, FREDERIC W. ISOCRATES, "AGAINST THE SOPHISTS", 16. AMER J PHILO 93,591-597 O 72.

SCHMERL, JAMES H AND SHELAH, SAHARON. ON POWER-LIKE MODELS FOR HYPERINACCESSIBLE CARDINALS. J SYM LOG 37,531-537 S 72.

SCHMERL, JAMES H. AN ELEMENTARY SENTENCE WHICH HAS ORDERED MODELS. J SYM LOG 37,521-529 S 72.

SCHMIDT, GUENTHER R. FRIEDRICH SCHLEIERMACHER, A CLASSICAL THINKER ON EDUCATION. EDUC THEORY 22,450-459 FALL 72.

AMERICAN HISTORIOGRAPHY OF EDUCATIONAL THEORY PAYS MUCH LESS ATTENTION TO FRIEDRICH SCHLEIERMACHER THAN TO OTHER GERMAN CLASSICS OF THE SAME ERA. YET SCHLEIERMACHER IS STILL OF SYSTEMATIC, NOT MERELY HISTORICAL INTEREST. THE ARTICLE INTRODUCES THE MAN AND HIS WORKS FOCUSING ON THE FOUNDATIONS OF EDUCATIONAL THEORY AND ITS INTERCONNECTIONS WITH OTHER FIELDS.

SCHMITT, RICHARD. THE DESIRE FOR PRIVATE GAIN: CAPITALISM AND THE THEORY OF MOTIVES. INQUIRY 16,149-166 SUM 73.

RECENT WRITERS ON ECONOMICS HAVE CONCEDED THAT CAPITALISM SUFFERS FROM SERIOUS SHORTCOMINGS. BUT THEY ARGUE THAT, IN SPITE OF THAT, PREFERENCE SHOULD BE GIVEN TO CAPITALISM OVER ALTERNATIVE SYSTEMS, BECAUSE IT ALONE GIVES FREE REIN TO THE UNIVERSAL, HUMAN DESIRE FOR PRIVATE GAIN AND IS THEREFORE BEST ADAPTED TO HUMAN NATURE. I ARGUE AGAINST THIS PSYCHOLOGICAL DEFENSE OF CAPITALISM THAT THE DESIRE FOR

PRIVATE GAIN IS NOT A UNIVERSAL TRAIT OF HUMAN BEINGS. ON THE CONTRARY, IT IS A DEFINING TRAIT OF CAPITALIST SOCIETY THAT IN IT PERSONS ARE FIRST AND FOREMOST MOTIVATED BY THAT DESIRE. MY ARGUMENT RESTS ON REFLECTIONS ABOUT THE WAY IN WHICH WE IDENTIFY MOTIVES. WE IDENTIFY MOTIVES NOT BY INTROSPECTION BUT BY REFERENCE TO LISTS OF ACTIONS THAT PERSONS, WHO ACT FROM A GIVEN MOTIVE, MAY BE EXPECTED TO PERFORM IN SUITABLE CIRCUMSTANCES. TO FUNCTION IN A CAPITALIST SOCIETY I MUST PERFORM THE SORTS OF ACTIONS BY REFERENCE TO WHICH WE IDENTIFY THE DESIRE FOR PRIVATE GAIN AS A MOTIVE.

SCHNAITH, NELLY. TIEMPO Y SUBJETIVIDAD EN SARTRE. CUAD FILOSOF 10,99-111 JA-JE 70.

SCHNEEWEISS, HANS AND LAUX, HELMUT. ON THE ONASSIS PROBLEM. THEOR DECIS 2,353-370 JE 72.

A DECISION PROBLEM IS BY CONVENTION CHARACTERIZED BY ITS OUTCOME MATRIX AND BY A SUBSEQUENT UTILITY EVALUATION. IN TRYING TO SET UP AN OUTCOME MATRIX BASED ON WEALTH VALUES IT MAY OCCUR THAT DUE TO AMBIGUITIES INHERENT IN THE DECISION PROBLEM IT IS NOT CLEAR WHICH STANDARD OF VALUE (OR NUMERAIRE) SHOULD BE USED IN ORDER TO MEASURE WEALTH. A TYPICAL EXAMPLE OF THIS KIND IS STUETZEL'S SO CALLED ONASSIS PARADOX. WE SHOW THAT PROBLEMS OF THIS KIND CAN BE SOLVED WITHIN THE CONVENTIONAL FRAMEWORK OF DECISION THEORY. THE ANALYSIS PROCEEDS IN TWO STEPS. FIRST, STATE-DEPENDENT UTILITY FUNCTIONS ARE DERIVED; SECOND, A MODEL FOR EVALUATING THESE UTILITY FUNCTIONS IS PRESENTED.

SCHNEIDER, HERBERT W. CRISES IN SANTAYANA'S LIFE AND MIND. S J PHIL 10,109-113 SUM 72.

SCHNEIDER, HUBERT H AND BULLOCK, ARTHUR M. ON GENERATING THE FINITELY SATISFIABLE FORMULAS. NOTRE DAME J FORM LOG 14,373-375 JL 73.

IN THIS ARTICLE, A SYSTEM IS DEVELOPED FOR GENERATING THOSE FORMULAS OF FIRST-ORDER PREDICATE LOGIC WITHOUT IDENTITY WHICH ARE SATISFIABLE IN SOME FINITE INDIVIDUAL DOMAIN. IT IS SHOWN THAT THIS SYSTEM IS COMPLETE AND SOUND IN THE SENSE THAT THOSE AND ONLY THOSE FORMULAS ARE DEDUCIBLE IN THE SYSTEM WHICH HAVE FINITE MODELS.

SCHNEIDERS, WERNER. DER STANDPUNKT DES EGOZENTRISMUS: ZUR PHILOSOPHIE DES ICH VON MAX STIRNER. STUD INT FILOSOF 4,121-144 AUTUMN 72.

MAX STIRNER VERABSOLUTIERT DAS EIGENE ICH, OHNE DOCH SEINE RELATIVITAET UNTERSCHLAGEN ZU KOENNEN. DIE SELBSTBEJAHUNG BEGINNT FUER IHN MIT DER VERNEINUNG GOTTES UND VOLLENDET SICH IN DER ANEIGNUNG DER WELT. DURCH DIE ANERKENNUNG DER WIRKLICHKEIT ALS OBJEKT DESTRUKTIVEN GENUSSES VERMEIDET DER PRAKTISCHE EGOISMUS DEN ERKENNTNISTHEORETISCHEN SOLIPSISMUS WIE DEN SUBJEKTIVEN IDEALISMUS. ALLERDINGS MUSS SICH DAS ICH AUCH BEI STIRNER NOCH ZU SICH SELBST ERHEBEN UND SICH INSOFERN WENIGSTENS DURCH SICH SELBST BESTIMMEN LASSEN.

SCHOECK, R J. ON HUMANISTIC TRADITIONS: THE WHOLE MAN AND HIS ROLE IN HISTORY. CLIO 1,29-35 F 72.

SCHOENBERG, JUDITH. REFLEXIONES SOBRE DOS PROBLEMAS DE LA LOGICA FORMAL. DIANOIA 18,53-77 1972.

LAS PARADOJAS Y LA INTERPRETACION MATERIAL DE LAS FUNCIONES DE VERDAD ('IMFV') SE CONSIDERAN COMO PROBLEMAS PERTENECIENTES A NIVELES DISTINTOS DE LA LOGICA FORMAL, EL DE LOS DATOS INTUITIVOS Y EL DE LA CONSTRUCCION TEORICA, RESPECTIVAMENTE. A LA CRECIENTE EVIDENCIA DE QUE LAS PARADOJAS SE DERIVAN FALAZMENTE, SE AGREGA UN ANALISIS NUEVO DE LA "EPIMENIDES". SE MUESTRA LA INCONGRUENCIA ENTRE EL LLAMADO CRITERIO DE VERDAD DE 'IMFV' Y EL ASUMIDO PODER

LOGICO DE LAS FUNCIONES, Y SE PROYECTA EL CARACTER GENERAL DE UNA CONSTRUCCION TEORICA CONSECUENTE QUE CONSERVARIA EL PODER INFERENCIAL DE LAS FUNCIONES.

SCHOFIELD, MALCOLM. METAPH Z3: SOME SUGGESTIONS. PHRONESIS 17,97-101 1972.

THIS ARTICLE MAKES A NUMBER OF SUGGESTIONS ABOUT THE INTERPRETATION OF ARISTOTLE'S, "METAPHYSICS", VOLUME VII, NUMBER THREE, WHOSE SUM EFFECT IS TO REMOVE THE CHAPTERS FROM THE TESTIMONIES TO THE STAGIRITE'S BELIEF IN 'PRIME MATTERS', I.E., IN AN INDETERMINATE UNIVERSAL SUBSTRATUM OF CHANGE.

SCHOLEM, GERSHOM. THE NAME OF GOD AND THE LINGUISTIC THEORY OF THE KABBALA: PART II. DIOGENES 164-194 WINT 72.

SCHOLZ, BERHARD F. DISCOURSE AND INTUITION IN SUSANNE LANGER'S AESTHETICS OF LITERATURE. J AES ART CRIT 31,215-225 WINT 72.

THIS PAPER TRIES TO DEMONSTRATE THAT L.'S THEORY OF ART IS INADEQUATE WITH REGARD TO LITERATURE TO THE EXTENT THAT SHE ADOPTS THE SYSTEMATIC PRECEDENCE OF SCIENTIFIC DISCOURSE OVER OTHER USES OF LANGUAGE AS HER STARTING POINT, AND, AS A CONSEQUENCE OF THIS HAS TO CONSIDER THE INTUITING OF IMPORT IN MUSIC AS THE MODEL FOR THE UNDERSTANDING OF LITERATURE. THIS PROBLEM IS THEN TRACED BACK TO L.'S QUESTIONABLE ATTEMPT TO RECONCILE CASSIRER'S CONCEPTION OF SYMBOLIC FORMS WITH WITTGENSTEIN'S PICTURE CONCEPT OF LANGUAGE.

SCHOPPMEYER, MARTIN W. THE PYRRHIC VICTORY OF HIGHER EDUCATION. J THOUGHT 7,285-295 N 72.

A RECENT CARNEGIE COMMISSION REPORT CONCLUDES THAT WE HAVE MOVED FROM EDUCATION FOR THE ELITE INTO MASS EDUCATION AND ARE NOW ENTERING AN ERA OF UNIVERSAL ACCESS AT THE HIGHER LEVELS. THE CONCLUSION MIGHT BETTER READ THAT WE HAVE MOVED FROM LIBERAL EDUCATION FOR AN ELITE TO VOCATIONALISM FOR THE MASSES AND WE ARE NOW ENTERING AN ERA OF UNIVERSAL ACCESS TO ENTERTAINMENT. HISTORICALLY, LIBERAL AND VOCATIONAL EDUCATION HAVE BEEN IN COMPETITION. THE PRODUCT OF THE FORMER HAS NEVER BEEN TOO POPULAR, WHILE VOCATIONALISM HAS BEEN REWARDED BY SOCIETY. RECEIVING RECENT IMPETUS FROM FIVE SOURCES: SUBJECT AREA LOYALTY, PAPER QUALIFICATIONS, OCCUPATIONAL ENTRANCE RESTRICTIONS, BUSINESS PRESSURES, AND THE BELIEF IN THE CURATIVE POWER OF EDUCATION. THIS VOCATIONALISM HAS CREATED THE ATTITUDE THAT EDUCATION IS A REQUIRED APPRENTICESHIP WHICH MUST BE ENDURED. SO, IF FORMAL EXPERIENCES ARE TO SPEND TIME OTHER TIME SHOULD BE SPENT FOR MAXIMUM ENJOYMENT. THUS, WHAT IS NOT A PART OF THE REQUIRED PROGRAM SHOULD BE ENTERTAINING. THIS, AND NOT LEARNING FOR ITS OWN SAKE, SEEMS THE STIMULUS FOR BROAD OFFERINGS 'FREE UNIVERSITY' COURSES AND UNIVERSAL ACCESS.

SCHOUKHARDINE, S V. LA REVOLUTION SCIENTIFICO-TECHNIQUE CONTEMPORAINE: ETAT DES RECHERCHES ET PROBLEMES. ORGANON 55-65 1971.

SCHOLLS, P A. THE EXTENT OF DOUBT IN DESCARTES' "MEDITATIONS". CAN J PHIL 3,51-58 S 73.

IT IS ARGUED THAT, IN THE "MEDITATIONS", DESCARTES EXCLUDES FROM DOUBT REASON'S INTUITIVE, BUT NOT REASON'S DEDUCTIVE FUNCTIONING. THEREFORE, DOUBT EXTENDS TO ALL BELIEFS THAT ARE BASED ON SENSATION, AS WELL AS TO THOSE THAT, IRRESPECTIVE OF THEIR SOURCE, ARE THE RESULT OF REASON'S DEDUCTIVE ACTIVITY.

SCHOULS, PETER A. THE EXTENT OF DOUBT IN DESCARTES' "MEDITATIONS". CAN J PHIL 3,51-58 S 73.

IT IS ARGUED THAT, IN THE "MEDITATIONS," DESCARTES EXCLUDES FROM DOUBT REASON'S INTUITIVE, BUT NOT REASON'S DEDUCTIVE FUNCTIONING. THEREFORE, DOUBT EXTENDS TO ALL BELIEFS THAT ARE BASED ON SENSATION, AS WELL AS TO THOSE THAT, IRRESPECTIVE OF THEIR SOURCE, ARE THE RESULT OF REASON'S DEDUCTIVE ACTIVITY.

SCHRAG, FRANCIS. LEARNING AND THE EXPRESSION OF EMOTION. STUD PHIL EDUC 8,30-50 SUM 73.

SCHRAG, FRANCIS. LEARNING WHAT ONE FEELS AND ENLARGING THE RANGE OF ONE'S FEELINGS. EDUC THEORY 22,382-394 FALL 72.

I ATTEMPT TO CLARIFY THE MEANING OF TWO TASKS OF AN EDUCATION OF THE EMOTIONS, DISCOVERING WHAT ONE FEELS AND LEARNING TO FEEL. SINCE THE EXPERIENCES WHICH ILLUSTRATE THESE TASKS ARE NORMALLY CONSIDERED THERAPEUTIC RATHER THAN EDUCATIONAL, I DEVELOP A RATIONALE FOR CONCEIVING THEM AS EDUCATIONAL EXPERIENCES.

SCHRAG, FRANCIS. PSYCHOANALYSIS AS AN EDUCATIONAL PROCESS. PROC PHIL EDUC 28,285-297 1972.

I BEGIN BY ARGUING THAT THE PSYCHOANALYTIC PROCESS MEETS THE THREE CRITERIA FOR AN EDUCATIONAL PROCESS ENUNCIATED BY R S PETERS IN VARIOUS WRITINGS. I THEN ARGUE THAT THOSE IN ANALYSIS OR NEEDING ANALYSIS ARE BETTER SEEN AS STUDENTS THAN AS PATIENTS, AND THAT THE PROCESS ITSELF HAS MORE IN COMMON WITH EDUCATIONAL THAN WITH CURATIVE ENTERPRISES. FINALLY, I SUGGEST SOME OF THE BENEFITS TO BE DERIVED FROM VIEWING PSYCHOANALYSIS IN AN EDUCATIONAL RATHER THAN A MEDICAL PERSPECTIVE.

SCHROYER, TRENT. MARX'S THEORY OF THE CRISIS. TELOS 106-125 WINT 72.

SCHUELLER, HERBERT M. THE AESTHETIC WRITING OF THOMAS MUNRO. J AES ART CRIT 31,433-439 SUM 73.

IN HIS AESTHETIC WRITING THOMAS MUNRO HAS TRIED TO BE SCIENTIFIC, HIS PURVIEW INCLUDING THE INTERRELATIONS OF THE ARTS, THEIR PEDAGOGICAL USEFULNESS AND APPLICABILITY, THE HISTORICAL AND EVOLUTIONARY PATTERNS AND SYSTEMS INTO WHICH THEY CAN BE ORGANIZED--ALL OF THIS BASED ON THOROUGH BIBLIOGRAPHICAL RESEARCH AND AIMED AT A COMPLETE UNDERSTANDING OF THE ARTS AND OF AESTHETIC THEORIES IN THEIR EVERY ASPECT, THE OVERALL PHILOSOPHICAL SUPPORT BEING NATURALISTIC AND ANTI-METAPHYSICAL.

SCHUH, EDWARD. MANY-VALUED LOGICS AND THE LEWIS PARADOXES. NOTRE DAME J FORM LOG 14,250-252 AP 73.

THIS PAPER ATTEMPTS TO SHOW THAT THE PARADOXES OF MATERIAL IMPLICATION, FIRST PROPOSED BY C I LEWIS, CAN TO AN EXTENT BE RESOLVED BY USING THE CLASSICAL MANY-VALUED SYSTEMS OF LUKASIEWICZ, AND TO A GREATER EXTENT, BY USING KLEENE'S 'REGULAR' MANY-VALUED LOGICS. REFERENCE IS MADE TO LUKASIEWICZ'S CLAIM THAT NO INTEREST ATTACHES TO LOGICS WITH MORE THAN THREE, BUT A FINITE NUMBER OF VALUES.

SCHUHMANN, KARL. FORSCHUNGSNOTIZEN UEBER HUSSERLS "ENTWURF EINER 'VORREDE' ZU DEN 'LOGISCHEN UNTERSUCHUNGEN'". TIJDSCHR FILOSOF 34,513-524 S 72.

SCHUMAKER, MILLARD. DEONTIC MORALITY AND THE PROBLEM OF SUPEREROGATION. PHIL STUD 23,427-428 D 72.

THE CREATORS OF DEONTIC LOGIC ASSIGNED IT TOO WIDE A SCOPE: THEY THOUGHT THAT IT WAS THE LOGIC OF MORALITY; IN FACT, IT IS THE LOGIC OF RIGHT CONDUCT. THE FACT OF SUPEREROGATION REVEALS THAT THERE IS MORE TO MORALITY THAN RIGHT CONDUCT, AND THIS FACT DISSUADES US FROM ATTEMPTING TO DRAW DEONTIC DISTINCTIONS BETWEEN THE MORALLY INDIFFERENT AND THE SUPEREROGATORY .

SCHUMM, GEORGE F. HARMAN'S NON-ESSENTIAL PROPERTY. ANALYSIS 33,112 JA 73.

SCHUSTER, CYNTHIA. RADICAL THERAPY FOR SICK DEMOCRACY. PHIL CONTEXT 1,9-15 1972.

THE ARTICLE DESCRIBES THREE SICKNESSES OF PRESENT DEMOCRACIES: (1) THE LACK OF CLEARLY UNDERSTOOD THEORETICAL FOUNDATIONS CONSISTENT WITH PRESENT-DAY KNOWLEDGE, (2) THE FAILURE OF POLITICAL EDUCATION TO PREPARE CITIZENS TO UNDERSTAND THEIR RESPONSIBILITIES AS LINKED TO RIGHTS, AND (3) THE NATION-STATE IS THE WRONG SIZE. THE PROGRAMS PROPOSED FOR REMEDY ARE A SOCIAL CONTRACT THEORY WITH EXPLICIT WRITTEN SOCIAL CONTRACTS SIGNED BY CITIZENS TO OBTAIN FULL CITIZENSHIP RIGHTS, SEVERAL REFORMS IN POLITICAL EDUCATION (INCLUDING USES OF LITERATURE IN CIVICS) AND WEAKENING THE POWER OF NATION-STATES BY DECENTRALIZING NATIONAL GOVERNMENTS AND STRENGTHENING WORLD FEDERATIONS. IT IS CLAIMED THAT THE NATURAL LOYALTIES FOR OUR TIME ARE SMALL CULTURE-GROUPS AND MANKIND, AND THAT NATIONALISTIC POLITICAL EDUCATION PREVENTS ADJUSTING POLITICAL POWER TO THESE NATURAL LOYALTIES.

SCHUURMAN, IR E. OVER ANTI-TECHNIEK EN TOTALE TECHNOCRATIE. PHIL REFORM 37,156-173 1972.

IN DIT ARTIKEL WORDEN TWEE TEGENOVERELKAAR GESTELDE VISIES OP DE MODERNE TECHNIEK ONDERZOCHT EN MET ELKAAR VERGELEKEN. DE INHOUD VAN HEIDEGGERS BESCHOUWING IS, DAT DE MODERNE TECHNIEK EEN AUTONOME MACHT GEWORDEN IS, DIE DE MENS BEDREIGT EN DE MENS VAN ZICHZELF HEEFT VERVREEMD. IN ZIJN PLEITEN VOOR EEN TERUG TOT HET 'ZIJN', WAARUIT ZIJN ANTI-TECHNIEK HOUDING BLIJKT, SLAAGT HIJ ER NIET IN EEN BEVRIJDENDE WEG VOOR DE TOEKOMST TE WIJZEN. DE MARXIST KLAUS MEENT DAT DE CYBERNETICA MOGELIJKHEDEN BIEDT DE MENSELIJKE VERVREEMDING OP TE HEFFEN EN DAT IN EEN COMMUNISTISCHE MAATSCHAPPIJ MET DE CYBERNETICA HET 'RIJK DER VRIJHEID' KAN WORDEN GEREALISEERD. IN WERKELIJKHEID ONTSTAAT EEN TOTALITAIRE TECHNOCRATIE, OMDAT DE IDEE VAN DE CENTRALE DEMOKRATIE DE VRIJE, VERANTWOORDELIJKE MENS UITSLUIT EN DE TECHNOCRATISCHE ELITE ALLE KANSEN GEEFT. EEN BEVRIJDEND PERSPEKTIEF VOOR DE TOEKOMST, WA RIN DE TECHNIEK EEN GROTE PLAATS INNEEMT, IS MOGELIIK WANNEER DE MENS AFSTAND DOET VAN ZIJN AUTONOMIE-GELOOF, ERKENT IN DE SCHEPPING TE LEVEN, EN ZIJN VERANTWOORDELIJKHEID VOOR DE TECHNIEK KENT EN VORM GEEFT.

SCHUWER, ANDRE. REMARKS ON THE IDEA OF AUTHENTIC THINKING IN THE LOGICAL INVESTIGATIONS. RES PHENOMENOL 1,17-32 1971.

SCHWANKL, PETER. ON THE PHENOMENOLOGY OF THE UNCONSCIOUS. HUMAN CONTEXT 5,318-329 SUM 73.

SCHWARTZ, ADINA. MORAL NEUTRALITY AND PRIMARY GOODS. ETHICS 83,294-307 JL 73.

THIS PAPER CONSIDERS JOHN RAWLS'S USE OF THE CONCEPT OF PRIMARY GOODS IN "A THEORY OF JUSTICE." IT ARGUES THAT JUSTICE AS FAIRNESS IS MORE OF A TELEOLOGICAL ETHICAL THEORY THAN RAWLS ADMITS. IT ALSO ARGUES THAT RAWLS'S 'ORIGINAL POSITION' IS NOT SIGNIFICANTLY MORE 'MINIMAL' THAN THE INITIAL SITUATIONS OF OTHER CONTRACT THEORIES.

IT THEN SUGGESTS THAT, IF ONE'S MOST FIRMLY HELD ETHICAL JUDGMENTS DO NOT COME CLOSE TO LIBERAL DEMOCRATIC ONES, ONE HAS LITTLE REASON FOR ACCEPTING RAWLS'S ETHICAL THEORY.

SCHWARTZ, BARRY. HUMANISM IN MODERN ART. HUMANIST 33,28-31 JL-AG 73.

THE TENSION IN OUR CULTURE BETWEEN TECHNOLOGICAL DEVELOPMENT AND HUMAN VALUE HAS GIVEN RISE TO TWO CONFLICTING RESPONSES IN THE WORLD OF ART. THESE ARE MODERNISM AND HUMANISM. MODERNISM AFFIRMS AND EMULATES THE TECHNOLOGICAL MYTHS OF OUR CULTURE; HUMANISM QUESTIONS, CRITICIZES, AND OPPOSES THEM. MODERNISM DEALS EXCLUSIVELY IN THE REALM OF INTELLECT AND COGNITION, ATTEMPTING TO DE-EMOTIONALIZE AND OBJECTIFY ART, TO MAKE IT SCIENTIFICALLY VALID; HUMANISM ATTEMPTS TO INTEGRATE EMOTION AND INTELLECT, TO FUSE ALL ASPECTS OF HUMAN EXISTENCE. HUMANIST ARTISTS, DESPITE INDIVIDUAL STYLES, ALL SHARE THE DUAL VISION OF MAN AS BEING WORTHY OF HIGHEST ADMIRATION AND AS THE VICTIM OF CONTEMPORARY EXPERIENCE. THE DIFFERENCE BETWEEN HUMANISM AND MODERNISM, AS WELL AS THOSE BETWEEN THE PARTICULAR EMOTIONAL STANCES OF THE HUMANISTS, AND THEIR RELATIONSHIP TO CONTEMPORARY SOCIETY, ARE DISCUSSED.

SCHWARZ, ROBERT. DISOBEYING THE LAW: A CRITIQUE OF A CRITIQUE. J SOC PHIL 4,11-13 S 73.

PROFESSOR WASSERSTROM CONCLUDED IN 1961 THAT THE ARGUMENTS MARSHALED AGAINST PHILOSOPHERS URGING THAT DISOBEYING THE LAW IS SOMETIMES JUSTIFIED ARE QUESTIONABLE. HE TOOK ISSUE WITH THE IDEA THAT INDISCRIMINATE DISOBEDIENCE IS IMPLIED BY ALLOWING OCCASIONAL DISOBEDIENCE. HOWEVER, THE LINE BETWEEN INDISCRIMINATE DISOBEDIENCE AND DISOBEDIENCE OF CERTAIN 'UNJUST' LAWS IS PRECISELY AT STAKE, AND WASSERSTROM IN NOT DEFINING THAT LINE HAS LEFT THE CASE UNRESOLVED.

SCHWARZ, WOLFGANG. TRUTH AND TRUTHFULNESS: A REJOINDER. ETHICS 83,173-175 JA 72.

HOFMEISTER'S REPLY TO SCHWARZ'S PAPER: KANT'S REFUTATION OF CHARITABLE LIES (ETHICS, OCT. 1970) ATTACKS AN IMAGINARY DISJUNCTION OF TWO TRUE DUTIES. HOFMEISTER'S MAXIM 'CONSCIOUSNESS' BLOTS OUT THREE PRINCIPAL RELATIONS IN TRUTHFULNESS. HIS CLAIM 'FALSIFICATIONS OF FACTS ARE NOT IMMORAL IN THEMSELVES' VITIATES ALL RIGHTS BASED ON CONTRACT. SCHWARZ'S 'OVERLOOKING' OF THE THEMATIC DISTINCTION IS REFUTED BY TEXTUAL EVIDENCE. KANT'S ALLEGED REVERSAL OF HIS STAND DRAWS ON A SPURIOUS HISTORICAL SOURCE.

SCHWYZER, HANS-RUDOLF. PLOTIN UND PLATONS "PHILEBOS". REV INT PHIL 24,181-193 1970.

FUER PLOTIN IST DIE PHILOSOPHIE PLATONS DIE WAHRHEIT. DIE LEHRE PLATONS KANN ALLEN SEINEN DIALOGEN ENTNOMMEN WERDEN. PLOTIN ZIEHT FREILICH NICHT ALLE HERAN, SONDERN AM HAEUFIGSTEN DEN 'PARMENIDES', DEN 'TIMAIOS', DIE 'POLITEIA', DAS 'SYMPOSION', DEN 'PHAIDROS'. AUF DEN 'PHILEBOS' SPIELT ER ETWA VIERZIGMAL AN. ER IST IHM VOR ALLEM EIN ZEUGNIS FUER DAS UEBERSEIENDE GUTE.

SCHWYZER, HUBERT. THOUGHT AND REALITY: THE METAPHYSICS OF KANT AND WITTGENSTEIN. PHIL QUART 23,193-206 JL 73.

SCIACCA, MICHELE FEDERICO. ONTOLOGIA TRIADICA Y TRINITARIA (CONTINUACION). REV FILOSOF (MEXICO) 6,163-190 MY-AG 73.

SCOTT, FREDERICK J D. PEIRCE AND SCHILLER AND THEIR CORRESPONDENCE. J HIST PHIL 11,363-386 JL 73.

BOTH THE PUBLISHED AND UNPUBLISHED WRITINGS OF PEIRCE, SCHILLER AND JAMES PRESENT THE DIFFICULTY WHICH THESE THREE PARTICIPANTS IN THE DEVELOPMENT OF PRAGMATISM HAD IN TRYING TO CLARIFY FOR EACH OTHER

THEIR RESPECTIVE POSITIONS. SCHILLER HAD TO CARRY THE BURDEN WHICH THE OTHER TWO LAID UPON HIM BY THEIR DISTINCTION BETWEEN A NARROWER AND A WIDER PRAGMATISM. PEIRCE SAID THAT HE FELT CLOSER TO SCHILLER'S POSITION THAN TO THAT OF JAMES.

SCOTT, ROBERT L. ON NOT DEFINING "RHETORIC". PHIL RHET 6,81-96 SPR 73.

A QUALITY THAT MAY BE DESIGNATED AS "RHETORICAL" PERVADES HUMAN EXPERIENCE. IT IS IMPORTANT TO SENSE IMMEDIATELY ONE'S ENVIRONMENT AS RHETORICAL IF ONE ATTEMPTS TO DEFINE "RHETORIC" AS A CONCEPT. THE WAY IN WHICH ONE WILL SENSE HIS ENVIRONMENT ARISES FROM A FUNDAMENTAL SET TOWARD REALITY. TO ILLUSTRATE THE IMPORTANCE OF THIS ASSERTION, SOME OF THE CONSEQUENCES OF THE STANCE OF THE INTERSUBJECTIVE REALIST ARE ILLUSTRATED. WHEN ONE IS AWARE OF THE "RHETORICAL" AS A CONSTITUENT OF EXPERIENCE, CONVENTIONAL PROBLEMS OF DEFINING THE TERM BECOME LESS INTENSE AS ONE RECOGNIZES THE STRATEGIC, THE SUBSTANTIAL, AND THE DYNAMIC ASPECTS OF RELATING SYMBOLICALLY TO OTHERS, BOTH AS A PERSON ADDRESSING OTHERS IN ATTEMPTS TO INFLUENCE AND AS A LISTENER WHO RELATES ACTIVELY TO SUCH ATTEMPTS.

SCOTT, WILLIAM T. REPLY TO RUTH ANNA PUTNAM. MIND 81,581-583 O 72.

PUTNAM'S SEEING-OBSERVING DISTINCTION IN "MIND", VOLUME LXXVIII (OCT. 1969), 493-500, IS CRITICALLY DEVELOPED USING POLANYI'S SUBSIDIARY-FOCAL DICHOTOMY. SEEING MAY MEAN SUBSIDIARY NOTICING OF DETAILS WHILE FOCUSING ON AN INVARIANT OBJECT, OR IT MAY MEAN SEEING THE OBJECT. OBSERVING MAY MEAN ATTENDING TO AN OBJECT'S CLASS OR TO ITS POWERS. VISIBLE OBJECTS MAY BE SEEN FOCALLY IN THEMSELVES OR SUBSIDIARILY IN ATTENDING TO MEANINGS, PROPERTIES, OR LARGER WHOLES, SO THAT THE SEEING-OBSERVING RELATION IS TRANSITIVE.

SCRIBNER, PHILLIP H. ESCAPE FROM FREEDOM AND DIGNITY. ETHICS 83,13-36 O 72.

A CRITIQUE OF SKINNER'S "BEYOND FREEDOM AND DIGNITY" WHICH, BY PROVISIONALLY ACCEPTING HIS BEHAVIORISTIC PRINCIPLES, SHOWS WHY HIS CONCLUSION (THAT WE OUGHT TO ABANDON THE 'INSTITUTIONS OF FREEDOM' IN FAVOR OF BEHAVIORISTIC ENGINEERING) DO NOT FOLLOW, AND, MOREOVER, SHOWS WHY HE COULD NOT PROPOSE HIS PROGRAM IF HIS CONCLUSIONS DID FOLLOW. THE BASIC ARGUMENT CONSISTS IN DEMONSTRATING HOW AN 'AUTONOMOUS MAN' COULD BE CREATED BY BEHAVIORISTIC REINFORCEMENT, AND THUS HOW THE TRADITIONAL ARGUMENTS FOR POLITICAL FREEDOM AND PUNISHMENT CAN BE MADE IN THAT CONTEXT. THE ALTERNATIVE MODE OF CONDITIONING WHICH SKINNER SUGGESTS - THE 'AUTOMATICALLY GOOD' MAN - WOULD MAKE THE INSTITUTIONS OF FREEDOM USELESS, BUT IT WOULD ALSO MAKE IT IMPOSSIBLE TO ARGUE FOR IT IN THE NAME OF THE 'SURVIVAL OF CULTURE'.

SCRUTON, ROGER. ARCHITECTURAL AESTHETICS. BRIT J AES 13,327-345 AUTUMN 73.

ARCHITECTURE IS DISTINGUISHED FROM THE OTHER ARTS BY CERTAIN IMPORTANT FEATURES--AMONG THEM, FUNCTION, LOCATION, AND PUBLICITY--AND THE PHILOSOPHICAL VIEW OF AESTHETIC APPRECIATION AS A UNIFIED ACTIVITY, WITH MUSIC, LITERATURE, PAINTING AND ARCHITECTURE AS ITS OBJECTS, SORTS ILL WITH THIS PHENOMENON. HOWEVER, THERE IS A FUNDAMENTAL TYPE OF EXPERIENCE INVOLVED IN ALL ARCHITECTURAL APPRECIATION, AND THIS EXPERIENCE IS STRICTLY COMPARABLE TO THE EXPERIENCE OF UNDERSTANDING MUSIC. ARCHITECTURE AND MUSIC ACQUIRE EXPRESSIVE CHARACTER IN A SIMILAR WAY, AND THE EXERCISE OF TASTE IN THE APPRECIATION OF BUILDINGS IS OF A PIECE WITH ITS EXERCISE IN THE APPRECIATION OF ALL THE OTHER ARTS.

SCRUTON, ROGER. OBJECTIVITY AND THE WILL. MIND 82,381-400 JL 73.

A DISCUSSION OF PHENOMENALISM AND A CRITICISM OF THE SUGGESTION (HAMPSHIRE) THAT KNOWLEDGE OF AN EXTERNAL REALITY DEPENDS ON THE EXERCISE OF THE WILL. TRADITIONAL OBJECTIONS TO PHENOMENALISM ARE REBUTTED, AND THE WHOLE PROBLEM OF THE 'EXTERNAL WORLD' IS THEN CALLED IN QUESTION. THE CONCLUSION IS THAT PHENOMENALISM IS EITHER TRUE OR NONSENSE.

SCUDERI, ERMANNO. FUNZIONE ESTETICA DEL "COLORE" NELLA "DIVINA COMMEDIA". RIV STUD CROCE 9,400-412 JL-D 72.

IL 'COLORE' E UN MATERIALE DI CUI DANTE SI SERVE PER ESPRIMERE CON COMPIUTA EFFICACIA IL SUO MONDO SPIRITUALE: ESSO INCARNA, SENZA MECCANICA SIMBIOLOGIA, GLI STATI D'ANIMO DEL POETA, CONCORRE ANZI A DETERMINARLI, ACCOMPAGNA I MOTI SPIRITUALI CHE DAL DUBBIO E DALL'ANGOSCIA SI APRONO VIA VIA ALLA SPERANZA E ALLA BEATITUDINE. SENZA IL 'COLORE' LA COMPLESSA REALTA DEL POEMA PERDEREBBE PARTE VITALE DELLA SINTESI ESPRESSIVA PER LA QUALE ESSO ESISTE COME OPERA D'ARTE, SI RIDURREBBE A SEMPLICE TESTO TEOLOGICO O DI BIOGRAFIA MORALE.

SEATON, S LEE. RE: POWER. PHIL SOC SCI 2,309-314 D 72.

QUENTIN GIBSON'S ORDINARY LANGUAGE ANALYSIS OF THE USAGE OF 'POWER' IN POLITICAL DISCOURSE IS CRITICIZED FROM A FORMALIST PERSPECTIVE. THE CRITIQUE IDENTIFIES AN UNRESOLVED COUNTER-FACTUAL CONDITIONALITY IN QUOTIDIAN USAGE. IN PLACE OF GIBSON'S 'POSSIBILITY' ACCOUNT OF 'POWER', A SUBJECTIVE PROBABILITY MODEL IS DEVELOPED AS AN EXTENSION OF ROBERT A. DAHL'S OBJECTIVE PROBABILITY ANALYSIS. SEVERAL PROBLEMATIC POWER-CLAIMS ARE EXAMINED AND FOUND IN CONFORMITY WITH THE SUBJECTIVE MODEL.

SECRETAN, PHILIBERT. HEURISTIQUE ET METAPHYSIQUE. REV INT PHIL 24,569-581 1970.

SEDDON, GEORGE. LOGICAL POSSIBILITY. MIND 81,481-494 O 72.

IS IT LOGICALLY POSSIBLE THAT A BAR OF IRON SHOULD FLOAT ON WATER? IF THE CATEGORY OF LOGICAL POSSIBILITY IS SET UP BY EXCLUSION, SO THAT ANY STATE OF AFFAIRS THAT IS NOT LOGICALLY IMPOSSIBLE MUST BE REGARDED AS LOGICALLY POSSIBLE, AND 'LOGICALLY IMPOSSIBLE' IS DEFINED IN TERMS OF SELF-CONTRADICTIONS OF THE FORM 'P AND NOT-P', THEN EITHER WE MUST SHOW THAT THERE ARE CONTRADICTIONS HERE OR THE ANSWER WILL BE THAT IT IS LOGICALLY POSSIBLE THAT A BAR OF IRON SHOULD FLOAT ON WATER. THAT STATEMENT IS NOT OBVIOUSLY SELF-CONTRADICTORY. YET WE ALL KNOW THAT IT IS 'NOT' POSSIBLE FOR A BAR OF IRON TO FLOAT ON WATER, AND IF WE INSIST THAT IT IS NONETHELESS 'LOGICALLY' POSSIBLE, WE INVITE THE COMMENT THAT WE ARE USING THE WORD 'POSSIBLE' IN A VERY ODD WAY, FOR WHICH WE WILL NEED GOOD REASONS. I DOUBT THAT GOOD REASONS ARE FORTHCOMING.

SEEM, MARK. THE INTELLECTUALS AND POWER: A DISCUSSION BETWEEN MICHEL FOUCAULT AND GILLES DELEUZE. TELOS 103-109 SUM 73.

"...A THEORY IS EXACTLY LIKE A TOOL BOX,...IT MUST BE USEFUL, IT MUST FUNCTION. AND NOT FOR ITSELF" SAYS GILLES DELEUZE IN THIS DIALOGUE. A PROFESSOR AT VINCENNES, HE IS WORKING ON THE NOTION OF 'LIBIDINAL INVESTMENTS' (DESIRING PRODUCTION) AS DIRECTLY LINKED TO ECONOMIC INVESTMENTS. THEORY THEN, WOULD HAVE TO TAKE INTO ACCOUNT, FIRST AND FOREMOSTLY, THESE LIBIDINAL INVESTMENTS IN ALL THEIR MULTIPLICITY AND SINGULARITY. FOUCAULT, WHOSE COURSES AT THE COLLEGE DE FRANCE ARE ALSO DIRECTED AT FREEING THESE DISCOURSES OF DESIRE, THAT IS TO SAY ALL THE DISCOURSES OF STRUGGLE OF OUR DAY, STRESSES THAT RADICAL THEORY MUST BE DIRECTED AGAINST TOTALITY, GLOBALITY AND UNIVERSALITY, AND THAT STRUGGLE MUST THEREFORE TAKE

THE FORM OF REGIONAL, LOCAL THRUSTS WITH A PRECISE GIVEN POWER SET-UP AS ITS TARGET. THE ROLE OF THE INTELLECTUAL IS THEREFORE SEEN AS NO LONGER TO SPEAK THE TRUTH FOR THOSE WHO COULD NOT SAY IT, BUT RATHER TO SERVE THESE VOICES OF STRUGGLE IN THE CAPACITY OF RELAY POINTS IN AN ENSEMBLE DIRECTED AGAINST ALL THE POSITIONS OF POWER. MARX TAUGHT US WHAT EXPLOITATION WAS, BUT THIS IS NO LONGER THE BIG PROBLEM FOR US; INSTEAD, WE MUST SHOW WHERE POWER IS EXERCIZED, BY WHOM, AND TO WHOSE EXPENSE. (EDITED).

SEFLER, GEORGE F. NIETZSCHE, HUMANISM, AND VIOLENCE. RELIG HUM 6,174-177 AUTUMN 72.

THE NIETZSCHEAN GOD-LESS WORLD IS NOT ONE DEVOID OF VALUE. A NEW VALUE IS FOSTERED WITHIN: THE VALUE OF MAN AS THE ORIGINATOR OF VALUE. THE CHARACTER OF MAN'S BEING BECOMES SACROSANCT; REASONS FOR WAR AND HUMAN AGGRESSION NO LONGER CARRY THE JUSTIFICATION THEY ONCE POSSESSED AS A RESULT OF NIETZSCHE'S DEICIDE. MOREOVER, ACCEPTING HIS CONSCIOUS ROLE IN EVOLUTION, MAN IS EXTENDED THE POSSIBILITY OF PERMANENTLY SUBDUING VIOLENCE FROM THE HUMAN SCENE.

SEGERBERG, KRISTER. POST COMPLETENESS IN MODAL LOGIC. J SYM LOG 37,711-715 D 72.

SEGERBERG, KRISTER. TWO-DIMENSIONAL MODAL LOGIC. J PHIL LOG 2,77-96 JA 73.

SEIFERAS, J I AND KLEINBERG, E M. INFINITE EXPONENT PARTITION RELATIONS AND WELL-ORDERED CHOICE. J SYM LOG 38,299-307 JE 73.

SEIFULLAEV, R S AND UKOLOVA, V I. SOVIET CONFERENCE ON PROBLEMS CONCERNING THE SCIENTIFIC CONCEPT OF DETERMINISM. SOVIET STUD PHIL 11,301-309 WINT 72-73.

SELKIRK, ELISABETH C AND VERGNAUD, JEAN-ROGER. HOW ABSTRACT IS FRENCH PHONOLOGY? FOUND LANG 10,249-254 JL 73.

SELLARS, ROY WOOD. NOTE ON THE SEMANTICS OF THE THEORY OF RELATIVITY. J PHIL 70,537-538 20 S 73.

SELLARS, WILFRID. "---THIS I OR HE OR IT (THE THING) WHICH THINKS---". PROC AMER PHIL ASS 44,5-31 1970-71.

SELLARS, WILFRID. ACTIONS AND EVENTS. NOUS 7,179-202 MY 73.

SELLARS, WILFRID. GIVENESS AND EXPLANATORY COHERENCE. J PHIL 70,612-624 25 O 73.

SELLARS, WILFRID. REPLY TO MARRAS. CAN J PHIL 2,485-493 JE 73.

SEN, PRANAB KUMAR. APPROACHES TO THE PARADOX OF CONFIRMATION. AJATUS 34,45-83 1972.

AIMS MAINLY AT SHOWING THAT THE RAVEN PARADOX CAN BE SOLVED BY REJECTING EITHER THE SUPPOSED LOGICAL EQUIVALENCE BETWEEN THE RAVEN HYPOTHESIS AND ITS CONTRAPOSITIVE OR THE EQUIVALENCE CONDITION. FIRST, IT IS ARGUED THAT THE RAVEN HYPOTHESIS AND ITS CONTRAPOSITIVE ARE NOT EQUIVALENT FOR THEY ARE UNIVERSAL 'NON-MATERIAL' CONDITIONALS AND CONSEQUENTLY MAKE SOME, BUT EACH A DIFFERENT, EXISTENTIAL COMMITMENT. THE ARGUMENT AGAINST THE EQUIVALENCE CONDITION, BUILT AROUND THE CONCEPT OF 'INDUCTIVE' EQUIVALENCE, IS AS FOLLOWS: ONE HYPOTHESIS CAN BE SUBSTITUTED BY ANOTHER IN A CONFIRMATION STATEMENT ONLY IF THEY ARE INDUCTIVELY EQUIVALENT. SO THE CONDITION IS VALID IFF LOGICAL EQUIVALENCE ENTAILS THE INDUCTIVE. BUT THIS IT DOES NOT.

SECANE, JULIO. SOBRE UN MODELO DE APREDIZAJE LINGUISTICO. TEOREMA 3,79-88 1973.

SE EXPONEN LOS RESULTADOS OBTENIDOS CON UN MODELO AUTOMATICO DE APRENDIZAJE, PROGRAMADO EN "FORTRAN IV", APLICADO EN DOS AREAS LINGUISTICAS: A) APRENDIZAJE DE SILABAS SIN SENTIDO, Y B) APRENDIZAJE SEMANTICO. LOS RESULTADOS DE LA PRIMERA APLICACION SE COMPARAN CON LOS OBTENIDOS POR FEINGENBAUM CON SU MODELO "EPAM"; LOS RESULTADOS DE LA SEGUNDA, SE FUNDAMENTAN EN EL EXITO OBTENIDO POR UN "IBM 360/40" AL RESOLVER CORRECTAMENTE, MEDIANTE EL MODELO PROGRAMADO, EL TEST DE FORMACION DE CONCEPTOS DE HANFMANN-KASANIN. POR OTRO LADO, EL ARTICULO REALIZA UNA CRITICA DE LOS MODELOS MECANICISTAS Y MEDIACIONALES DEL APRENDIZAJE LINGUISTICO.

SERVAIS, W. LA DIALECTIQUE DE F GONSETH ET LA PEDAGOGIE OUVERTE DE LA MATHEMATIQUE. REV INT PHIL 24,434-440 1970.

SETTA, SANDRO. CROCE E LA RESISTENZA. RIV STUD CROCE 10,144-164 AP-JE 73.

L'ATTEGGIAMENTO POLITICO DI CROCE DOPO IL FASCISMO E L'INFLUENZA DEGLI AVVENIMENTI SULLA SUA FILOSOFIA-PROGRESSISTA E PERFINO FAUTORE DI UN'ALLEANZA TRA LIBERALI E COMUNISTI PER EVITARE LA CLERICALIZZAZIONE DELL'ITALIA, SI CONVERTI, NEGLI ANNI 1944-1945, AL PIU ACCESO ANTICOMUNISMO ED APPOGGIO LA PRESA DEL POTERE DA PARTE DEI CATTOLICI. MA LA MANCATA RESTAURAZIONE DELLA 'SUA' ITALIA LIBERALE PREFASCISTA ED IL DILAGARE, IN EUROPA E NEL MONDO, DELL'EGEMONIA CLERICALE E MARXISTA, MISERO IN CRISI PROFONDA L'OTTIMISMO, CARDINE DEL SUO SISTEMA.

SETTLE, TOM. PROPENSITY THEORIES OF PROBABILITY UNSCATHED: A REPLY TO WHITE. BRIT J PHIL SCI 23,331-335 N 72.

SETTLE, TOM. THE SWITCHES PARADOX: WHICH SWITCH? PHIL PHENOMENOL RES 33,421-428 MR 73.

SEUREN, PIETER A M. ZERO-OUTPUT RULES. FOUND LANG 10,317-328 JL 73.

SEVCENKO, IHOR. TWO VARIETIES OF HISTORICAL WRITING. HIST THEOR 8,332-345 1969.

THERE ARE TWO TYPES OF HISTORIANS: THE VIVID HISTORIAN OR BUTTERFLY AND THE TECHNICAL HISTORIAN OR CATERPILLAR. THE FORMER BELIEVES THAT COMPLETE HISTORY IS NEITHER POSSIBLE NOR DESIRABLE. SELECTION IS NECESSARY, AND PROPER SELECTION DISTINGUISHES GOOD HISTORIANS FROM BAD ONES. FACTS ARE UNIMPORTANT IN THEMSELVES BUT ARE USED TO FIND UNDERLYING PRINCIPLES. THE LATTER PUTS A PREMIUM ON THE DISCOVERY OF NEW FACTS, LETTING INTERPRETATION TAKE CARE OF ITSELF. WHILE THE TECHNICAL HISTORIAN'S TRUTHS ARE TOO SMALL, THE VIVID HISTORIAN'S TRUTH IS TOO BIG. THE DIFFERENCES BETWEEN THE TWO TYPES, IN PART TEMPERAMENTAL, ARE ALSO BASED ON THE PERIODS IN WHICH THEY WORK; NON-MODERN HISTORIANS TEND TO BE TECHNICAL AND MODERN HISTORIANS VIVID BECAUSE THE FORMER ARE FACED WITH A SCARCITY OF SOURCES, THE LATTER WITH AN OVERABUNDANCE.

SEVERINO, GIULIO. IL VERUM-FACTUM VICHIANO. G CRIT FILOSOF ITAL 51,525-554 O-D 73.

NELL'AMBITO DI UN'ACCURATA RASSEGNA CRITICA DI ALCUNI SAGGI APPARSI NELLA COLLANA "STUDI VICHIANI" (NAPOLI GUIDA, ED.) L'AUTORE METTE IN RILIEVO IN QUALE SENSO L'IDEA VICHIANA DEL 'VERUM-FACTUM' CONFIGURA--NELLA SCIENZA NUOVA--UN CONCETTO DI STORICITA COME SVOLGIMENTO IDEALE DEI PRINCIPI DELLA MENTE. LA FILOSOFIA DI VICO NON VIENE QUINDI INTERPRETATA COME UNA FILOSOFIA DELLA STORIA, NELL'ACCEZIONE TRADIZIONALE DI UNA DOTTRINA DEL SIGNIFICATO E DEL FINE ULTIMI DEGLI EVENTI, BENSI COME UNA FILOSOFIA DELLA STORICITA,

CHE E CONOSCENZA, BASATA SULLA 'FILOLOGIA', DEI PRESUPPOSTI ONTOLOGICI DELL'ACCADERE STORICO PRESENTI NELL'UOMO.

SEXTON, B C. INTERLINGUA: THE NEW INTERNATIONAL LANGUAGE. PEN LING OPER 3,166-178 JL-D 72.

THE ARTICLE AIMS TO INTRODUCE THE INTERNATIONAL AUXILIARY LANGUAGE INTERLINGUA, DEALING WITH ITS ORIGINS, THE THEORY UNDERLYING ITS CONSTRUCTION AND ITS PUBLICATION IN 1951. IT THEN SUMMARISES THE GRAMMAR, EXPLAINING HOW INTERLINGUA'S SKILLFUL EXPLOITATION OF THE COMMON INTERNATIONAL VOCABULARY MAKES IT INTELLIGIBLE AT SIGHT TO ALL WITH KNOWLEDGE OF A ROMANCE LANGUAGE. SOME CURRENT PROBLEMS ARE DISCUSSED AND THE METHODS USED TO OVERCOME THEM.

SHANAB, ROBERT ELIAS ABU. TOLMAN: OPERATIONALISM AND LOGICAL POSITIVISM. PAKISTAN PHIL J 11,1-15 JL-D 72.

THE AIM OF THIS PAPER IS TO EXHIBIT THE INFLUENCE OF BOTH LOGICAL POSITIVISM AND OPERATIONALISM ON NEO-BEHAVIORISM. SPECIFICALLY, I SHALL ATTEMPT TO SHOW HOW LOGICAL POSITIVISTS AND P W BRIDGMAN INFLUENCED THE NEO-BEHAVIORIST, E C TOLMAN. IT IS MY CONTENTION THAT THE METHODOLOGICAL VIEWS CHAMPIONED BY LOGICAL POSITIVISM AND BY BRIDGMAN DEEPLY INFLUENCED TOLMAN WHO WAS GENUINELY CONCERNED WITH (A) FINDING AN ADEQUATE BASE TO ANCHOR SECURELY HIS PURPOSIVE BEHAVIORISM, AND (B) FINDING SOUND WAYS OF INTRODUCING VARIABLES IN HIS PURSUIT OF PSYCHOLOGICAL LAWS.

SHANK, HERBERT AND GARFUNKEL, SOLOMON. ON THE UNDECIDABILITY OF FINITE PLANAR CUBIC GRAPHS. J SYM LOG 37,595-597 S 72.

SHAPIRO, GARY. HABIT AND MEANING IN PEIRCE'S PRAGMATISM. TRANS PEIRCE SOC 9,24-40 WINT 73.

THERE IS A SERIOUS DIFFICULTY IN PEIRCE'S PROOF THAT THE ULTIMATE LOGICAL INTERPRETANT OF A CONCEPT IS A HABIT. PEIRCE PRESUPPOSES A METAPHYSICAL ANALYSIS OF HABIT AS GENERAL, DETERMINABLE, AND A FINAL CAUSE; YET HABITS SO CONCEIVED ARE INTERPRETABLE LIKE SIGNS AND CANNOT BE ULTIMATE INTERPRETANTS. DENYING THESE FEATURES OF HABIT RENDERS IT UNSUITABLE TO BE A LOGICAL INTERPRETANT. PEIRCE'S DIFFICULTY IS TRACED TO A CONFLICT BETWEEN SCIENTIFIC AND DIALECTICAL METHODS IN HIS PHILOSOPHY.

SHAPIRO, GILBERT AND MARKOFF, JOHN AND WEITMAN, SASHA R. QUANTITATIVE STUDIES OF THE FRENCH REVOLUTION. HIST THEOR 12,163-191 1973.

SHAW, DANIEL. THE SURVIVAL OF TRAGEDY: DOSTOEVSKY'S "THE IDIOT". DIALOGUE (PST) 16,8-13 O 73.

THIS ARTICLE IS AN ATTEMPT TO ARGUE THAT AN INTERESTING WAY FOR THE READER TO ATTEND TO DOSTOEVSKY'S WORK "THE IDIOT" IS FOR HIM TO ATTEND TO IT AS A 'TRAGEDY', IN THE CLASSICAL GREEK SENSE OF THE TERM. AFTER AN ATTEMPT TO DEFINE TRAGEDY, DONE BY MAKING REFERENCE TO ARISTOTLE'S "POETICS" AND NIETZCHE'S "BIRTH OF TRAGEDY", THE REMAINDER OF THE ARTICLE IS A CAREFUL TEXTUAL ANALYSIS OF THOSE ELEMENTS WHICH SEEM TO PARALLEL THE FORM OF CLASSIC TRAGEDY.

SHEEHAN, P J. QUINE ON REVISION - A CRITIQUE. AUSTL J PHIL 51,95-104 AG 73.

SHEKHAWAT, V. PHYSICS AND ITS RELATION TO PHILOSOPHY. INDIAN PHIL QUART 17,188-192 S 72.

SHELAH, S. WEAK DEFINABILITY IN INFINITARY LANGUAGES. J SYM LOG 38,399-404 S 73.

SHELAH, SAHARON AND SCHMERL, JAMES H. ON POWER-LIKE MODELS FOR HYPERINACCESSIBLE CARDINALS. J SYM LOG 37,531-537 S 72.

SHEPARD, PHILIP T. A FINITE ARITHMETIC. J SYM LOG 38,232-247 JE 73.

A FIRST-ORDER AXIOM SYSTEM FOR THE THEORY OF NATURAL NUMBERS IS PRESENTED WHICH IMPLIES NO THEOREM TO THE EFFECT THAT THERE ARE INFINITELY MANY NUMBERS. CHARACTERISTIC THEOREMS FOR ADDITION AND MULTIPLICATION ARE DERIVED ON THE BASIS OF A NEW METHOD OF REPLACING RECURSIVE CHARACTERIZATIONS BY STRICT DEFINITIONS. THE AXIOM SYSTEM HAS TWO UNDEFINED PREDICATES--'X OVERLAPS Y' FROM NELSON GOODMAN'S VERSION OF THE CALCULUS OF INDIVIDUALS IN "THE STRUCTURE OF APPEARANCE" AND A SPECIAL ARITHMETIC PRIMITIVE, 'X IS THE SIZE OF Y'. ON THE BASIS OF THE RESULTS PRESENTED, THE PRESUMPTION OF AN INFINITE UNIVERSE OF DISCOURSE BY STANDARD AXIOMATIC THEORIES OF NATURAL NUMBERS (E.G., PEANO'S) WOULD APPEAR TO BE AVOIDABLE FOR MOST THEORETICAL AND PRACTICAL PURPOSES.

SHER, GEORGE. CAUSAL EXPLANATION AND THE VOCABULARY OF ACTION. MIND 82,22-30 JA 73.

IT SEEMS PLAUSIBLE TO SUPPOSE THAT (A) THE VOCABULARY OF ACTION IS DISTINCT FROM AND IRREDUCIBLE TO THAT OF MERE MOVEMENT, AND (B) THE CAUSAL LAWS OF THE NATURAL SCIENCES ARE COUCHED SOLELY IN TERMS OF THE LATTER VOCABULARY. FROM THESE TWO SUPPOSITIONS, THE FALSEHOOD OF DETERMINISM HAS SOMETIMES BEEN SAID TO FOLLOW. I ARGUE THAT WHETHER THIS DOES FOLLOW DEPENDS ON OUR CONCEPTION OF CAUSAL EXPLANATION; ON THE INTERPRETATION OF THIS CONCEPT THAT SEEMS TO ME THE MOST INTERESTING, THE FALSEHOOD OF DETERMINISM FOLLOWS ONLY GIVEN THE SUPPLEMENTARY PREMISE THAT THERE ARE NO CORRELATIONS BETWEEN THE RELEVANT MOVEMENT-DESCRIPTIONS AND ACTION-DESCRIPTIONS. BUT THOSE WHO PROPOSE THE TWO-VOCABULARIES ARGUMENT HAVE NOT SHOWN THE IMPOSSIBILITY OF ESTABLISHING THESE CORRELATIONS, AND SO HAVE NOT PROVEN DETERMINISM FALSE.

SHERBURNE, DONALD W AND COBB JR, JOHN B. REGIONAL INCLUSION AND THE EXTENSIVE CONTINUUM. PROCESS STUD 2,277-295 WINT 72.

COBB: WHITEHEAD'S GOD CAN BE RELATED TO OCCASIONS BY MEANS OF NONCONTINUOUS PREHENSION, OR DIRECTLY BY REGIONAL INCLUSION. COORDINATE DIVISIBILITY OF THE EXTENSIVE CONTINUUM DOES NOT UNDERMINE THE INDIVISIBILITY OF THE SUBJECTIVE UNITY OF OVERLAPPING OCCASIONS. SHERBURNE: CONTRA COBB, REGIONS DO COME INTO BEING, BEING INTRINSICALLY BOUND UP WITH THE STANDPOINTS WHICH ACTUALIZE THE EXTENSIVE CONTINUUM. IN THEIR ACTUALITY REGIONS ARE INDIVISIBLE, THOUGH THEY MIGHT HAVE BEEN DIVIDED. IF THE EXTENSIVE CONTINUUM IS ACTUALLY INCREASED BY THE EMERGENCE OF NEW OCCASIONS, REGIONAL INCLUSION SUPPOSES THE SAME REGION TO BE CREATED OUT OF NOTHING TWICE. COBB: SHERBURNE PROPOSES TO ASSIMILATE THE EXTENSIVE CONTINUUM TO REAL POTENTIALLY, FINDING THE LOCUS OF POTENTIALITY IN THE INDIVIDUAL OCCASIONS AS THEY ARISE. BUT THE EXTENSIVE CONTINUUM IS REALLY THE COORDINATION OF ALL REAL POTENTIALITIES PER SE, PAST, PRESENT, AND FUTURE.

SHERBURNE, DONALD W AND COBB JR, JOHN B. REGIONAL INCLUSION AND PSYCHOLOGICAL PHYSIOLOGY. PROCESS STUD 3,27-40 SPR 73.

A DEBATE BETWEEN TWO DIFFERENT WAYS OF CONSTRUING PSYCHOLOGICAL PHYSIOLOGY WITHIN A WHITEHEADIAN FRAMEWORK. COBB: SHERBURNE OFFERS A POSSIBLE INTERPRETATION OF WHITEHEAD'S PSYCHOLOGICAL PHYSIOLOGY, BUT IT IS IMPLAUSIBLE TO SUPPOSE THAT SENSATIONS FROM DIFFERENT SOURCES, SUCH AS SEEING AND HEARING, MUST BE SUCCESSIVE AND INTERMITTENT. THE UNITY OF OUR SENSATIONS POINTS RATHER TO THE MIND

AS INCLUDING WITHIN ITS EXPERIENCE ALL THE ACTIVITIES OF THE BRAIN-OCCASIONS. SHERBURNE: A NON-SOCIAL NEXUS TANGENTIALLY INHERITING FROM MANY SENSORY SOURCES MEETS COBB'S OBJECTIONS, WHILE HIS MODEL OF INCLUSION FAILS TO EXPLAIN THE CONSCIOUS/UNCONSCIOUS DISTINCTION, LAPSES IN MEMORY, AND THE REMEMBRANCE OF PERSISTENT PAIN WE WERE NOT ORIGINALLY AWARE OF. COBB: CONCEIVING OF THE MIND AS A DOMINANT INCLUSIVE OCCASION DOES NOT ENTAIL THAT ALL OF ITS FEELINGS ARE CONSCIOUS. EVEN ON SHERBURNE'S MODEL THE PRESIDING OCCASION CANNOT BE FULLY CONSCIOUS, SINCE IT IS UNAWARE OF ITS LOCATION OR MOVEMENT WITHIN THE BRAIN. CAN THE DOMINANT OCCASION MOVE ABOUT RAPIDLY ENOUGH IN THE BRAIN TO ACCOUNT FOR OUR ABILITY TO SYNTHESIZE PERCEPTION AND MEMORY? WHAT SORT OF EMPIRICAL CHECKS OF THE THEORY WOULD BE ACCEPTABLE?

SHERMAN, ROBERT R. STOICISM: THE EDUCATION OF MAN. J THOUGHT 8,215-222 JL 73.

THE ESSAY IS AN INTRODUCTION TO STOICISM, ESPECIALLY FOR STUDENTS INTERESTED IN THE RELATION BETWEEN PHILOSOPHY AND EDUCATION. BASIC SOURCES ARE INDICATED FOR FURTHER STUDY. STOICISM PRIMARILY IS A MORAL PHILOSOPHY. BUT IT IS SUPPORTED BY A PHYSICAL AND LOGICAL THEORY. THE PHYSICAL THEORY IS ANCHORED IN MATERIALISM AND THE BELIEF THAT REASON RULES THE WORLD. AN IMPORTANT PART OF LOGIC IS THE THEORY OF KNOWLEDGE, IN WHICH AN ABSOLUTE INNATISM IS COMBINED WITH A PRACTICAL, SCIENTIFIC MODE FOR DETERMINING TRUTH. THE BASIC RULE IN ETHICS IS TO FOLLOW REASON. THE STOICS DEVELOPED A THEORY OF PROGRESS AND INSISTED ON A UNIVERSAL (EGALITARIAN) SOCIETY. VIRTUE CAN BE TAUGHT, BUT IT MUST BE PRACTICED. KNOWLEDGE CANNOT BE STUFFED INTO HEADS. THE STUDENT MUST TAKE RESPONSIBILITY FOR HIS OWN LIFE AND LEARNING. HE CAN BE HELPED BY A TEACHER, AND ESPECIALLY BY GOOD EXAMPLES. AS IN ALL THINGS, REASON IS THE KEY TO TEACHING AND LEARNING. MANY EDUCATIONAL PRINCIPLES CAN BE GENERALIZED FROM THESE VIEWS.

SHIBATANI, MASAYOSHI. SEMANTICS OF JAPANESE CAUSATIVIZATION. FOUND LANG 9,327-373 JA 73.

SHIDEHARA, EICHI. AUFFASSUNG DES VORTRAGS BEI L MOZART (IN JAPANESE). BIGAKU 24,24-31 S 73.

L MOZART AEUSSERT IM 12. HAUPTSTUECK SEINER BERUUEHMTEN VIOLINSCHULE, DASS EIN GUTER ORCHESTERGEIGER 'KUENSTLICHER' SEIN MUSS ALS EIN SOLO--ODER CONCERTSPIELER, UM IN DAS STUECK DIE CHARAKTERE, DIE BEWEGUNGSART UND DEN AFFEKT VERNUENFTIG EINZUSEHEN UND RICHTIG AUSZUDRUCKEN. DAHER SO SCHEINT UNS SEINE MEINUNG, DASS DIE ALSFLEHRUNG DEN BESTIMMUNGEN DER KOMPOSITION FOLGEN MUSS, ALS EINE PASSIVE REPRODUKTIONSLEHRE. ABER IN RUECKSICHT AUF DEM 'GUTEN GESCHMACK', NEIGT ER GEWISS ZUR DAMALIGEN ITALIENISCHEN MUSIK, NUR DIE UEBERLADENE ITALIENISCHE ORNAMENTIK AUSGENOMMEN. WENN MAN ES BEMERKT, DASS ER BESONDERS 'DAS SINGBARE' VEREHRT UND FUER 'DAS SCHOENSTE IN DER MUSIK' HAELT, UND SO ANERKENNT DAZU, DASS DIE KANTABILITAET DES SPIELERS UEBER DIE BESTIMMTHEIT DER KOMPOSITION HINAUSGEHE UND SEINE EIGENE SCHOEPFERISCHE FAEHIGKEIT SEI, DANN KANN MAN SEINE POSITIVE WUERDIGUNG DES VORTRAGS FINDEN.

SHIMAN, DAVID AND CONRAD, DAVID AND NASH, ROBERT. FOUNDATIONS OF EDUCATION - THE RESTORATION OF VISION TO TEACHER PREPARATION. EDUC THEORY 23,42-55 WINT 73.

SHINER, ROGER A. INDIVIDUALS, GROUPS AND INVERSE DISCRIMINATION. ANALYSIS 33,185-187 JE 73.

TO GET CLEAR WHY BEING A BLACK, E.G., IS MORALLY IRRELEVANT THOUGH BLACKS DESERVE INVERSE DISCRIMINATION, THE INDIVIDUAL/GROUP DISTINCTION IS A RED HERRING. INSTEAD THE A PRIORI/A POSTERIORI DISTINCTION IS NEEDED. THE MORAL IRRELEVANCY OF BEING A BLACK IS A

MATTER OF THE ABSENCE OF THE APPROPRIATE A PRIORI LINK. WHETHER BLACKS DESERVE INVERSE DISCRIMINATION IS A MATTER OF THE FACTS OF HISTORY.

SHINER, ROGER A. SOUL IN REPUBLIC X 611. APEIRON 6,23-30 S 72.

SCHOLARS DISPUTE AS TO WHAT PART(S) OF THE SOUL PLATO CLAIMS IMMORTAL IN "REP 611". I ARGUE FROM A CLOSE EXAMINATION OF PLATO'S LANGUAGE THAT WE CAN IN FACT DISTINGUISH NO SPECIFIC DOCTRINE AT ALL AS TO THE NATURE OF SOUL IN ITS TRUE AND IMMORTAL STATE. PLATO CLAIMS THE TRUE PART OF SOUL IS IMMORTAL, BUT OFFERS NO MODEL FOR "TRUE".

SHIRLEY, EDWARD S. CASTANEDA ON THE PRIVATE-LANGUAGE ARGUMENT: A REFUTATION OF A REFUTATION . SW J PHIL 4,133-138 SPR 73.

IN "THE PRIVATE-LANGUAGE ARGUMENT" HECTER-NERI CASTANEDA HAS ARGUED THAT WITTGENSTEIN'S ARGUMENT AGAINST THE POSSIBILITY OF A PRIVATE LANGUAGE ENTAILS THE FALSE CONCLUSION THAT OUR EVERYDAY WORDS FOR SENSATIONS AND AFTER-IMAGES DO NOT REFER TO PRIVATE OBJECTS. I SHOW THAT CASTANEDA'S OWN POSITION ENTAILS THAT SUCH WORDS ARE NOT A PART OF OUR PUBLIC LANGUAGE, BUT MUST BE PART OF A PRIVATE LANGUAGE, CONTRADICTING HIS INITIAL ASSUMPTION THAT WORDS OF OUR EVERYDAY LANGUAGE REFER TO PRIVATE OBJECTS.

SHIRLEY, EDWARD S. PUTNAM ON ANALYTICITY. PHIL STUD 24,268-270 JL 73.

PUTNAM HAS ARGUED THAT QUINE'S ARGUMENTS AGAINST THE ANALYTIC-SYNTHETIC DISTINCTION APPLY WITH REGARD TO "LAW-CLUSTER" CONCEPTS, BUT NOT ONE-CRITERION CONCEPTS. I ARGUE THAT THE DISTINCTION BETWEEN THE TWO TYPES OF CONCEPT IS IRRELEVANT BECAUSE A ONE-CRITERION CONCEPT HAS AN INDEFINITE NUMBER OF CONNECTIONS WITH OTHER CONCEPTS THROUGH ITS ONE CRITERION. I GIVE AN IMAGINATIVE ILLUSTRATION OF THE FALSITY OF PUTNAM'S CLAIM USING HIS OWN EXAMPLE 'BATCHELOR'.

SHMUELI, EFRAIM. SOME SIMILARITIES BETWEEN SPINOZA AND HEGEL ON SUBSTANCE. THOMIST 36,645-657 O 72.

CONTINUING A PREVIOUS STUDY ON THE SAME TOPIC, THE ESSAY ENDEAVORS TO PROVE THAT IN THEORIES OF IDENTITY LIKE THOSE OF SPINOZA AND HEGEL, THE DIFFERENCES BETWEEN RATIONALISM, IDEALISM AND MYSTICISM ARE IRRELEVANT. THE PAPER DE-EMPHASIZES THE DIFFERENCES BETWEEN SUBSTANCE AND ABSOLUTE SPIRIT. AN IDEALISTIC INTERPRETATION OF SPINOZA'S SUBSTANCE AND THEORY OF TRUTH IS SHOWN TO BE POSSIBLE. THE RISK OF PANTHEISM TO BE ACCUSED EITHER AS 'ATHEISM' OR AS 'ACOSMISM', THAT IS, AS NATURALISM AND RADICAL RATIONALISM, OR AS MYSTICISM, SEEMS TO BE INHERENT IN ANY PHILOSOPHICAL MONISM.

SHMUELI, EFRAIM. THE CURRENT CULT OF SELF-REALIZATION. PHIL CONTEXT 1,16-25 1972.

THE ARTICLE QUESTIONS THE PREVELANT APPEAL OF SELF-REALIZATION, CRITICIZING CLASSICAL ESSENTIALISM, IDEALISM, AND NATURALISM IN ITS MODERN VARIETIES. MAN IS DESCRIBED AS AN 'INCONVENIENCE.' SELF-REALIZATION CAN ONLY MEAN SELF-DETERMINATION IN ACTUALIZING A SET OF POTENTIALS ACCORDING TO NORMS.

SHOPE, ROBERT K. REMEMBERING, KNOWLEDGE, AND MEMORY TRACES. PHIL PHENOMENOL RES 33,303-322 MR 73 (LLBA).

THE CONCEPT OF KNOWLEDGE WILL CLEARLY ENTER INTO AN ADEQUATE ANALYSIS OF THE CONCEPT OF REMEMBERING, BUT NOT PRECISELY IN THE WAY SOME PHILOSOPHERS HAVE THOUGHT. IT IS ARGUED THAT SUCH AN ANALYSIS DOES NOT REQUIRE THE CONTINUOUS PRIOR RETENTION OF REMEMBERED KNOWLEDGE. SOMETIMES, PHILOSOPHHERS HAVE MENTIONED THE RETENTION OF

'MEMORY TRACES' IN THEIR ANALYSIS OF REMEMBERING BUT THE NEED FOR THIS STEP IS DISPUTED. THE POSSIBILITY OF APPEALING TO MEMORY TRACES IN ORDER TO PROVIDE A CAUSAL EXPLANATION, RATHER THAN AN ANALYSIS, OF REMEMBERING. TO PROVIDE A FULL ANALYSIS OF REMEMBERING IS A LARGE TASK WHICH IS NOT DISCUSSED HERE, BUT A NECESSARY CONDITION FOR REMEMBERING, WHICH HAS BEEN PREVIOUSLY IGNORED BY PHILOSOPHERS, EMERGES.

SHOPE, ROBERT K. THE NEUTRALITY OF EXPERIENTIAL STATEMENTS. PHIL PHENOMENOL RES 32,377-383 MR 72.

SHOPEN, TIM. ELLIPSIS AS GRAMMATICAL INDETERMINACY. FOUND LANG 10,65-77 FY 73.

GRAMMATICAL EVIDENCE THAT WHEN PEOPLE SAY THINGS LIKE "ANN'S COAT." OR "BOBBY REFUSED." AS WHOLE UTTERANCES, THERE ARE NO DELETIONS, IT IS THAT JUST PART OF THE IDEA HAS BEEN ENCODED INTO LANGUAGE. ELLIPSIS IS DEFINED IN TERMS OF THE NOTION PROPOSITION. THERE CAN BE TWO MAIN KINDS, A CONSTITUENT SERVING AS AN ARGUMENT WITH NO PREDICATE TO GOVERN IT, FUNCTIONAL ELLIPSIS ("ANN'S COAT." ALLOWS THIS INTERPRETATION), OR A PREDICATE WITHOUT ALL ITS ARGUMENTS, CONSTITUENT ELLIPSIS ("BOBBY REFUSED."). THE ARGUMENTS FOR DIRECT GENERATION OF ELLIPTICAL UTTERANCES: (1) CONSTITUENT ELLIPSIS CAN BE EITHER DEFINITE OR INDEFINITE ("BOBBY REFUSED (X, TO DO X)" VERSUS "BILL RECEIVED A LETTER (FROM X)")--SINCE PREDICATES (THE VERBS REFUSE AND RECEIVE, ETC.,) MUST CARRY THIS SEMANTIC INFORMATION ANYWAY, IT WOULD BE DOING THE SAME THING TWICE TO SPECIFY THE FEATURES FOR DEFINITENESS IN PARTS OF THE GRAMMATICAL REPRESENTATION THAT ARE GOING TO BE DELETED; (2) ELLIPSIS IS SEMANTICALLY DISTINCTIVE; (3) FUNCTIONAL ELLIPSIS IS DEFINITE AND NON-RECOVERABLE; (4) THERE ARE PRODUCTIVE ELLIPTICAL PATTERNS THAT CANNOT BE GENERATED BY DELETION RULES ALONE FROM NON-ELLIPTICAL SOURCES; (5) SEMANTIC INDETERMINACY AS A GENERAL PROPERTY OF LANGUAGE.

SHOR, IRA NEIL. THE NOVEL IN HISTORY: LUKACS AND ZOLA. CLIO 2,19-41 O 72.

A NEW MARXIST CRITICISM IS DEVELOPING IN AMERICA, AS PART OF THE NEW LEFT ACTIVITY OF THE PAST TEN YEARS. IN MARXISM'S AMERICAN REVIVAL, MARCUSE HAS BEEN VERY IMPORTANT. BUT, FOR THE DEVELOPMENT OF A NEW LEFT/MARXIST CRITICISM, LUKACS IS INDISPENSABLE. IT IS, FIRST, THE HEGELIAN AMBIANCE OF HIS CRITICISM WHICH PLACES HIM FUNDAMENTALLY AND PROFOUNDLY IN TOUCH WITH THE MARXIAN DIALECTIC, AND, SECOND, HIS SYNTHESIS OF IDEOLOGICAL AND FORMALISTIC APPROACHES TO LITERATURE PROVIDES A RICH SOURCE FOR THE EVOLUTION OF PRACTICAL LEFT CRITICISM. LUKACS UNIFIED A THEORY OF THE NOVEL WITH A THEORY OF HISTORY, A RARE AND TELLING MARXIST SYNTHESIS. THIS SIMULTANEOUS CRITICISM FELL NEGATIVELY, IN MAJOR PARTS OF HIS WRITING, ON ZOLA, HIMSELF A DOGGED OPPONENT OF THE BOURGEOISIE. IN THIS PAPER, I TEST LUKACS' THEORY OF THE NOVEL IN HISTORY BY APPLICATION OF HIS OWN CRITICAL METHODS TO THREE ZOLA NOVELS: "GERMINAL," "THE DEBACLE" AND "TRUTH." IN TESTING LUKACS' JUDGEMENTS, I CONCLUDE THAT IN THE CASE OF "GERMINAL," LUKACS GREATLY UNDERESTIMATED ZOLA'S MASTERY OF REALISM AND ZOLA'S IDENTIFICATION WITH THE EVENTS HE RECORDS, WHILE IN THE OTHER TWO NOVELS, LUKACS' DAMAGING APPRAISALS ARE ESSENTIALLY CORRECT.

SHORE, RICHARD A. MINIMAL ALPHA-DEGREES. ANNALS MATH LOG 4,393-413 N 72.

THE FINITE INJURY PRIORITY METHOD OF SACKS AND SIMPSON FOR RECURSION THEORY ON ORDINALS IS RELATIVIZED AND COMBINED WITH SOME COMBINATORIAL TRICKS TO PROVE THE EXISTENCE OF MINIMAL DEGREES FOR EVERY SIGMA-TWO ADMISSIBLE ORDINAL. SOME EXAMPLES OF MINIMIAL DEGREES FOR OTHER ORDINALS ARE ALSO PROVIDED. (EDITED).

SHOTTER, JOHN. PROLEGOMENA TO AN UNDERSTANDING OF PLAY. J THEOR SOC BEHAV 3,47-89 AP 73.

THE PAPER IS CONCERNED WITH WHAT THE WORLD MUST BE LIKE IN ORDER FOR PLAY TO BE POSSIBLE. ADMITTING THE OCCURENCE OF PLAY AND GENUINE NOVELTY WOULD SEEM TO MANY SCIENTISTS TO SOUND THE DEATH KNELL OF THE CAUSAL PRINCIPLE, AND THUS OF SCIENCE, FOR, AS SUCH ACTIVITIES COULD NOT BE OCCASIONED BY EXTERNAL CIRCUMSTANCES, THEY WOULD APPEAR TO COME FROM NOWHERE. THE DIFFICULTY CAN BE OVERCOME BY TURNING AWAY FROM THE STUDY OF BEHAVIOUR AS A SEQUENCE OF EVENTS IN A DETERMINISTIC WORLD, AND TURNING TO THE STUDY OF PEOPLE AS AGENTS WHO HAVE POWERS TO MAKE THINGS HAPPEN IN AN INDETERMINISTIC WORLD. IT THEN BECOMES THE BUSINESS OF PSYCHOLOGY NOT TO DISCOVER WHAT WE ARE BUT TO DISCOVER WHAT WE MIGHT BECOME.

SHOUERY, IMAD. PHENOMENOLOGICAL ANALYSIS OF WAITING. SW J PHIL 3,93-101 WINT 72.

IN THIS PAPER, IMAD SHOUERY EXAMINES PHENOMENOLOGICALLY THE STATES OF CONSCIOUSNESS UNDER THE IMPACT OF WAITING--TO ACKNOWLEDGE THE EFFECT OF WAITING UPON CONSCIOUSNESS AND ITS ORIENTATION AND EXPERIENCE IN TIME. HE DEMONSTRATED THAT IN WAITING TIME BECOMES AN OBJECTIFYING FACTOR FOR CONSCIOUSNESS, IN WHICH THE PRESENT BECOMES DISTORTED ; AND WITH THIS DISTORTION CONSCIOUSNESS NEGATES ITS RELATION AND CONCRETE ORIENTATION TO THE WORLD. IN WAITING, THEREFORE, CONSCIOUSNESS DOES NOT ONLY EXPERIENCE ITS OWN ANNIHILATION, BUT ALSO THE ANNIHILATION OF TIME. IN CONCLUSION, IN ORDER TO OVERCOME THIS ANNIHILATION OR SELF-OBJECTIFICATION, ONE MUST RADICALIZE THE HERE AND NOW BY RADICALIZING ONE'S ACTION AND CHOICE.

SHRADER, KRISTIN. DEWEY ON SCIENCE AND RELIGION. THOMIST 36,658-670 O 72.

AN EXPLANATION AND CRITICISM OF JOHN DEWEY'S RESOLUTION OF THE POPULAR CONFLICT BETWEEN SCIENCE AND RELIGION, THIS ARTICLE HAS THREE PARTS. THE FIRST PART IS A CONSIDERATION OF DEWEY'S POSITIVE CONTRIBUTIONS TO PHILOSOPHY OF RELIGION. THE SECOND PART FOCUSES ON FOUR ASSUMPTIONS LATENT IN HIS HUMANISTIC NATURALISM. THE THIRD SECTION OF THE DISCUSSION CONTAINS A THREE-FOLD CRITICISM OF HIS FACTUALLY INCOMPLETE ANALYSIS AND RESOLUTION OF THE DICHOTOMY EXISTING BETWEEN SCIENCE AND RELIGION. ALTHOUGH DEWEY PREFIGURED MANY ADVANCES IN CONTEMPORARY PHILOSOPHY OF RELIGION, THE CONCLUSION OF THIS ARTICLE IS THAT HIS TREATMENT OF SCIENCE AND RELIGION IS PLAGUED WITH HIGHLY IMPLAUSIBLE ASSUMPTIONS AND FACTUAL INCOMPLETENESS.

SHRAG, FRANCIS. RIGHTS OVER CHILDREN. J VALUE INQ 7,96-105 SUM 73.

THIS ARTICLE DISCUSSES THE QUESTION OF WHO OUGHT TO HAVE RIGHTS OVER MINOR CHILDREN. AFTER DEFINING THE NOTION OF RIGHT INVOLVED, I PRESENT AND CRITIQUE AN ARGUMENT GRANTING NATURAL PARENTS THE RIGHTS OVER THEIR OWN CHILDREN. AFTER REJECTING THIS ARGUMENT, I TRY TO LAY OUT THE NUMEROUS CONSIDERATIONS THAT CONFRONT ANY ATTEMPT TO ANSWER THE QUESTION. I ARGUE THAT THE RESOURCES OF PHILOSOPHY ARE INADEQUATE TO REACHING A DEFINITIVE CONCLUSION ON THE MATTER.

SHRIVER JR, DONALD W. INVISIBLE DOORWAY: HOPE AS A TECHNOLOGICAL VIRTUE. ZYGON 8,2-16 MR 73.

THE ARTICLE ASKS FOUR QUESTIONS ABOUT THE INTER-RELATION OF TECHNOLOGY AND HUMAN VALUES: IS TECHNOLOGICAL CREATIVITY EVER "VALUE-NEUTRAL"? THE ANALYSIS CONCLUDES: NO. DOES TECHNOLOGY ORDINARILY SERVE ONE VALUE OR A MULTIPLICITY OF VALUES? ORDINARILY, I CONCLUDE, A MULTIPLICITY. IS THERE ANY WAY FOR THE TECHNOLOGY-POLICYMAKER TO AVOID MAKING CHOICES BETWEEN

VALUE-PRIORITIES? NO, HE MUST MAKE VALUE-CHOICES. WHAT THEN OUGHT TO BE PROPOSED AS THE FIRST-PRIORITY VALUE IN TECHNOLOGICAL PLANNING? EVERY PERSON IN A TECHNOLOGICAL SOCIETY HAS A RIGHT TO GIVE HIS OWN ANSWER. THE AUTHOR'S OWN ANSWER IS: HUMANKIND AS AN END-VALUE, OR WHAT MIGHT BE CALLED THE VALUE OF LOVE.

SHUE, HENRY G. LUKACS: NOTES ON HIS ORIGINALITY. J HIST IDEAS 34,645-650 O-D 73.

GEORGE LUKAC'S POSITION IN HISTORY AND CLASS CONSCIOUSNESS IS SAID TO BE BASED MORE DIRECTLY ON MARX'S VIEWS THAN IS COMMONLY SUPPOSED. LUKACS KNEW AND QUOTED, MOST NOTABLY, MARX'S METHODOLOGICAL INTRODUCTION OF 1857 FOR THE GRUNDRISSE. EMPHASIS IN INTERPRETATIONS OF LUKACS BY MACINTYRE AND LICHTHEIM IS QUESTIONED.

SHUKLA, ANJAN. CONSISTENT, INDEPENDENT, AND DISTINCT PROPOSITIONS. NOTRE DAME J FORM LOG 13,399-406 JL 72.

APPROPRIATE DEFINITIONS OF THE TERMS OF THE TITLE ARE GIVEN. A MODAL SYSTEM IS THEN CONSTRUCTED WHICH HAS DENUMERABLY MANY CONSISTENT, INDEPENDENT, AND DISTINCT PROPOSITIONS.

SHUKLA, ANJAN. FINITE MODEL PROPERTY FOR FIVE MODAL CALCULI IN THE NEIGHBOURHOOD OF S3. NOTRE DAME J FORM LOG 12,69-74 JA 71.

IT IS SHOWN THAT THE MODAL SYSTEMS S3, R3, S3.1, S7, AND S8 HAVE THE FINITE MODEL PROPERTY. IN THE COURSE OF THE PROOF NEW AXIOMATIZATIONS OF THESE SYSTEMS ARE GIVEN.

SHUKLA, ANJAN. THE EXISTENCE POSTULATE AND NON-REGULAR SYSTEMS OF MODAL LOGIC. NOTRE DAME J FORM LOG 13,369-378 JL 72.

WHEN LEWIS CONSTRUCTED HIS SYSTEMS OF STRICT IMPLICATION HE ADDED AN EXISTENCE POSTULATE IN ORDER TO CATEGORICALLY DISTINGUISH THE SYSTEMS FROM THAT OF MATERIAL IMPLICATION. IN THIS PAPER IT IS SHOWN THAT THE POSTULATE CAN BE PROVED IN MOST NON-REGULAR SYSTEMS OF MODAL LOGIC TO BE FOUND IN THE LITERATURE. THE FINITE MODEL PROPERTY FOR ALL BUT ONE OF THE SYSTEMS IS ESTABLISHED. CERTAIN RESULTS IN THE STYLE OF HALLDEN ARE PROVED.

SHWAYDER, D S. MEANING AND SAYING. FOUND LANG 9,66-97 S 72.

THERE ARE MANY KINDS OF DISCREPANCIES BETWEEN WHAT SPEAKERS MAY 'MEAN' AND WHAT THEY MAY (MEAN TO) 'SAY', INCLUDING SOME THAT HAVE BEEN EXPLOITED IN PHILOSOPHICAL WRITINGS. THE MOST INTERESTING CASES ARISE WITH WORDS WHOSE VERY MEANINGS ARE SUCH THAT SPEAKERS WHO USE THOSE WORDS IN THOSE MEANINGS MUST MEAN SOMETHING OTHER THAN WHAT THEY SAY. THAT IS THE CASE WITH "CAN", "KNOW", PRONOUNS AND NAMES. AN ATTEMPT IS MADE TO DEFINE 'MEANING' AND 'SAYING' AS RATHER COMPLICATED FORMS OF LINGUISTIC ACTION. ROUGHLY PUT: WHAT THE SPEAKER MEANS IS DEFINED BY A LIST OF THE CONDITIONS WHICH HIS ACT OF SPEECH INDICATES HE BELIEVES TO OBTAIN; WHAT THE SPEAKER SAYS IS DEFINED BY A LIST OF THE CONDITONS OF SUCCESS OF AN ACTION THAT WOULD IN STANDARD USAGE BE INDICATED BY THE EXPRESSIONS THE SPEAKER UTTERS. BOTH FORMS OF ACTION HAVE ANALOGUES IN FORMS OF NON-LINGUISTIC BEHAVIOR. (EDITED).

SICHEL, BETTY A. FORMS OF KNOWLEDGE OR THE UNITY OF KNOWLEDGE. PROC PHIL EDUC 28,45-55 1972.

SICHEL, BETTY A. KARL MARX AND THE RIGHTS OF MAN. PHIL PHENOMENOL RES 32,355-360 MR 72.

SICHES, LUIS RECASENS. CRITICA DEL SUBJETIVISMO EN LA ESTIMATIVA JURIDICA. DIANOIA 18,199-218 1972.

SICHES, LUIS RECASENS. SOCIOLOGIE DEL DERECHO Y FILOSOFIA DEL DERECHO. AN CATED SUAREZ 13,9-46 1973.

SIDDIQUI, B H. CONCEPT OF VALUE IN ISLAMIC THOUGHT. PAKISTAN PHIL J 11,72-79 JL-D 72.

UNION AND EQUILIBRIUM ARE THE HIGHEST VALUES IN ISLAM. THE ONE IS ATTAINED THROUGH LOVE, THE OTHER THROUGH AN ACCORD WITH THE DIVINE LAW. WISDOM, COURAGE, TEMPERANCE AND JUSTICE ON THE INDIVIDUAL, AND EQUALITY, LIBERTY AND FRATERNITY ON THE SOCIAL PLANE SPRING FROM THE CONSCIOUSNESS OF GOD AS THE ULTIMATE BASIS OF LIFE. WE SHOULD REINTERPRET THE TEACHINGS OF ISLAM IN THE CONTEXT OF THE PRESENT DAY WORLD OF SCIENCE, THROUGH THE EXERCISE OF IJTIHAD AND IJMA, TO REHABILITATE THE MODERN MUSLIM SPIRITUALLY.

SIDERITS, MARY ANNE. SELVES SELVING: DEVELOPMENT OF A SENSE OF SELF-DETERMINATION. PHIL STUD (IRELAND) 21,57-67 1973.

RADICAL BEHAVIORISTS ARE WONT TO DISAVOW AN INTEREST IN THE SENSE OF SELF. YET THEIR TOOLS--THE TECHNIQUES OF BEHAVIOR SHAPING--CAN BE USED TO SHARPEN SELF-APPRECIATION AND, THUS, TO INCREASE THE PROBABILITY OF AN INDIVIDUAL'S ELECTING ACTIVITIES IN THE LIGHT OF WHAT HE HAS LEARNED TO PERCEIVE AS CONSISTENT WITH HIS SELFHOOD. NOTIONS OF DETERMINISM AND SELF-DETERMINATION ARE NOT INCOMPATIBLE: PERSONS MOVED TO SOCIAL EFFECTANCE CAN CULTIVATE IN OTHERS THE HABIT OF MAKING SELF-ORIENTED CHOICES.

SIEMIANOWSKI, A. METODOLOGICZNY I FILOZOFICZNY KONWENCJONALIZM POINCAREGO. STUD PHIL CHRIST 8,91-111 1972.

L'ARTICLE A POUR BUT DE REPONDRE A LA QUESTION SUIVANTE: POINCARE EST-IL REPRESENTANT DU CONVENTIONALISME METHODOLOGIQUE (QUI S'APPUIE SUR LA CONVICTIN QUE CERTAINS OU TOUS LES ÉNONCES DES SCIENCES EXPERIMENTALES NE SONT PAS DETERMINES D'UNE FACON EXACTE PAR L'EXPERIENCE) OU EST-IL REPRESENTANT AUSSI DU CONVENTIONALISME PHILOSOPHIQUE (QUI PART DE LA CONVICTION QUE CERTAINS OU TOUS LES ENONCES DES SCIENCES EXPERIMENTALES NE SONT NI VRAIS NI FAUX DANS LE SENS EPISTEMALOGIQUE). EN SE BASANT SUR L'OUVRAGE "LA SCIENC EET L'HIPOTHESE" DE POINCARE ON LUI ATTRIBUE DES CONVICTIONS DU CONVENTIONALISME PHILOSOPHIQUE LORSQU'IL S'AGIT DE LA CATEGORIE DES PHRASES QUI, SELON LUI, NE SONT PAS DETERMINES D'UNE FACON EXACTE PAR L'EXPERIENCE. CEPENDANT DANS LA DERNIERE PARTIE DE L'ARTICLE, L'AUTEUR ATTIRE L'ATTENTION SUR L'OUVRAGE DE POINCARE "LA SCIENCE ET LA METHODE" OU ON TROUVE UNE EBAUCHE D'UN PROGRAMME METHODOLOGIQUE NOUVEAU QUI EST CONFORME AU CONVENTIONALISME METHODOLOGIQUE COMBINE AVEC L'ATTITUDE DU REALISME ENVERS DES PHRASES ET DES THEORIES ENTIERES DES SCIENCES EXPERIMENTALES, REPRESENTE ACTUELLEMENT PAR K P POPPER.

SIEVERT, DONALD. DOES PRICHARD'S MORAL PHILOSOPHY REST ON A CONFUSION? RATIO 14,172-185 D 72.

PRICHARD SOMETIMES ASSERTS THAT RIGHT ACTIONS HAVE A SPECIAL KIND OF MORAL PROPERTY AND THAT WE RECOGNIZE SUCH PROPERTIES WITH A SPECIAL MORAL FACULTY. AT OTHER TIMES, HE SEEMS TO HOLD A DIFFERENT VIEW. HE IMPLIES THAT MORAL PROPERTIES OF ACTIONS ARE CAUSAL PROPERTIES (AND HENCE NOT A UNIQUE KIND OF PROPERTY) AND THAT THERE ARE MERELY SPECIAL KINDS OF (MORAL) FEELINGS. THIS VACILLATION IN HIS MORAL VIEWS PARALLELS A VACILLATION IN HIS MORE GENERAL EPISTEMOLOGICAL VIEWS. AFTER EXPLORING THE PARALLEL BETWEEN MORAL PHILOSOPHY AND THEORIES OF KNOWLEDGE WHICH PRICHARD AFFIRMS, I CONCLUDE THAT THE VACILLATION REMAINS UNRESOLVED.

SIGUAN, MIGUEL. LA REFORMA DE LAS ESTRUCTURAS EDUCATIVAS. CONVIVIUM 29,3-20 1969.

REFORMA Y DEMOCRATIZACION DE LA ENSENANZA EN ESPANA. PROBLEMAS DE LA ENSENANZA BASICA, MEDIA Y UNIVERSITARIA. NECESIDAD DE FORMACION DE NUEVO PROFESCRADO Y DE RENOVACION DE METODOS PEDAGOGICOS. POSIBILIDADES REALES DE LA ECONOMIA ESPANOLA DE CARA A UNA REFORMA EDUCATIVA. LOS CONDICIONAMIENTOS SOCIALES QUE ELLO IMPLICA. EN CONJUNTO EL ARTICULO VERSA SOBRE UN NUEVO PROYECTO DE LEY DE EDUCACION, COMENTANDO SUS POSIBILIDADES DE IMPLANTACION.

SILKSTONE, THOMAS. MY SELF AND MY WORLD. INT PHIL QUART 13,377-390 S 73.

THE ARTICLE IS AN ATTEMPT TO EXPOUND AND DEFEND THE MADHYAMIKA UNDERSTANDING OF THE BUDDHIST ANATMAN (NO-SELF) DOCTRINE BY APPLYING THE MADHYAMIKA DIALECTIC TO THEORIES ABOUT THE SELF FOUND IN WESTERN PHILOSOPHY. IT IS THEREFORE AN ATTEMPT TO REACH VALID CONCLUSIONS AND ALSO AN ATTEMPT TO FIND AN ACCEPTABLE WAY OF MAKING A COMPARATIVE STUDY OF PHILOSOPHY. 'SUBSTANCE' AND 'BUNDLE' THEORIES ARE EXAMINED AND CRITICISED AND THE CONCLUSION IS REACHED THAT THE SELF AND WHATEVER IS SET OPPOSITE TO IT (PERCEPTIONS, THE WORLD, ETC.) ARE CORRELATIVE LIKE 'LEFT' AND 'RIGHT', AND THAT NEITHER HAS ANY INDEPENDENT STANDING. THUS THE LINE OF SEPARATION BETWEEN MYSELF AND MY WORLD, LIKE THE LINE OF SEPARATION BETWEEN LEFT AND RIGHT, IS A CONSTRUCTION OF THOUGHT AND PLACED IN DIFFERENT PLACES AT DIFFERENT TIMES FOR PRACTICAL CONVENIENCE; IT IS NOT A PART OF REALITY ANY MORE THAN COUNTY BOUNDARIES ARE THINGS THAT HAVE TO BE STEPPED OVER ON A JOURNEY. THIS VIEW COULD BE CALLED 'NON-DUALIST', NOT 'MONIST'.

SILVER, BRUCE. BERKELEY AND THE MATHEMATICS OF MATERIALISM. NEW SCHOLAS 46,427-438 AUTUMN 72.

THOUGH BERKELEY'S TREATMENT OF GEOMETRY HAS LONG BEEN OF INTEREST TO PHILOSOPHERS, INSUFFICIENT ATTENTION HAS BEEN PAID TO HIS ATTEMPT TO DISTINGUISH THE CLAIM: (A) NATURE IS ACTUALLY MATHEMATICAL IN STRUCTURE, AND THE QUITE DIFFERENT CLAIM: (B) THE WORLD CAN, IF IT PROVES FRUITFUL, BE TREATED AS IF IT WERE SO STRUCTURED. BERKELEY REJECTED (A) WITHOUT COMPROMISE. THE PURPOSE OF THIS PAPER IS TO SHOW THAT (B) WAS BERKELEY'S OWN POSITION, AND THAT IT EMERGED AS HIS ATTEMPT TO ACCEPT WHAT WAS USEFUL IN THE MATHEMATICS OF THE MATERIALISTS WITHOUT ACCEPTING THEIR MATERIALISM AS WELL.

SILVER, BRUCE. BERKELEY AND THE PRINCIPLE OF INERTIA. J HIST IDEAS 34,599-608 O-D 73.

BERKELEY INSISTED THAT MOTION WAS CAUSALLY INEFFECTIVE. IN DENYING AGENCY TO MOTION, HE BELIEVED HE HAD REJECTED SOMETHING NOT LESS IMPORTANT TO THE 'MECHANICAL PHILOSOPHERS' THAN THEIR BELIEF IN THE EXISTENCE OF MATERIAL CORPUSCLES. WHAT HE FAILED TO REALIZE WAS THAT HIS CHARACTERIZATION OF MOTION WENT TOO FAR. THUS, HIS OWN ANALYSIS OF MOVEMENT AND OF THE NEWTONIAN STATEMENT OF THE PRINCIPLE OF INERTIA--A PRINCIPLE BERKELEY REGARDED AS A PROFOUND SCIENTIFIC TRUTH--WERE AT ODDS WITH EACH OTHER.

SILVERMAN, STUART. KNOWLEDGE AND ACCEPTANCE, AND THE EXPERIENCE OF LITERATURE. BRIT J AES 13,243-250 SUM 73.

SILVERS, ANITA. AESTHETIC AKRASIA: ON DISLIKING GOOD ART. J AES ART CRIT 31,227-234 WINT 72.

SILVERSTEIN, HARRY S. REPLY TO MARTIN AND RUF. PHIL STUD 23,324-326 O 72.

SIMCO, NANCY D. NOTE ON INSTANCES OF INVALID ELEMENTARY ARGUMENT FORMS. S J PHIL 11,149-150 SPR-SUM 73.

SIMPSON, DOUGLAS J. T S ELIOT: AN EDUCATIONAL DABBLER. J THOUGHT 8,40-50 JA 73.

SIMPSON, T M. ON A NOMINALISTIC ANALYSIS OF NON-EXTENSIONAL CONTEXTS. LOG ANAL 15,489-500 S-D 72.

IN "THE DIVERSITY OF MEANING," L J COHEN PROPOSES A NOMINALISTIC ANALYSIS OF NON-EXTENSIONAL CONTEXTS, CONTRASTING HIS PROPOSAL WITH FREGE-CHURCH SEMANTICS. THE OBJECT OF THIS PAPER IS TO POINT OUT SOME DEFECTS OF COHEN FORMULATIONS; AT SOME POINTS THE AUTHOR INDULGES IN A COMPARISON OF BOTH THEORIES. AN ARGUMENT IS ADVANCED AGAINST COHEN ANALYSIS OF THE SENTENCE "PAUL BELIEVES SOMETHING THAT ELMER DOES NOT", WHICH QUINE HAD PRESENTED AS A "PECULIAR DIFFICULTY" FOR SCHEFFLER'S NOMINALISTIC ANALYSIS. FURTHERMORE, IT IS CONTENDED THAT THE FACT THAT COHEN'S THEORY MAINTAINS--IN CONTRAST WITH FREGE--THE "NORMAL INTERPRETATION" OF NON-EXTENSIONAL STATEMENTS (AS NO CHANGE OF NORMAL REFERENCE IS ALLOWED), FAR FROM BEING AN ADVANTAGE MAKES EVEN MORE ARBITRARY COHEN'S ANALYSIS; IN CONNECTION WITH THIS THE AUTHOR PUTS INTO RELIEF CONSIDERATIONS ABOUT LEIBNIZ LAW AND LOGICAL FORM. THE PAPER ENDS WITH A CRITICISM OF COHEN'S TREATMENT OF MODALITY.

SINA, MARIO. TESTI TEOLOGICO-FILOSOFICI LOCKIANI; DAL MS LOCKE C 27 DELLA LOVELACE COLLECTION. RIV FILOSOF NEO-SCOLAS 64,400-427 JL-S 72.

SINARI, RAMAKANT. THE PHENOMENOLOGICAL ATTITUDE IN THE SAMKARA VEDANTA. PHIL EAST WEST 22,281-290 JL 72.

THE AIM OF THIS ARTICLE IS TO SHOW THAT THE PROCESS OF DOUBTING OUR KNOWLEDGE REGARDING THE OBJECTIVITY OF THE WORLD AND SEARCHING FOR ITS 'REAL' FOUNDATION IN OUR OWN SUBJECTIVITY - THOUGH NOT AS STRICTLY EPISTEMOLOGICALLY ORIENTED AS HUSSERL'S PHENOMENOLOGY - IS PRESENT IN SAMKARA'S VEDANTA. THE RIGOR WHICH HUSSERL WANTED HIS METHOD TO ACHIEVE AS THE 'SCIENCE OF ESSENTIAL BEING' IS OF A TYPE THAT IS REFLECTED IN SAMKARA IN WHAT CAN BE CALLED THE VEDANTA METHOD. THE PHENOMENOLOGICAL ATTITUDE REFLECTS A WAY OF THINKING BEYOND THE GIVEN, AN INTROSPECTIVE ANALYSIS OF THE ESSENCE OF THINGS, A SHAPING OF THE VIEW OF EXISTENCE BORN OUT OF ONE'S OWN SUBJECTIVITY. THE SAMKARA VEDANTA FURNISHES THE UNIQUE INSTANCE OF THIS ATTITUDE IN THE ORIENT.

SINCLAIR, H. SOME COMMENTS ON FODOR'S 'REFLECTIONS ON L S VYGOTSKY'S "THOUGHT AND LANGUAGE". COGNITION 1,317-318 1972.

SINELNIKOV, CONSTANTIN. EARLY "MARXIST" CRITIQUES OF REICH. TELOS 131-137 FALL 72.

IN THIS SHORT ESSAY, THE AUTHOR PROVIDES AN ACCOUNT OF WILHELM REICH'S RECEPTION BY ORTHODOX MARXISTS. MANY HITHERTO UNKNOWN FACTS ARE REVEALED FOR THE FIRST TIME TO ENGLISH READERS. THE ARTICLE ALSO SHEDS MUCH LIGHT ON REICH'S EARLY CAREER WHICH COULD EASILY BE UNDERSTOOD BY THE NON-INITIATED READER.

SINGER, BETH J. MATTER AND TIME. S J PHIL 10,197-205 SUM 72.

THE METHODOLOGICAL BASIS OF SANTAYANA'S SYSTEMATIC METAPHYSICS IS DISCUSSED AND HIS DOCTRINE OF "PHYSICAL TIME" IS ANALYZED. THE UNIT OF PHYSICAL TIME, WHICH HE CALLS A "NATURAL MOMENT", IS SHOWN TO BE THE TRUE "INDIVIDUAL SUBSTANCE" IN SANTAYANA'S ONTOLOGY. PARALLELS ARE REVEALED BETWEEN SANTAYANA AND WHITEHEAD.

SINGER, MARCUS G. METAETYKA A ISTOTA ETYKI. ETYKA 11,121-125 1973.

THE AUTHOR ASKS WHAT NORMATIVE ETHICS IS. HE DEFINES ITS MOST IMPORTANT TASKS, AND ARGUES AGAINST ETHNOCENTRISM AND RELATIVISM. HE IS AGAINST ASSOCIATING MORALS WITH RELIGIOUS ATTITUDES AND CONFINING IT TO THE SPHERE OF SEXUAL LIFE. METAETHICS IS TO HIM THE SCIENCE OF THE NATURE, FOUNDATIONS AND METHODS OF NORMATIVE ETHICS. HE DOES NOT FIND THIS SCIENCE TO BE MORALLY NEUTRAL.

SINGER, PETER. ALTRUISM AND COMMERCE: A DEFENSE OF TITMUSS AGAINST ARROW. PHIL PUB AFFAIRS 2,312-320 SPR 73.

TITMUSS ARGUED IN "THE GIFT RELATIONSHIP" THAT A VOLUNTARY BLOOD SUPPLY SYSTEM FOSTERS ALTRUISM IN A WAY THAT CANNOT BE INCORPORATED IN VALUE-FREE ECONOMIC ANALYSIS. I DEFEND THIS CLAIM AGAINST CRITICISM BY ARROW.

SINGER, PETER. THE TRIVIALITY OF THE DEBATE OVER "IS-OUGHT" AND THE DEFINITION OF "MORAL". AMER PHIL QUART 10,51-56 JA 73.

THE DEBATES REFERRED TO IN THE TITLE ARE TRIVIAL BECAUSE THEY RAISE TERMINOLOGICAL ISSUES ONLY, AND COULD BE SETTLED BY STIPULATIVE DEFINITION. THE MORE SIGNIFICANT ISSUE IS WHETHER REASONS FOR ACTION CAN BE DERIVED FROM STATEMENTS OF FACT, AND THIS IS UNAFFECTED BY THE WAY WE DEFINE 'MORAL' OR 'OUGHT'.

SINGLETARY, W E AND HUGHES, C E. COMBINATORIAL SYSTEMS WITH AXIOM. NOTRE DAME J FORM LOG 14,354-359 JL 73.

THE PURPOSE OF THIS PAPER IS TO INVESTIGATE THE GENERAL DECISION PROBLEMS ASSOCIATED WITH A NUMBER OF COMBINATORIAL SYSTEMS WITH AXIOM. IN PARTICULAR, WE SHOW THE MANY-ONE EQUIVALENCE OF THE GENERAL HALTING PROBLEM FOR TURING MACHINES, THE GENERAL DECISION PROBLEM FOR THUE SYSTEMS WITH AXIOM, THE GENERAL DECISION PROBLEM FOR SEMI-THUE SYSTEMS WITH AXIOMS, AND THE GENERAL DECISION PROBLEM FOR POST NORMAL SYSTEMS WITH AXIOM. THIS, COMBINED WITH A RECENT RESULT OF OVERBEEK ("REPRESENTATION OF MANY-ONE DEGREES BY DECISION PROBLEMS ASSOCIATED WITH TURING MACHINES." ABSTRACT PRESENTED TO WINTER MEETING OF ASL, ATLANTIC CITY, JANUARY, 1971) SHOWS THAT EVERY R.E. MANY-ONE DEGREE (OF UNSOLVABILITY) IS REPRESENTED BY EACH OF THESE GENERAL PROBLEMS FOR SYSTEMS WITH AXIOM. FINALLY, THIS LATTER RESULT IS PROVEN TO BE BEST POSSIBLE IN THAT IT DOES NOT HOLD FOR EVERY R.E. ONE-ONE DEGREE.

SINHA, L P N. BERTRAND RUSSELL AND THE PROBLEM OF PERCEPTION. INDIAN PHIL QUART 17,5-13 MR 72.

RUSSELL EXPLAINS PERCEPTION AS FOLLOWS: WHEN WE LOOK AT A PHYSICAL OBJECT, THE LIGHT WAVES FROM IT REACH THE BRAIN, WHERE THEY CHANGE INTO A MENTAL OBJECT; WE PERCEIVE A MENTAL OBJECT AND NOT A PHYSICAL OBJECT. THE PROBLEM OF PERCEPTION IS--IF WE PERCEIVE A MENTAL OBJECT, HOW DO WE KNOW A PHYSICAL OBJECT? TO SOLVE THIS PROBLEM RUSSELL NEEDS BERKELEY'S LEARNING THEORY OF PERCEPTION--A THEORY THAT SINCE OUR BIRTH WE LEARN TO ASSOCIATE THE OBJECTS SEEN AND THE PHYSICAL OBJECTS, AND WHEN WE PERCEIVE A MENTAL OBJECT, WE AT ONCE ATTEND ON THE CORRESPONDING PHYSICAL OBJECT, AS IF WE PERCEIVE NOT THE FORMER BUT THE LATTER.

SINKS, JOHN D. FICTIONALISM AND THE ELIMINATION OF THEORETICAL TERMS. PHIL SCI 39,285-290 S 72.

FIRST, IT IS SHOWN THAT IF THERE IS A RULE INDUCTIVE INFERENCE, CRAIG'S PROCEDURE FOR ELIMINATING THEORETICAL TERMS FROM A THEORY CAN BE EXTENDED IN SUCH A WAY THAT INDUCTIVE AS WELL AS DEDUCTIVE CONSEQUENCES ARE PRESERVED. SECOND, IT IS ARGUED THAT THE EXISTENCE OF THIS PROCEDURE IS NOT OF RELEVANCE IN THE DISPUTE BETWEEN THE

FICTIONALIST AND THE REALIST.

SITNEY, P ADAMS. LE FILM STRUCTUREL. REV ESTH 26,337-354 AP-D 73.

SKINNER, Q. THOMAS HOBBES ET LA DEFENSE DU POUVOIR "DE FACTO". REV PHIL FR 163,131-154 AP-JE 73.

SKINNER, QUENTIN. MEANING AND UNDERSTANDING IN THE HISTORY OF IDEAS. HIST THEOR 8,3-53 1969.

EMPHASIS ON AUTONOMY OF TEXTS PRESUPPOSES THAT THERE ARE PERENNIAL CONCEPTS. BUT RESEARCHERS' EXPECTATIONS (OR PARADIGMS THAT INFLUENCE THEM) MAY TURN HISTORY INTO MYTHOLOGY OF IDEAS; RESEARCHERS FORGET THAT AN AGENT CANNOT BE DESCRIBED AS DOING SOMETHING HE COULD NOT UNDERSTAND AS A DESCRIPTION, AND THAT THINKING MAY BE INCONSISTENT. THEY WILL NEVER UNCOVER VOLUNTARY OBLIQUE STRATEGIES AND BY TREATING IDEAS AS UNITS WILL CONFUSE SENTENCES WITH STATEMENTS. ON THE OTHER HAND, A CONTEXTUAL APPROACH TO THE MEANING OF TEXTS DISMISSES IDEAS AS UNIMPORTANT EFFECTS. NEITHER METHOD SHOWS HOW WHAT WAS SAID WAS MEANT IS CRUCIAL FOR UNDERSTANDING. THERE ARE NO PERENNIAL PROBLEMS; PHILOSOPHERS OF DIFFERENT TIMES DO NOT SPEAK DIRECTLY TO US. BUT HISTORY OF IDEAS HELPS US RECOGNIZE THE CONTINGENCY OF MANY OF OUR BELIEFS.

SKLAR, LAWRENCE AND STICH, STEPHEN P AND TINNON, JOHN. ENTAILMENT AND THE VERIFICATIONIST PROGRAM. RATIO 15,84-97 JE 73.

A NUMBER OF OBJECTIONS TO VARIOUS VERIFICATIONIST CRITERIA OF MEANINGFULNESS RELY UPON MAKING UP PROPOSITIONAL COMPOUNDS OF MEANINGLESS AND MEANINGFUL SENTENCES AND EXAMINING THEIR ENTAILMENTS WITH MEANINGFUL SENTENCES. AGAINST THIS IT HAS BEEN ARGUED THAT THERE ARE NO ENTAILMENTS SINCE A COMPOUND ENTERS AN ENTAILMENT RELATION ONLY IF ALL ITS ATOMIC PARTS ARE MEANINGFUL. BUT SUCH A VIEW WOULD MAKE THE WHOLE VERIFICATIONIST PROGRAM UNTENABLE. THERE IS ANOTHER VIEW OF ENTAILMENT WHICH SAVES THE WHOLE PROGRAM FROM AT LEAST THIS DIFFICULTY, BUT IT DOES SO AT THE COST OF REINSTATING THE INITIAL OBJECTIONS TO PARTICULAR CRITERIA THE ABOLITION OF WHICH MOTIVATED THIS WHOLE DISCUSSION IN THE FIRST PLACE.

SKLAR, LAWRENCE. ABSOLUTE SPACE AND THE METAPHYSICS OF THEORIES. NOUS 6,289-308 N 72.

SEVERAL PHYSICAL THEORIES WHOSE ACCEPTANCE OR REJECTION HAS BEEN THOUGHT TO BE RELEVANT TO THE EXISTENCE OR NON-EXISTENCE OF SUBSTANTIVAL SPACE ARE DISCUSSED. IT IS ARGUED THAT IN EACH CASE BOTH THE JUSTIFICATION FOR ACCEPTING OR REJECTING THE THEORY IN THE LIGHT OF THE DATA, AND THE ALLEGATION OF RELEVANCE FOR THE THEORY WITH REGARD TO THE QUESTION OF THE EXISTENCE OR NON-EXISTENCE OF 'ABSOLUTE SPACE', DEPEND UPON THE ADOPTION OF VARIOUS 'METHODOLOGICAL' AND 'METAPHYSICAL' PRINCIPLES ON THE PART OF THE PHILOSOPHERS AND SCIENTISTS INVOLVED.

SKLAR, LAWRENCE. UNFAIR TO FREQUENCIES. J PHIL 70,41-52 25 JA 73.

ISAAC LEVI HAS PROVIDED A PARTICULARLY SUBTLE AND CAREFUL PRESENTATION OF A DISPOSITIONAL THEORY OF PROBABILITY IN HIS BOOK, "GAMBLING WITH TRUTH." IT IS ARGUED THAT THIS DISPOSITIONAL ACCOUNT, LIKE ALL THE OTHERS, BY NEGLECTING IMPORTANT ASPECTS OF THE ROLE OF ACTUAL RELATIVE FREQUENCIES GIVES A MISLEADING ACCOUNT OF THE NATURE OF OBJECTIVE PROBABILITY ATTRIBUTIONS IN THE NON-QUANTUAL SITUATION.

SKORPSKI, JOHN. SCIENCE AND TRADITIONAL RELIGIOUS THOUGHT I AND II. PHIL SOC SCI 3,97-113 JE 73.

THE PAPER DISCUSSES SOME COMPARISONS WHICH HAVE RECENTLY BEEN MADE IN SOCIAL ANTHROPOLOGY BETWEEN THE RESPECTIVE STRUCTURE AND FUNCTIONS OF MODERN SCIENTIFIC THEORY AND OF RELIGIOUS COSMOLOGY IN TRADITIONAL CULTURES. IT TAKES UP THE LEVY-BRUHLIAN QUESTION AS TO THE ROLE OF PARADOXES OF IDENTITY IN RELIGIOUS THOUGHT, TRADITIONAL AND MODERN, AND CONSIDERS WHETHER THE PART PLAYED BY SUCH PARADOXES CONSTITUTES A CONTINUITY OR A CONTRAST WITH THE LOGIC OF THEORIES IN SCIENCE.

SKOUSGAARD, STEPHEN. KANT'S RESCUE OF REASON: CONTRA M HEIM AND J R PARKS. DIALOGUE (PST) 16,13-23 O 73.

THE PAPER DESCRIBES THE HISTORICAL CHALLENGES KANT FACED, VIZ. EMPIRICISM'S SCEPTICISM TOWARD REASON AND RATIONALISM'S 'DOGMATIC REASON', AS KANT RESOLVES THESE THROUGH HIS THEORIES OF PHENOMENA AND NOUMENA. TOGETHER THESE THEORIES RESCUE REASON BY REVEALING THE FINITE CHARACTER OF HUMAN REASON. THE PHENOMENON-NOUMENON DISTINCTION IS TAKEN AS EXEMPLIFYING FINITE REASON, AND THE RECOGNITION OF THIS FINITUDE RESCUES REASON FROM BOTH SCEPTICISM AND DOGMATISM.

SLATER, B H. IS "HETEROLOGICAL" HETEROLOGICAL? MIND 82,439-440 JL 73.

'HETEROLOGICAL' CONTAINS A HIDDEN VARIABLE, SO THERE IS NO MORE AN ANSWER TO 'IS 'HETEROLOGICAL' HETEROLOGICAL?' THAN THERE IS TO 'IS 'X' X ?'. EXTENSIONALIST LOGIC IS FUNDAMENTALLY WRONG WHEN IT EQUATES PREDICATES WITH THEIR EXTENSIONS. FOR TO SAY SOMETHING FALLS UNDER A PREDICATE IS TO SAY THE SAME THING, WHETHER TRUE OR FALSE; BUT DEPENDING ON WHETHER IT IS TRUE OR FALSE THE EXTENSION OF THE PREDICATE WILL DIFFER.

SLATER, B H. LOGIC. PHIL QUART (SCOT) 23,224-229 JL 73.

GRAMMATICAL ERRORS OBSCURE FACTS ABOUT CONJUNCTION AND DISJUNTION. THUS "'P' OR 'Q' IS K" IS VAGUE ABOUT WHAT IS K, SO IT IS NOT REPRESENTABLE AS "'PVQ' IS K" FOR ANY 'V'. THE USE OF 'OR' IS NOT THE MENTION OF ANY SIGN. SO IT IS A MATTER OF GRAMMAR THAT A MATERIAL DISJUNCTION DOES NOT EXIST. IT IS A MATTER OF FACT THAT DISJUNCTIONS HOLD THEIR DISJUNCTS TO BE 1) ALL POSSIBLE 2) ALL ONLY POSSIBLE 3) ALL THAT IS POSSIBLE, IN THE CIRCUMSTANCES.

SLATER, PETER. GASTWIRTH'S 'CONCEPTS OF GOD'. RELIG STUD 9,233-235 JE 73.

CHALLENGING A TOO EASY RESORT TO THE WITTGENSTEINIAN IMAGE OF FAMILY RESEMBLANCES AS A KEY TO THE PROBLEM OF IDENTIFYING REFERENCES, THIS PAPER SUGGESTS THAT 'GOD' IS BOTH A NAME AND CONCEPT-WORD. ALTHOUGH WE MAY GIVE INCONSISTENT DESCRIPTIONS OF A REFERENT AND BE UNABLE ALWAYS TO JUSTIFY OUR REFERRING USES OF TERMS WE MAY NEVERTHELESS SUCCESSFULLY SPEAK OF THE SAME REFERENT, CONTRARY TO WHAT GASTWIRTH ASSUMES IN HIS ARTICLE.

SLATTERY, MICHAEL P. MORE ON WHAT THERE ISN'T. REV METAPH 2,344-348 D 72.

CONTRA GALE ("ON WHAT THERE ISN'T", "REVIEW OF METAPHYSICS", VOLUME XXV, NUMBER 3, MARCH 1972, 459-488), IT IS NOT TRUE THAT "WHAT EXISTS OR OCCURS IN THE WORLD IS WHOLLY POSITIVE" (467). SPECIFIC AND GENERIC TERMS, WHICH HE TAKES TO BE BOTH DESCRIPTIVE OF WHAT EXISTS AND POSITIVE, ARE NOT POSITIVE. CATEGORY TERMS, I.E., TERMS DENOTING GENERA AND SPECIES OF PHYSICAL OBJECTS, ARE NEGATIVE. THEY ARE NEGATIVE, NEITHER AS SYNONYMS FOR "NOTHING", NOR AS PRIVATIVE TERMS (EVIL, ILLNESS, UGLINESS, FAILURE), NOR AS NEGATIVE

PROPOSITIONAL OPERATORS, BUT AS LIMITING TERMS. ALL CATEGORY TERMS IMPOSE THE RELATIVE NEGATION OF DENYING EXISTENCE BEYOND A GIVEN LIMIT. WHAT IS POSITIVE, EXISTENCE, IS NOT CATEGORIAL; AND THE ONLY POSITIVE TERMS ARE THE NON-CATEGORIAL TERMS "IS", "EXISTS", WITH THEIR VARIOUS PRESENT-TENSE CONJUGATIONS AND SYNONYMS. THE WORLD OF OUR EXPERIENCE IS A WORLD OF EXISTENTS (POSITIVE) NEGATED EITHER PRIVATIVELY (BY FAILURES) OR RELATIVELY (BY CATEGORIES), THE LATTER BEING NEGATION BY LIMITATION. THE HIGHEST CATEGORY TERM (SUMMUM GENUS) IS THE TERM "LIMIT".

SLEINIS, E E. QUINE ON ANALYTICITY. PHILOSOPHY 48,79-84 JA 73.

THE AIM OF THIS PAPER IS TO SHOW THAT QUINE'S ARGUMENTS AGAINST THE ANALYTIC/SYNTHETIC DISTINCTION DO NOT FIT WELL WITH QUINE'S POSITIVE ACCOUNT OF LANGUAGE. IN PARTICULAR THAT QUINE'S POSITIVE ACCOUNT OF LANGUAGE UNDERMINES THE FORCE OF HIS ARGUMENTS AGAINST THE ANALYTIC/SYNTHETIC DISTINCTION.

SLOTE, MICHAEL A. DESERT, CONSENT, AND JUSTICE. PHIL PUB AFFAIRS 2,323-347 SUM 73.

SLUPECKI, J AND PIROG-RZEPECKA, KRYSTYNA. AN EXTENSION OF THE ALGEBRA OF SETS. STUD LOG 31,7-37 1973.

THIS PAPER PRESENTS THE AXIOMATIC SYSTEM BASED ON THE BOOLEAN ALGEBRA. THE ANALOGUES OF THE BOOLEAN OPERATIONS ARE DEFINED AND THEIR PROPERTIES ARE INVESTIGATED. THERE IS ALSO GIVEN SOME INTERPRETATION OF THE CONSTRUCTED SYSTEM, IN A SYSTEM, IN WHICH THERE OCCUR SETS DEFINED BY PROPOSITIONAL CONDITIONS WHICH LOSE THEIR MEANING.

SLUPECKI, JERZY. DOWOD PELNOSCI PEWNEGO FRAGMENTARYCZNEGO SYSTEMU RACHUNKU ZDAN. PRACE LOG 23-29 1972.

THE PAPER PRESENTS A PROOF OF THE COMPLETENESS OF A SYSTEM OF THE TWO-VALUED PROPOSITIONAL CALCULUS WITH THE SIGNS OF EQUIVALENCE AND OF CONJUNCTION AS PRIMITIVE TERMS. THE SYSTEM IS BASED ON THE RULE OF SUBSTITUTION, THE RULE 'FROM EPQ AND P INFER Q' AND THE AXIOMS: A1) EEPQEERQEPR, A2) EKKPQRKPKQR, A3) EKPQKQP, A4) EKPKQRKQKPR, A5) EKPKQKRSKPKRKQS, A6) EKPPP, A7) EKPKPQKPQ, A8) EKEPQREKRPEKRQR.

SMALL, I C. PLATO AND PATER: FIN-DE-SIECLE AESTHETICS. BRIT J AES 12,369-381 AUTUMN 72.

SMART, BRIAN. PERSONAL IDENTITY IN AN ORGANIZED PARCEL. PHIL STUD 24,420-423 N 73.

THE MAIN OBJECT IS TO REFUTE SHOEMAKER'S ALLEGED COUNTEREXAMPLE TO WIGGINS' THESIS THAT PERSONAL IDENTITY REQUIRES CONTINUANCE IN ONE ORGANIZED MATERIAL PARCEL. THE EXAMPLE MERELY INVOLVES THE LOSS OF AN OLD PART AND THE ACQUISITION OF A NEW PART: LIKE THE SHIP OF THESEUS IT CONSISTS OF ONE CONTINUOUS ORGANIZED PARCEL. THE DISTINCTION BETWEEN ACTUAL AND POTENTIAL PARTS, AND THE DISTINCTION OF ACTUAL INTO ESSENTIAL AND INESSENTIAL PARTS, TOGETHER CLINCH THE ARGUMENT.

SMILEY, T J. WHAT IS A SYLLOGISM? J PHIL LOG 2,136-153 JA 73.

IT IS ARGUED, AGAINST LUKASIEWICZ, THAT ARISTOTELIAN SYLLOGISMS SHOULD BE REGARDED NOT AS CONDITIONAL FORMULAE BUT AS PROOF-SEQUENCES OR DEDUCTIONS. IT IS ALSO ARGUED THAT, TO MEET ARISTOTLE'S DEMAND THAT THE PREMISSES OF A SYLLOGISM FORM A CHAIN OF PREDICATIONS LINKING THE TERMS OF THE CONCLUSION, WE MAY NEED TO TAKE ACCOUNT OF THE RELEVANCE AND MULTIPLICITY OF OCCURRENCE OF PREMISSES IN DEDUCTIONS. A FORMAL SYSTEM EMBODYING THESE IDEAS IS DEVELOPED AXIOMATICALLY, AND IS SHOWN (I) TO BE COMPLETE WITH

RESPECT TO THE VALID ARISTOTELIAN MODES, (II) TO ADMIT A SIMPLE DECISION PROCEDURE, AND (III) TO HARMONIZE WITH ARISTOTLE'S DISCUSSION OF SYLLOGISMS WITH FALSE PREMISSES.

SMIRNOV, V A. ELIMINATION DES TERMES & DANS LA LOGIQUE INTUITIONNISTE. REV INT PHIL 25,512-519 1971.

SMITH, A D. 'IDEAS' AND 'STRUCTURE' IN THE FORMATION OF INDEPENDENCE IDEALS. PHIL SOC SCI 3,19-39 MR 73.

SOCIOLOGICAL THEORIES OF NATIONALISM HAVE TENDED TO OVEREMPHASIZE STRUCTURAL VARIABLES AT THE EXPENSE OF CULTURAL, WHILE HISTORIANS' ACCOUNTS EXAGGERATE THE ROLE OF IDEAS. TO EXPLAIN THE RISE OF IDEALS OF INDEPENDENCE, WE REQUIRE A WEBERIAN MODEL FUSING STRUCTURAL AND CULTURAL FACTORS. SUCH A MODEL STARTS FROM THE SENSE OF ETHNIC DISCRIMINATION FELT BY MOBILE, EDUCATED INDIVIDUALS, AND TRACES THE SOURCES OF THEIR ASPIRATIONS FOR AUTONOMY TO THE IMPACT OF SCIENCE, BUREAUCRACY AND RATIONALISM ON THE ETHNIC COMMUNITY.

SMITH, CONSTANCE I. SAINT PAUL AND A GREEK IDEA. J HIST IDEAS 34,281-282 AP-JE 73.

SMITH, F J. PRELUDE TO A PHENOMENOLOGY OF SOUND. MAIN CURRENTS 30,12-17 S-O 73.

SMITH, JAMES M. RELIGIOUS LANGUAGE AFTER J L AUSTIN. RELIG STUD 8,55-63 MR 72.

THE PAPER HOLDS THAT AN ADEQUATE THEORY OF RELIGIOUS LANGUAGES CAN BE DEVELOPED BY TAKING THE SPEECH-ACT AS A FUNDAMENTAL UNIT OF MEANING. SUCH A THEORY SHOWS HOW COGNITIVE, EMOTIVE, INTENTIONAL AND PURELY LINGUISTIC ELEMENTS ARE COMBINED IN A SUCCESSFUL OR HAPPY RELIGIOUS UTTERANCE. THE THEORY IS APPLIED TO A RECOGNIZED RELIGIOUS UTTERANCE AND CRITERIA AND PROBLEMS FOR ITS HAPPINESS ARE INDICATED. A GENERAL FRAMEWORK FOR FURTHER DEVELOPMENT IS ALSO SUGGESTED.

SMITH, JAMES M. REMARKS ON ENJOYMENT AND JUSTIFICATION: A REPLY TO PERRY. PERSONALIST 52,562-566 SUM 71.

PERRY HOLDS THAT AN ACTIVITY'S BEING ENJOYED MAY NOT BE A REASON FOR DOING IT AND MAY BE CRITICIZED AS A JUSTIFICATION. THE PAPER SHOWS THAT PERRY'S CONCEPT OF ENJOYMENT IS INADEQUATE AND, THROUGH A SERIES OF DILEMMAS, THAT IT MUST EITHER BE ENRICHED OR BE UNINTELLIGIBLE. EVEN TO BE SUBJECT TO JUSTIFICATION IT MUST BE CONNECTED WITH VOLUNTARY ACTION. FINALLY, IT IS ARGUED THAT AN ADEQUATE ACCOUNT OF ENJOYMENT MUST SHOW ITS INTIMATE CONNECTION TO THE OBJECT ENJOYED AND THE CHARACTER OF THE AGENT.

SMITH, JOHN E. HEGEL'S CRITIQUE OF KANT. REV METAPH 26,438-460 MR 73.

CONSIDERATION OF HEGEL'S CRITIQUE OF KANT WITH RESPECT TO CRITICAL EXAMINATION OF CATEGORIES, THE "PSYCHOLOGICAL" CHARACTER OF KANT'S ANALYSIS, THE STATUS OF THE CATEGORIES APART FROM SENSIBLE CONTENT, THE PRIORITY GIVEN TO UNDERSTANDING OVER REASON AND THE NATURE OF POSTULATES. HEGEL WAS RIGHT IN HOLDING THAT THE CATEGORIES CRITICIZE THEMSELVES ONLY IN PERFORMING THEIR ACTUAL KNOWING FUNCTION AND NOT WHEN "IDLING" IN THE UNDERSTANDING; HEGEL INCORRECTLY INTERPRETED THE TRANSCENDENTAL APPROACH AS "PSYCHOLOGICAL" AND WAS MISLED BY KANT'S LANGUAGE INTO HOLDING THE VIEW THAT THE CATEGORIES HAVE NO MEANING BUT THEIR SENSIBLE CONTENT; HEGEL WAS RIGHT IN CLAIMING THAT THE PLACING OF UNDERSTANDING ABOVE REASON IS PURELY DOGMATIC ON KANT'S PART. THE PARADOX OF MODERN PHILOSOPHY IS THAT CRITICISM SET LIMITS TO REASON, BUT NOT TO ITSELF; REASON REMAINS IN DOUBT WHILE THE CRITIQUE OF KNOWLEDGE IS REGARDED AS CERTAIN.

SMITH, JOHN E. HISTORY OF SCIENCE AND THE IDEAL OF SCIENTIFIC OBJECTIVITY. REV INT PHIL 26,172-186 1972.

SMITH, R A. TEACHING AESTHETIC CRITICISM IN THE SCHOOLS. J AES EDUC 7,38-49 JA 73.

AFTER NOTING CURRENT ANTI-INTELLECTUAL TRENDS WHICH DOWNGRADE THE VALUE OF CRITICAL ANALYSIS AND JUDGMENTAL CRITICISM, A DEFINITION OF CRITICISM AS "THE CRITICISM OF LIFE IN THE FURTHERANCE OF HUMANE VALUES" IS PROVIDED AS A PROLOGUE TO A DISTINCTION, FOR PEDAGOGICAL PURPOSES, BETWEEN EXPLORATORY CRITICISM AND ARGUMENTATIVE CRITICISM. THE FORMER STRESSES DISCOVERY OF THE WORK VIA DESCRIPTION, ANALYSIS, CHARACTERIZATION, AND INTERPRETATION, WHILE THE LATTER EMPHASIZES PERSUASIVE DEFENSE OF EVALUATIVE JUDGMENTS. A DIAGRAM PROVIDING FOR VALUE OBJECTS, RATINGS, REASONS, AND STANDARDS IS PRESENTED TO HELP SET OUT THE COMPONENTS OF EVALUATIVE JUDGMENTS.

SMORYNSKI, C. ELEMENTARY INTUITIONISTIC THEORIES. J SYM LOG 38,102-132 MR 73.

THE DECISION PROBLEM FOR INTUITIONISTIC FORMAL SYSTEMS IS STUDIED AND SEVERAL DECIDABILITY AND UNDECIDABILITY RESULTS ARE GIVEN. THE CHIEF TOOL USED IS THE KRIPKE SEMANTICS.

SMURAWA, ELAINE. LEISURE: AN INTEGRATIVE ATTITUDE. HUMANITAS 8,323-344 N 72.

THIS ARTICLE ATTEMPTS TO SHOW THAT LEISURE IS AN INTEGRATIVE ATTITUDE. THE DYNAMISM OF LIFE REVEALS THE DUAL MOVEMENTS OF DIFFERENTIATION AND INTEGRATION. WHILE DIFFERENTIATION BY ITS NATURE LEADS TO A TEMPORARY LOSS OF BALANCE, EACH EXPERIENCE OF INTEGRATION RESULTS IN PEACE AND REST. THE "STILL POINT" OF INTEGRATION IS THE EXPERIENCE OF LEISURE. MAN'S WHOLE LIFE IS A PROCESS OF INTEGRATING-CENTERING HIMSELF. HE SEEKS TO BRING HIS WHOLE LIFE INTO A PERSONAL WHOLENESS--A WHOLENESS ENRICHED BY HIS AWARENESS OF THE TRANSCENDENT QUALITY OF HIS LIFE. MAN DESIRES THAT HIS SPIRIT BE RELEASED UPON THE WHOLENESS OF HIS LIFE, ENRICHING ALL THAT HE SEES, DOES AND MEETS. SUCH WHOLENESS IS NOT POSSIBLE IF LIFE IS LIVED IN TENSION, ANXIETY AND RESTLESSNESS. THE "HIDDEN SIGNIFICANCE" OF MAN'S LIFE, THE DEEPEST DIMENSION OF HIS EXISTENCE IS REVEALED IN LEISURE.

SMYTH, M B. THE PRESCRIPTIVIST DEFINITION OF 'BETTER'. ANALYSIS 33,4-9 O 72.

SNOOK, I A. INDOCTRINATION AND THE INDOCTRINATED SOCIETY. STUD PHIL EDUC 8,52-61 SUM 73.

THIS IS A REPLY TO ROSEMONT (STUDIES IN PHILOSOPHY AND EDUCATION, VII, 3 SPRING 1972). IT IS ARGUED THAT TO CALL A PERSON INDOCTRINATED IS TO SUGGEST (1) THAT THERE IS SOMETHING NON-RATIONAL ABOUT THE WAY HE HOLDS HIS BELIEFS, AND (2) THAT THIS IS EXPLICABLE IN A CERTAIN WAY. INDOCTRINATION SEEMS TO REQUIRE EITHER (A) A SPECIFIC INTENTION OR (B) A PARTICULAR PATTERN OF TEACHING. IF WE ARE ASCRIBING BLAME (A) IS REQUIRED; IF WE ARE JUST SEEKING AN EXPLANATION (B) IS SUFFICIENT.

SNOOK, I A. NEUTRALITY AND THE SCHOOLS. EDUC THEORY 22,278-285 SUM 72.

THE TERM 'NEUTRALITY' IS ANALYSED AND IT IS CONCLUDED THAT IN EDUCATIONAL CONTROVERSY THE PRINCIPLE OF NEUTRALITY CAN BE STATED AS: 'IN MATTERS ON WHICH EXPERTS DIFFER SUBSTANTIALLY THE SCHOOL SHOULD NOT USE ITS POWER AND AUTHORITY TO FAVOUR ONE SIDE OR THE OTHER'. TWO QUESTIONS ARE THEN DISCUSSED: CAN SCHOOLS BE NEUTRAL? SHOULD SCHOOLS BE NEUTRAL? IT IS ARGUED THAT SCHOOLS CAN BE NEUTRAL AND THAT SCHOOLS AND SCHOOL SYSTEMS SHOULD BE NEUTRAL. INDIVIDUAL

TEACHERS NEED NOT NECESSARILY BE NEUTRAL SINCE THEIR COMMITMENT IS TO THE DEVELOPMENT OF RATIONALITY NOT TO NEUTRALITY AS SUCH.

SNOOK, I A. NEUTRALITY AND THE SCHOOLS. PROC PHIL EDUC SOC AUSTL 1,1-9 JE 72.

THE CONCEPT OF NEUTRALITY IS ANALYSED AND THE VARIOUS MEANINGS ARE COMPARED TO DETERMINE WHETHER NEUTRALITY IS POSSIBLE IN EDUCATIONAL INSTITUTIONS. IT IS ARGUED THAT IF IT IS TAKEN TO MEAN THAT IN MATTERS ON WHICH EXPERTS DIFFER SUBSTANTIALLY THE SCHOOL SHOULD NOT USE ITS POWER OR AUTHORITY TO FAVOUR ONE SIDE, NEUTRALITY IS POSSIBLE. THE QUESTION WHETHER IT ISDESIRABLE IS THEN TACKLED.

SNYDER, A AARON. THE PARADOX OF DETERMINISM. AMER PHIL QUART 9,353-356 O 72.

I ARGUE THAT THE DETERMINIST DOCTRINE (DD)--VIZ. THAT EVERY CONTINGENT STATE OF THE WORLD IS DETERMINED BY PHYSICALLY SUFFICIENT CAUSES--IS SELF-REFUTING IN THE SENSE THAT ITS BEING TRUE IS INCONSISTENT WITH ITS BEING PROVABLE. IF 'DD' WERE TRUE, THEN NOTHING WOULD COUNT AS PROVING ANY PROPOSITION, SINCE ONE'S BELIEVING 'P' WOULD BE 'CAUSALLY' DETERMINED, AND THUS, NOT DETERMINED BY ONE'S HAVING REASON FOR BELIEVING 'P'. I CONSIDER THE APPARENT OBJECTION THAT ONE'S HAVING REASON FOR BELIEVING 'P' MIGHT BE JUST WHAT CAUSES HIS BELIEVING 'P'; I SHOW THAT, FAR FROM SAVING 'DD', THIS PLAUSIBLE VIEW ENTAILS THAT 'DD' IS EITHER FALSE OR UNSUPPORTED. I FURTHER SHOW THAT ONLY THROUGH TRIVIALIZATION (I.E. REDUCING 'DD' TO A TAUTOLOGY) CAN THIS SPECIES OF SELF-REFUTATION BE AVOIDED. I CONCLUDE, THEREFORE, THAT 'DD' IS MOST LIKELY NOT TRUE UNDER ANY NON-TRIVIAL INTERPRETATION.

SNYDER, D PAUL AND LEBLANC, HUGUES. DUALS OF SMULLYAN TREES. NOTRE DAME J FORM LOG 13,387-393 JL 72.

SMULLYAN TREES (SEE SMULLYAN'S 'FIRST-ORDER LOGIC' OR LEBLANC AND WISDOM'S 'DEDUCTIVE LOGIC') ARE IDEALLY SUITED FOR TESTING FINITE SETS OF WFFS AS TO CONSISTENCY. DUALS OF THESE TREES ARE DEVELOPED HERE FOR TESTING INDIVIDUAL WFFS AS TO VALIDITY. THE AUTHORS TRACE IN SOME DETAIL THE RELATIONSHIP BETWEEN THEIR TREES AND THE DUALS OF HINTIKKA'S MODEL SETS.

SOARE, ROBERT I AND JOCKUSCH JR, CARL. ENCODABILITY OF KLEENE'S 'O'. J SYM LOG 38,437-440 S 73.

SOARE, ROBERT I AND JOCKUSCH, CARL G. POST'S PROBLEM AND HIS HYPERSIMPLE SET. J SYM LOG 38,446-452 S 73.

SOBOCINSKI, BOLESLAW. A NEW AXIOMATIZATION OF MODAL SYSTEM K1 2. NOTRE DAME J FORM LOG 14,413-414 JL 73.

IN THIS NOTE IT IS PROVED THAT THE ADDITION EITHER OF H1 LOPLOMPP OR OF H2 LOLMPOPLP, I.E., ONE OF THE PROPER AXIOMS OF MODAL SYSTEM K1.2 (CF. B SOBOCINSKI "CERTAIN EXTENSIONS OF MODAL SYSTEM S4" IN NDJFL, VOLUME XI (1970), PP. 347-368), TO LEWIS SYSTEM S2 GENERATES S4, AND THEREFORE, S2 TOGETHER WITH H1 OR H2 CONSTITUTES AN AXIOM-SYSTEM FOR K1.2.

SOBOCINSKI, BOLESLAW. A NOTE ON NEWMAN'S ALGEBRAIC SYSTEMS. NOTRE DAME J FORM LOG 14,129-133 JA 73.

THIS PAPER IS A SEQUEL TO THE AUTHOR'S PAPERS PUBLISHED IN V. XIII (1972) AND IN WHICH SOME OF NEWMAN'S ALGEBRAIC SYSTEMS ARE INVESTIGATED. IN THE PRESENT PAPER THE EQUATIONAL POSTULATE - SYSTEMS FOR THE DUAL ASSOCIATIVE NEWMAN ALGEBRAS AND FOR THE DUAL MIXED ASSOCIATIVE NEWMAN ALGEBRAS ARE ESTABLISHED.

SOBOCINSKI, BOLESLAW. AN EQUATIONAL AXIOMATIZATION AND A SEMI-LATTICE THEORETICAL CHARACTERIZATION OF MIXED ASSOCIATIVE NEWMAN ALGEBRAS. NOTRE DAME J FORM LOG 13,407-423 JL 72.

SOBOCINSKI, BOLESLAW. CONCERNING THE QUANTIFIER ALGEBRAS IN THE SENSE OF PINTER. NOTRE DAME J FORM LOG 14,547-553 O 73.

IN "A SIMPLE ALGEBRA OF FIRST ORDER LOGIC" (NDJFL, V. XIV (1973), PAGES 361-366), C C PINTER FORMULATED A NEW ALGEBRAIC SYSTEM CALLED QUANTIFIER ALGEBRAS OF DIMENSION N. IN THIS NOTE IT IS SHOWN THAT: 1) FOR N EQUALS 1 THESE ALGEBRAS ARE NOT REDUCED TO THE MONADIC ALGEBRAS OF HALMOS, AS IT IS REQUIRED, WITHOUT THE ADDING AN ADDITIONAL AXIOM TO THE POSTULATE-SYSTEM OF PINTER'S ALGEBRAS. THIS ADDITIONAL AXIOM IS SUPERFLUOUS FOR THOSE ALGEBRAS OF DIMENSION N GREATER THAN OR EQUAL TO 2, AND 2) IN THOSE ALGEBRAS OF DIMENSION N GREATER THAN OR EQUAL TO 1 THEIR BOOLEAN PARTS CAN BE SUBSTITUTED BY THE ASSUMPTIONS WHICH ARE THE PROPER SUB-SYSTEMS OF THE BOOLEAN ALGEBRAS. (EDITED).

SOBOCINSKI, BOLESLAW. MODAL SYSTEM S3 AND THE PROPER AXIOMS OF S4 02 AND S4 04. NOTRE DAME J FORM LOG 14,415-417 JL 73.

IN THIS NOTE IT IS SHOWN THAT THE ADDITION OF THE PROPER AXIOMS OF THE MODAL SYSTEMS S4.02 AND S4.04 (CONCERNING THESE SYSTEMS, CF. B SOBOCINSKI "NOTE ON ZEMAN'S MODAL SYSTEM S4.04" AND "A PROPER SUBSYSTEM OF S4.04" IN NDJFL, VOLUME XI (1970), PP. 383-384 AND VOLUME XII (1971), PP. 381-384, RESPECTIVELY) TO LEWIS SYSTEM S3 GENERATES THREE SYSTEMS EACH OF WHICH IS A PROPER EXTENSION OF S3 AND IS WEAKER THAN S4.

SOBOCINSKI, BOLESLAW. NOTE ABOUT THE BOOLEAN PARTS OF THE EXTENDED BOOLEAN ALGEBRAS. NOTRE DAME J FORM LOG 14,419-422 JL 73.

IN THIS NOTE WE STATE AND PROVE A GENERAL LEMMA WHOSE APPLICATIONS, UNDER CERTAIN CONDITIONS, TO THE ALGEBRAIC SYSTEMS WHICH POSSESS THE SO-CALLED BOOLEAN PARTS (SEE "CYLINDRIC ALGEBRAS", PART I, OF HENKIN, MONK AND TARSKI) ALLOWS REPLACEMENT AUTOMATICALLY OF SUCH BOOLEAN PARTS BY THE ASSUMPTIONS WHICH ARE WEAKER THAN THE BOOLEAN ALGEBRAS. AS AN EXAMPLE, AN APPLICATION OF THIS LEMMA TO THE MONADIC ALGEBRAS OF HALMOS IS DISCUSSED.

SOBOCINSKI, BOLESLAW. REMARK ABOUT THE BOOLEAN PARTS IN THE POSTULATE-SYSTEMS OF CLOSURE DERIVATIVE AND PROJECTIVE ALGEBRAS. NOTRE DAME J FORM LOG 14,111-117 JA 73.

IT HAS BEEN SHOWN THAT USING THE REASONINGS ANALOGOUS TO THAT WHICH WERE GIVEN IN AUTHOR'S "SOLUTION TO THE PROBLEM CONCERNING THE BOOLEAN BASES FOR CYLINDRIC ALGEBRAS (NOTRE DAME J FORM LOG, V. XIII (1972), PP. 529-545) THE POSTULATES WHICH ARE ASSUMING A BOOLEAN ALGEBRA IN THE AXIOM - SYSTEMS OF CLOSURE, DERIVATIVE AND PROJECTIVE ALGEBRAS CAN BE SUBSTITUTED BY THE WEAKER ONES.

SOBOCINSKI, BOLESLAW. SOLUTION TO THE PROBLEM CONCERNING THE BOOLEAN BASES FOR CYLINDRIC ALGEBRAS. NOTRE DAME J FORM LOG 13,529-545 O 72.

AN AFFIRMATIVE SOLUTION IS GIVEN TO THE PROBLEM: IS IT POSSIBLE INSTEAD OF A SYSTEM OF BOOLEAN ALGEBRAS TO ASSUME ITS PROPER SUBSYSTEM WHICH WOULD BE FINITELY AND EQUATIONALLY AXIOMATIZABLE IN THE POSTULATE - SYSTEM OF CYLINDRIC ALGEBRAS OF DIMENSION GREATER THAN OR EQUAL TO TWO? CF. L. HENKIN, J. D. MONK AND A. TARSKI: CYLINDRIC ALGEBRAS. PART I (1971), P. 245, PROBLEM 1.2. IT HAS BEEN SHOWN THAT FOR THIS END WE CAN USE A SYSTEM OF NON - ASSOCIATIVE NEWMAN ALGEBRAS FORMALIZED IN SUCH WAY, AS IN B. SOBOCINSKI: A NEW FORMALIZATION OF NEWMAN ALGEBRA (N.D.J. OF FORMAL LOGIC, V. XIII (1972), PP. 255-264). (EDITED).

SOLIGNAC, AIME. ACTUALITE DU NEOPLATONISME. ARCH PHIL 35,571-580 C-D 72.

'LE NEOPLATONISME', ED. DU C.N.R.S., PARIS, 1971, PUBLIE LES ETUDES PRESENTEES ET DISCUTEES AU COLLOQUE INTERNATIONAL DE ROYAUMONT (40 KM DE PARIS), LES 9-13.6.1969, AUQUEL PARTICIPAIENT ENVIRON SOIXANTE SPECIALISTES. REPRENANT CHAQUE COMMUNICATION, L'AUTEUR FAIT ICI LE BILAN DES RESULTATS ACQUIS, INDIQUE LES ORIENTATIONS DE LA RECHERCHE ET MONTRE LA PLACE IMPORTANTE DU NEOPLATONISME DANS L'HISTOIRE DE LA PHILOSOPHIE ET SON INFLUENCE SUR DES AUTEURS COMME BERGSON ET DUMERY.

SOLIMINI, MARIA PONZIO. ANTROPOLOGIA, STORIA, ETNOLINGUISTICA. FILOSOFIA 24,281-314 JL 73.

IL SAGGIO E UN'ANALISI CRITICA DELL'ANTROPOLOGIA CULTURALE SAPIRIANA. ATTRAVERSO RAFFRONTI CON IL PARTICOLARISMO STORICO DI BOAS, CON IL FUNZIONALISMO DI MALINOWSKY E CON LO STRUTTURALISMO DI LEVI-STRAUSS, SI ESAMINA L'APPROCCIO DI SAPIR ALLA STORIA CULTURALE E L'UTILIZZAZIONE DELLO STUDIO DELLA LINGUA NELLA DETERMINAZIONE DEL 'PATTERNING' SPECIFICO DI UNA CERTA ORGANIZZAZIONE CULTURALE. L'ANTROPOLIGIA SAPIRIANA E CONDIZIONATA DAL TIPO DI CULTURA CHE SAPIR STUDIA, CIOE LE CULTURE AMERINDIANE. TRATTANDOSI DI CULTURE ESTINTE O IN VIA DI ESTINZIONE, LA RICOSTRUZIONE DELLA STORIA DI QUESTE CULTURE PROCEDE SELEZIONANDO DAL COMPLESSO DEGLI EVENTI QUELLI CHE VI APPARTENGONO IN MODO AUTENTICO E ORIGINARIO. NEL SAGGIO SI EVIDENZIANO ANCHE I PRESUPPOSTI IDEOLOGICI DEL RELATIVISMO CULTURALE. ESSO CERTAMENTE COMPORTA LA CRITICA DELL'ETNOCENTRISMO E DEL COLONIALISMO EURO-AMERICANO. TUTTAVIA SOTTOLINEANDO LA 'DIVERSITA' DELLE CULTURE GIUSTIFICA LE FORME DI SEGREGAZIONE DELLE CULTURE SUBALTERNE, PER ES., IL TRATTAMENTO CHE LE LEGGI FEDERALI RISERVANO AGLI "INDIANI" IN QUANTO "AMERICANI","DIVERSI" DAGLI.

SOLOMON, MAYNARD. BEETHOVEN, SONATA, AND UTOPIA. TELOS 6,32-47 FALL 71.

UTOPIAN MODES OF THOUGHT ASSERT A FANTASY REALITY OF RATIONALITY AND BEAUTY IN WHICH THE TRAGIC EXPERIENCE IS TRANSCENDED. THE UTOPIAS OF ADVANCED SEGMENTS OF THE EUROPEAN NOBILITY DURING THE NAPOLEONIC WARS ARE SYMBOLIC ATTEMPTS AT SURVIVAL DURING AN ERA OF REVOLUTION AND THE DISSOLUTION OF FEUDALISM. THE ENLIGHTENMENT ITSELF HAD BEEN, IN ORIGIN, THE REFLECTION OF THE ARISTOCRACY'S ASSERTION OF ITS OWN RATIONALITY AND LEGITIMACY AT THE MOMENT OF ITS SUPERCESSION. THE LATE-CLASSIC SONATA AND SONATA-FORM, CULMINATING IN BEETHOVEN, ARE THE UTOPIAN FORMS OF MUSICAL EXPRESSION OF THE ENLIGHTENED ARISTOCRACY WHICH WAS THE MAJOR PATRONAGE SOURCE OF THE LATE-CLASSIC COMPOSERS.

SOLOMON, MAYNARD. MARX AND BLOCH: REFLECTIONS ON UTOPIA AND ART. TELOS 68-85 FALL 72.

ALTHOUGH MARXISM REJECTED UTOPIAN SOCIALISM'S UNHISTORICAL BLUEPRINTS OF THE FORM OF FUTURE SOCIETY, IT SIMULTANEOUSLY INCORPORATED BOTH THE CRITICAL AND THE ANTICIPATORY TENDENCIES OF UTOPIANISM. MARXISM, TRANSCENDING THE TRADITIONAL CONTEMPLATIVE ROLE OF PHILOSOPHY, INSISTED UPON THE ACTIVE NATURE OF CONSCIOUSNESS. MARX'S 1843-1844 BREAK WITH HEGEL HINGES ON HIS REVERSAL OF THE DETERMINIST VIEWPOINTS OF HEGEL'S "PHILOSOPHY OF RIGHT"; THE EPISTEMOLOGICAL BREAK WHICH MARKS THE BEGINNING OF PHILOSOPHICAL MARXISM TURNS ON THE ACTIVITY OF THE HUMAN SUBJECT. LATER WRITINGS OF MARX - AND ESPECIALLY THOSE ON THE TELEOLOGICAL NATURE OF THE LABOR - PROCESS - CONFIRM HIS INSISTENCE ON THE TRANSCENDENT POWER OF THE IMAGINATION. APPLIED TO THE CREATIVE ARTS BY LATER MARXISTS, MOST PERSUASIVELY BY ERNST BLOCH, MARXISM SHOWS THE WAYS IN WHICH ART, WHILE RISING FROM MATERIAL SOURCES, SERVES AS VEHICLE OF THE DYNAMICALLY ACTIVE SUBJECT IN HISTORY.

SOLOMON, ROBERT C. EMOTIONS AND CHOICE. REV METAPH 27,20-41 S 73.

IN THIS ARTICLE, I ARGUE THAT EMOTIONS ARE MORE LIKE ACTIONS THAN FORCES THAT OCCUR 'IN' US OR VICTIMIZE US. IN PARTICULAR, AN EMOTION IS AN ACT OF JUDGMENT, A CHOSEN SHORT-TERM EMERGENCY METHOD OF STRUCTURING THE WORLD. MOREOVER, EMOTIONS, LIKE ACTIONS, MAY BE AND OFTEN MUST BE ACCOUNTED FOR, NOT IN TERMS OF THEIR 'CAUSES', BUT RATHER IN TERMS OF THEIR 'PURPOSES'.

SOLOMON, ROBERT C. WITTGENSTEIN AND CARTESIAN PRIVACY. PHIL TODAY 16,163-179 FALL 72.

'CARTESIANISM' IS WIDELY SUPPOSED TO HAVE BEEN REFUTED BY THE 'PRIVATE LANGUAGE ARGUMENT', USUALLY ATTRIBUTED TO WITTGENSTEIN. IN THIS PAPER, I ARGUE THAT CARTESIANISM CAN BE UNDERSTOOD IN A FAR MORE GENERAL AND PLAUSIBLE SENSE IN WHICH IT IS NOT SUBJECT TO THE OBJECTIONS RAISED BY WITTGENSTEIN AND HIS BEST INTERPRETERS. THE PHENOMENOLOGY OF HUSSERL, I SUGGEST, IS AN EXAMPLE OF SUCH A 'CARTESIANISM'.

SOLON, THOMAS P M. SOME LOGICAL ISSUES IN AQUINAS' "TERTIA VIA". PROC CATH PHIL ASS 46,78-83 1972.

THIS ARTICLE EXAMINES THE THIRD OF AQUINAS' FIVE PROOFS FOR THE EXISTENCE OF GOD. ALTHOUGH HIS STATEMENT OF THE ARGUMENT LACKS COGENCY, A REFORMULATION IS PROPOSED. THIS LATTER VERSION IS THEN DEFENDED FOR SOUNDNESS. IT IS HEREIN ARGUED THAT CAUSALITY IS A FOUNDED RELATION AND THUS THERE MUST BE AN "UNCAUSED CAUSE" OR "NECESSARY BEING".

SOMERVILLE, JOHN. THE SCIENCE OF MORALS AND THE DISEASES OF CULTURE. SOC PRAX 1,173-183 1973.

'AS ALL CULTURES ARE APPLIED MORALITIES, SO ALL MORAL THEORIES ARE SOCIAL THEORIES.' WITH THIS POSITION AS THE POINT OF DEPARTURE, IT IS ARGUED THAT AN EMPIRICAL SCIENCE OF MORALITY IS POSSIBLE, AND THAT IT IS POSSIBLE TO IDENTIFY CULTURAL DISEASES WHICH SUCH A SCIENCE COULD REASONABLY HOPE TO CURE. THE ISSUES INVOLVED ARE EXAMINED IN LIGHT OF AVAILABLE EVIDENCE AND IN RELATION TO ASPECTS OF THE WORK OF PLATO, ARISTOTLE, DOSTOEVSKY, NIETZSCHE AND MARX.

SOUBBOTINE, A L AND PIATNITZYNE, B N. DE QUELQUES APPROCHES DE LA CLASSIFICATION DES SYSTEMES LOGIQUES. REV INT PHIL 25,520-527 1971.

SOULES, JACK A. THE PHYSICS OF THINKING: A MECHANISTIC MODEL OF KNOWLEDGE. PHIL CONTEXT 1,26-28 1972.

THE AUTHOR EXAMINES CONTEMPORARY IDEAS CONCERNING INFORMATION AND THE LIMITATIONS IMPOSED ON KNOWLEDGE BY THE PHYSICAL SYSTEMS WHICH STORE IT. DETERMINISM IS SHOWN TO BE UNPROVABLE DUE TO PHYSICAL LIMITATIONS. A MODEL FOR A SUPER-COMPUTER, COMPARABLE TO THE CAPACITY OF THE HUMAN BRAIN, IS DESCRIBED AND SOME LIMITATIONS ON ITS ABILITY TO 'THINK' ARE DISCUSSED. A MODEL OF A 'CONCEPT' IS PROPOSED BASED UPON INFORMATION PROCESSING TECHNIQUES.

SPADE, PAUL VINCENT. THE TREATISES "ON MODAL PROPOSITIONS" AND "ON HYPOTHETICAL PROPOSITIONS" BY RICHARD LAVENHAM. MED STUD 35,49-59 1973.

AN ANALYSIS OF THE CONTENTS OF BRITISH MUSEUM, MS SLOANE 3899, TOGETHER WITH AN EDITION OF THE LATIN TEXT OF TWO WORKS BY RICHARD LAVENHAM, THE FIRST ITEMS IN THE MS. ONE IS A SHORT WORK ON MODAL PROPOSITIONS AND THE RELATIONS AMONG THEM; THE OTHER IS A FRAGMENTARY TRACT ON VARIOUS KINDS OF HYPOTHETICAL PROPOSITIONS.

SPADE, PAUL VINCENT. THE UNITY OF A SCIENCE ACCORDING TO PETER AURIOL. FRAN STUD 32,203-217 1972.

AN EXPOSITION OF AURIOL'S COMM. IN I SENT., PROL., Q. 4. AURIOL REPRESENTS A TRANSITIONAL POSITION BETWEEN THOSE OF AQUINAS AND OCKHAM. FOR AURIOL, A SCIENCE TAKES ITS UNITY FROM A UNIFORM WAY OF TAKING PRINCIPLES AND OF DEMONSTRATING.

SPADONI, CARL. REPLY TO MR LEAVITT. RUSSELL 8,16-18 WINT 72.

IN AN ARTICLE ENTITLED "ON AN UNPUBLISHED REMARK OF RUSSELL'S ON 'IF...THEN'", MR. FRANK J LEAVITT HAS CLAIMED THAT RUSSELL HAS AN ARGUMENT IN AN UNPUBLISHED PAPER WHICH IF BOLSTERED BY ANOTHER ARGUMENT CAN PROVE MATERIAL IMPLICATION TO BE 'IF...THEN'. IN MY REPLY TO LEAVITT, I ATTEMPT TO FIND OUT WHETHER RUSSELL HAS SUCH AN ARGUMENT, AND WHETHER THE COMBINED ARGUMENTS, RUSSELL'S AND LEAVITT'S, PROVE MATERIAL IMPLICATION TO BE 'IF...THEN'. I CLAIM THAT THE COMBINED ARGUMENTS BEG THE ISSUE.

SPAHR, CHARMANE. THERAPY FOR AN ENVIOUS AGE: THE ART OF FAITHLESSNESS. DIALOGUE (PST) 14,16-22 O 71.

...AN EXPLICATION AND DISCUSSION OF KIERKEGAARD'S CONCEPTS OF ENVY AND RESENTMENT IN THE "PRESENT AGE", EMPLOYING A PERSONAL EXPLICATION OF MODERN TIMES TO POINT UP HIS FORESIGHT. DISCUSSED IS THE OPPOSING VIEWPOINT TO A KIERKEGAARDIAN "LEAP OF FAITH" PRESENTED BY PHILLIP RIEFF IN THE "TRIUMPH OF THE THERAPEUTIC", SYSTEMATICALLY INDICATING WHY THE KIERKEGAARDIAN DIRECTION IS NO LONGER FEASIBLE FOR MODERN MAN. THAT ONLY A RIEFFIST THERAPEUTIC MODE IS NOW VIABLE OR COMPELLING CONCLUDES.

SPEARS, WILLIAM D AND DEESE, MARY ELLEN. SELF-CONCEPT AS CAUSE. EDUC THEORY 23,144-152 SPR 73.

THE SUPPOSED MOTIVE NATURE OF SELF-CONCEPT (SC) WAS ANALYZED LOGICALLY AND DIFFERENT ASPECTS RELATED TO ARISTOTLE'S FOUR TYPES OF CAUSE. CLEAR PARALLELS WERE EVIDENT EXCEPT FOR MOTOR CAUSE: SC THEORY AND RESEARCH HAVE NOT PROVIDED FOR MECHANISMS WHEREBY SC CAN BE INSTRUMENTED IN BEHAVIOR. A STRATEGY FOR VALIDATING SC THEORY WAS PRESENTED WHICH EMPHASIZED MOTOR ASPECTS.

SPENDER, STEPHEN. UN POETA EN LA SORBONA. CONVIVIUM 31,27-45 1970.

SPIELMAN, STEPHEN. LEWIS ON IMMODEST INDUCTIVE MODELS. PHIL SCI 39,375-377 S 72.

IN PHIL SCI 38 54-63 M 71 DAVID LEWIS PROPOSED A SOLUTION TO THE MAJOR UNSOLVED PROBLEM OF CARNAP'S PROGRAM FOR INDUCTIVE LOGIC - THE CHOICE OF AN INDUCTIVE METHOD (C-FUNCTION). IT IS SHOWN THAT LEWIS MADE A CONCEPTUAL ERROR IN FORMULATING HIS SOLUTION AND THAT WHEN IT IS CORRECTED HIS PROPOSAL DOES NOT WORK BECAUSE IT IS VASTLY UNDER-SELECTIVE.

SPIER, J M. HEEFT PETRUS RAMUS ARISTOTELES VERDEDIGD? PHIL REFORM 37,85-123 1972.

SPIERS, JOHN. THE FUNCTION OF DARSHANA SYSTEMS IN INDIAN PHILOSOPHY. BRAHMAVADIN 7,163-176 JL-D 72.

EXPOSITION OF HOW UNDER HINDU METHODOLOGY ALL VISIONS OF REALITY (DARSHANAS) WHICH INCLUDES THE EXPERIENCE OF DEVOTION, YOGA AND NIRVANA CAN BE UNIFIED AS VALID THOUGH RELATIVISTIC EXPRESSIONS OF THE ABSOLUTE. FOUR SUCH SETS OF DARSHANAS ARE PRESENTED AS EXAMPLES, THESE BEING VYASA'S 18 DARSHANAS IN THE BHAGAVAD GITA, MADHVA'S 16 IN HIS SARVA-DARSHANA-SAMGRAHA, THE 6 DARSHANAS OF TRADITIONAL ADVAITA VEDANTA, AND THE 10 DARSHANAS OF NARAYANA GURU'S

DARSHANA MALA. THE PURPOSE OR FUNCTION OF THE ARRANGEMENT IS TO GIVE ONTOLOGICAL AND EPISTEMOLOGICAL SELF CERTITUDE.

SPINNER, HELMUT F. SCIENCE WITHOUT REDUCTION. INQUIRY 16,16-94 SPR 73.

THE AIM OF THIS ESSAY IS A CRITICISM OF REDUCTIONISM FROM THE POINT OF VIEW OF POPPERIAN FALLIBILISM AND FEYERABENDIAN PLURALISM, BUT WITHOUT BEING COMMITTED TO THE IDIOSYNCRASIES OF THESE STANDPOINTS. THE REJECTION IS BASED ON THE PROPOSAL OF A GLOBAL ALTERNATIVE. HUMMELL AND OPP'S RESEARCH PROGRAMME FOR THE REDUCTION OF SOCIOLOGY TO PSYCHOLOGY IS USED AS A STARTING-POINT AND TAKEN AS THE PRIMARY OBJECT OF CRITICISM. FOLLOWING THE INTRODUCTORY SECTION I, SECTION II ANALYSES THE THREE CRUCIAL NOTIONS OF HUMMELL AND OPP'S RESEARCH PROGRAMME--THEIR EXPLICATIONS OF THE NOTIONS OF 'SOCIOLOGY', 'PSYCHOLOGY' AND THE CONCEPT OF REDUCTION ITSELF--AND CRITICIZES THE AUTHORS' DEFICIENT 'LOGIC OF REDUCTION'. SECTION III ANALYSES THE 'DYNAMIC' INTERPRETATION OF REDUCTIONISM AS A PARTICULAR DEVELOPMENTAL PATTERN OF SCIENTIFIC GROWTH. SECTION IV DISCUSSES THE PHILOSOPHICAL BACKGROUND OF MODERN REDUCTIONISM, AND EXAMINES THE EFFECTS BOTH OF REDUCTIONISM AND OF ANTI-REDUCTIONISTIC PLURALISM ON THE AUTONOMY OF SCIENTIFIC FIELDS. (EDITED).

SPIRITO, UGO. FILOSOFIA E PSICANALISI. G CRIT FILOSOF ITAL 51,179-193 AP-JE 72.

SPIRITO, UGO. L'ORIGINE DELL'UOMO. G CRIT FILOSOF ITAL 51,366-374 JL-S 72.

SPIRITO, UGO. SCIENZA E FILOSOFIA. G CRIT FILOSOF ITAL 51,49-498 O-D 73.

SPISANI, FRANCO. IL CONCETTO DI IDENTITA IN WITTGENSTEIN. TEOREMA MONO,113-115 1972.

SPISANI, FRANCO. LINEAMENTI DI LOGICA PRODUTTIVA. INT LOG REV 3,142-181 D 72.

PRODUCTIVE LOGIC IS BOUND UP WITH THE ANALYSIS OF THE DETERMINACY OF PROPOSITIONS. PRODUCTIVE LOGIC IS THE LOGIC OF LOGIC, WHICH TAKES THE VARIABLES OF FORMAL LOGIC AT CONTENT VALUES. IN PRODUCTIVE LOGIC, THE UNDERLYING RELATION BETWEEN BASE-VALUES (STATES) OR VARIABLES IS IMPLICATION. IT MAY BE ASKED WHAT THE SELF-STATE OF "P" REPRESENTS. THE IDENTICAL WHICH IMPLIES THE IDENTICAL STANDS AS IDENTICAL. SINCE IT IS ALSO DIFFERENT, BY IMPLYING ITS OWN DIFFERENCE IT WILL INCLUDE THE DIFFERENT. THE LOGICAL INDETERMINACY ALWAYS DEPENDS ON THE NUMBER OF SELF-STATE POSITIONS IN THE UNIVERSAL OF DISCOURSE.

SPISANI, FRANCO. THE CONCEPT OF IDENTITY IN WITTGENSTEIN. SYSTEMATICS 10,119-121 S 72.

ON THE BASIS OF LEIBNIZ'S LOGIC, WITTGENSTEIN THINKS OF HAVING THE POSSIBILITY OF CONSIDERING 'IDENTITY' AS A SIMPLE REPETITION OF A SIGN. WITTGENSTEIN'S REFUSAL OF A 'DYNAMICAL PRINCIPLE' OF 'IDENTITY' HAS A SERIOUS SERIES OF CONSEQUENCES IN THE FIELD OF GENERAL LOGIC AND IN THE MATHEMATICAL ONE. ACCORDING TO WITTGENSTEIN, THE DEFINITION OF 'IDENTIC' AND OF 'DIFFERENT' DOES NOT COME OUT OF THE AMBIT OF SYMBOLIC SIGNIFICANCES. HE CONSIDERS IT POSSIBLE TO STATE THAT, WHEN ONE SAYS THAT A THING IS IDENTICAL TO ITSELF, NOTHING MEANINGFUL IS SAID. THE MARK OF 'IDENTITY' - ACCORDING TO WITTGENSTEIN - IS NOT AN ESSENTIAL PART IN THE LOGICAL SYMBOLISM. THE PLURALISTIC AND REALISTIC BASIS OF THE 'TRACTATUS' PRECLUDES FROM THE INVESTIGATION THE EMERGENCE OF OPERATIVE AUTOSYNTHETIC STRUCTURES. WITTGENSTEIN HIMSELF IS LED TO ADMIT THAT THE PROPOSITIONS OF LOGIC ARE TAUTOLOGIC AND SAY NOTHING.

SPLETT, JORG. LIBERDADEN NAO LIVRE. REV PORT FILOSOF 29,21-41 JA-MR 73.

SPRAGUE, ROSAMOND K. A PARALLEL WITH 'DE ANIMA' III, 5. PHRONESIS 17,250-251 1972.

THE SUN ANALOGY IN "REPUBLIC" (507 A FF) MAY HELP TO EXPLAIN ARISTOTLE'S COMPARISON OF THE ACTIVE INTELLECT WITH LIGHT.

SPRAHUE, ELMER. RYLE'S MYTH. PERSONALIST 54,34-41 WINT 73.

SPRATT, JOHN F. SCIENCE AND MUSIC. MAIN CURRENTS 30,28-33 S-O 73.

THE ARTICLE IS GENERATED BY A BASIC, UNPROVABLE AXIOM, THAT CULTURES ARE DETERMINED BY THEIR VIEWS OF NATURE. THIS MEANS THAT THEORIES OF NATURE, SUCH AS THOSE PROPOUNDED BY NEWTON, DARWIN AND HEISENBERG. WILL ULTIMATELY AFFECT ALL OTHER COMPONENTS OF CULTURE, INCLUDING MUSIC. MUSIC IS THEREFORE DESCRIBED AS AN INDEX OF CIVILIZATION. THE HANDLING OF THE SCIENTIFIC DATA IS APPARENTLY SATISFACTORY, HAVING PASSED THE SCRUTINY OF NORTHROP AND MARGENAU. THERE REMAINS THEN CHIEFLY THE JUDGMENT OF THE MUSICAL EVIDENCE, AND THE AUTHOR MUST AWAIT THE VERDICT OF THE MUSICOLOGICAL COMMUNITY.

SPRIGGE, TIMOTHY L. IDEAL IMMORTALITY. S J PHIL 10,219-236 SUM 72.

THIS PAPER IS CONCERNED WITH SANTAYANA'S VIEW OF THE RELATIONS BETWEEN TIME, TRUTH, AND ETERNITY, WITH THE ONTOLOGICAL STATUS OF PAST AND FUTURE, AND THE SENSE IN WHICH A RIGHT CONCEPTION OF THESE MATTERS SHOULD LEAD US TO RECOGNIZE THAT WE DO POSSESS A KIND OF IDEAL IMMORTALITY, NOT IN THE FORM OF POST-MORTAL EXISTENCE, BUT AS SPECIFIC ELEMENTS IN THE ETERNAL TRUTH.

SPRINGER, WILLIAM C. THE "IDEALISM" IN WITTGENSTEIN. PROC N MEX W TEX PHIL SOC 44-48 AP 72.

THIS ARTICLE ARGUES THAT WITTGENSTEIN IN THE "PHILOSOPHICAL INVESTIGATIONS" PRESENTS A PHILOSOPHY WHICH HAS MANY SIGNIFICANT PARALLELS WITH IDEALISM. OVERSIMPLIFYING, THE KEY ARGUMENT IS THAT JUST AS IDEALISM REDUCES THE REAL TO THE MENTAL, WITTGENSTEIN REDUCES THE REAL TO THE LINGUISTIC. PHILOSOPHY BECOMES AN INVESTIGATION OF LANGUAGE AND ONLY PERIPHERALLY (IF AT ALL) AN EXAMINATION OF LIFE, EXPERIENCE AND REALITY. IT IS CONCEDED THAT IDEALISM AS WELL AS LANGUAGE ANALYSIS HAVE PROFOUND REASONS FOR ADOPTING THEIR RESPECTIVE POSTURES, AND IT IS ONLY BY 'GOING THROUGH' IDEALISM AND/OR LINGUISTIC ANALYSIS AND 'GOING BEYOND' THEM THAT AN ARGUMENT CAN BE SOUNDLY MADE AGAINST THEM.

SPRINZAK, EHUD. WEBER'S THESIS AS AN HISTORICAL EXPLANATION. HIST THEOR 11,294-320 1972.

THE ARTICLE SUGGESTS LOOKING AT WEBER'S FAMOUS THESIS REGARDING THE AFFINITY BETWEEN THE PROTESTANT ETHIC AND THE SPIRIT OF CAPITALISM, AS A CLASSICAL CASE STUDY IN THE LOGIC OF THE HISTORICAL EXPLANATION. IT EXPLORES IN DEPTH THE THESIS IN RELATION TO WEBER'S CONCEPTIONS OF IDEAL TYPE AND CAUSALITY, DEVELOPED IN HIS "METHODOLOGY OF THE SOCIAL SCIENCES". IT SHOWS HOW THE BASIC COUNTERARGUMENTS MADE BY MANY HISTORIANS AGAINST HIM WERE ANTICIPATED BY WEBER AND INVALIDATED BY THE CAUTIOUS FORMULATION OF THE THESIS. IT MAINTAINS THAT WEBER'S INTEREST WAS NOT TO PROVIDE AN EXCLUSIVE CAUSAL EXPLANATION OF THE GROWTH OF MODERN CAPITALISM. HIS INTEREST WAS A MODEST ONE, TO IDENTIFY A BASIC PATTERN OF INDIVIDUAL BEHAVIOR CONDUCIVE TO THE GROWTH OF MODERN CAPITALISM AND TO SHOW THAT SUCH A PATTERN COULD BE ENHANCED BY THE PROTESTANT AND PARTICULARLY BY THE CALVINIST TEACHING. THE ARTICLE DEMONSTRATES FURTHER HOW MODERN BEHAVIORAL PSYCHOLOGISTS-PARTICULARLY DAVID MCCLELLAND AND HIS RESEARCH TEAM - HAVE DISCOVERED WAYS TO IMPROVE UPON THE ORIGINAL THESIS AND TO EMPIRICALLY PROVE ITS BASIC

CONTENTION.

SQUIRES, ROGER. THE PROBLEM OF DREAMS. PHILOSOPHY 48,245-259 JL 73.

SRIVASTAVA, RAMESH CHANDRA. ACINTYA-BHEDABHEDA. INDIAN PHIL CULT 17,132-137 JE 72.

SRIVASTAVA, RAMESH CHANDRA. PROFESSOR KRISHNACHANDRA BHATTACHARYYA AND THIS COLLEAGUE S RADHAKRISHNAN. INDIAN PHIL CULT 17,46-54 MR 72.

SRZEDNICKI, JAN. THE TRANSCENDENTAL IMPOSSIBILITY OF SOLIPSISM. RATIO 14,131-143 D 72.

IT IS ARGUED THAT SOLIPSISM IS IN EFFECT A DENIAL OF THE EXISTENCE OF ANYTHING OTHER THAN ONESELF--PLURALISM THE OPPOSITE. IT IS FURTHER ARGUED THAT CONCEPTS MUST BE VIABLE IN THE ONLY WORLD AS ENVISAGED BY ANY GIVEN PHILOSOPHICAL THEORY, AND THAT A THEORY CANNOT BE SERIOUSLY ACCEPTED IF IT REQUIRES A MIRACLE TO BE TRUE. THE MAIN ARGUMENT LIES IN SHOWING THAT IN A SOLIPSISTIC WORLD CONDITIONS FOR EITHER THE EXISTENCE OR EMPLOYMENT OF THE CONCEPT OF 'OTHER THAN' ARE NOT FULFILLED--HENCE IF SOLIPSISM IS TRUE IT, AND ITS OPPOSITE CANNOT BE EVEN STATED--IF FALSE IT IS STATEABLE AND INTELLIGIBLE--THUS SOLIPSISM IS FALSE.

STACHOVIAK, H. PARA UNA TEORIA GENERAL DE MODELOS. TEOREMA 2,5-16 JE 71.

THE ARTICLE PRESENTS A CONTRIBUTION TO A GENERAL THEORY OF MODELS (TO BE DISTINGUISHED FROM THE FORMAL THEORY OF MODELS, WHICH IS LIMITED TO META-MATHEMATICS AND LOGICAL SEMANTICS). THE EXPLICATION OF THE GENERAL CONCEPT OF MODEL, AS PROPOSED BY STACHOWIAK, IS FIRST ORIENTATED TOWARDS THE THEORY OF ATTRIBUTES AND THE LOGIC OF CLASSES. SECONDLY IT USES THE TERMS OF THE LOGIC OF PREDICATES. THIRDLY IT IS BASED UPON A LOGIC THAT IS PRAGMATIC IN THE SENSE OF SEMIOTICS, AND THAT INCLUDES THE SYNTACTIC AS WELL AS THE SEMANTIC LEVEL OF LANGUAGE.

STACK, GEORGE J. ARE HISTORICAL EVENTS INEVITABLE? J THOUGHT 8,8-18 JA 73.

THE PRIMARY AIM OF THIS ESSAY IS TO SHOW THAT THE CONCEPT OF INEVITABILITY IS NOT APPLICABLE TO THE OCCURRENCE OF HISTORICAL EVENTS. THROUGH AN EXAMINATION OF WHAT IS TAKEN TO BE THE CENTRAL MEANING OF INEVITABILITY IT IS ARGUED THAT HISTORICAL EVENTS, LIKE ALL EMPIRICAL EVENTS, ARE NON-NECESSARY AND ARE PROBABLE ONLY. A SECONDARY REFERENCE IS MADE TO RETROSPECTIVE JUDGMENTS OF THE INEVITABILITY OF THIS OR THAT HISTORICAL EVENT AND TO THE RELATED NOTION OF THE 'IMPORTANCE' OF HISTORICAL EVENTS WHICH IS ALSO RETROSPECTIVELY DETERMINED.

STACK, GEORGE J. HISTORICITY AND DILTHEY'S MODEL OF HISTORICAL UNDERSTANDING. DIALOGOS 8,53-68 N 72.

MY INTENTION IN THIS ESSAY IS TO DEFEND THE USEFULNESS OF THE CONCEPT OF VERSTEHEN IN HISTORICAL INQUIRY AND TO INDICATE ITS MEANING IN THE CONTEXT OF DILTHEY'S THOUGHT. ASIDE FROM A DEFENSE OF THE VALUE OF 'VERSTEHEN', AN ATTEMPT IS MADE TO SHOW THAT DILTHEY DOES NOT (AND PROBABLY CANNOT) DEFEND THE NOTION OF THE OBJECTIVE, UNIVERSAL VALIDITY OF HISTORICAL KNOWLEDGE. THERE IS SOME DISCUSSION OF THE NOTION OF HISTORICITY AND ITS RELATIONSHIP TO THE IDEAL OF OBJECTIVE VALIDITY IN HISTORY.

STACK, GEORGE J. HUSSERL'S CONCEPT OF THE HUMAN SCIENCES. PHIL TODAY 17,52-60 SPR 73.

MY MAIN CONCERN IN THIS ESSAY IS TO INDICATE THE ROLE THAT HUSSERL'S UNDERSTANDING OF THE HUMANISTIC SCIENCES PLAYED IN HIS ATTEMPTS TO OVERCOME THE DOMINANCE OF THE NATURAL SCIENCES. IT IS ARGUED THAT HUSSERL'S ATTEMPT TO DELINEATE THE DOMAIN OF THE "SPIRITUAL WORLD" OF MAN (WHICH FOLLOWS IN DILTHEY'S FOOTSTEPS) CONTRIBUTED TO THE DEVELOPMENT, IN HIS LATER THOUGHT, OF THE NOTION OF THE LIFE-WORLD ("LEBENSWELT"). A RELATED QUESTION THAT IS DEALT WITH IS THE INTENSIFICATION OF WHAT HE CALLED THE "PARADOX OF HUMAN SUBJECTIVITY" IN HIS ATTEMPT TO ACCOUNT FOR THE PERSONAL, HISTORICAL, AND PRACTICAL DIMENSION OF HUMAN EXISTENCE.

STACK, GEORGE J. KIERKEGAARD: THE SELF AS ETHICAL POSSIBILITY. SW J PHIL 3,35-61 WINT 72.

THE PRIMARY AIM OF THIS ESSAY IS TO DESCRIBE THE RELATIONSHIP BETWEEN KIERKEGAARD'S ETHICS OF SUBJECTIVITY AND HIS COMPLEX UNDERSTANDING OF THE SELF. IT IS ARGUED THAT THE AUTHENTIC SELF IS THE ETHICAL 'TELOS' IN KIERKEGAARD'S EXISTENTIAL ETHICS OF SELF-REALIZATION. ALTHOUGH THE DIALECTICAL NATURE OF KIERKEGAARD'S PHILOSOPHICAL WRITINGS IS RECOGNIZED, THE THEMES OF SELF-KNOWLEDGE, THE SELF AS SYNTHESIS OF NECESSITY AND POSSIBILITY, THE MOVEMENT OF THE SELF FROM POSSIBILITY TO ACTUALITY AND THE REALIZATION OF THE ESSENTIAL IN MAN ARE CENTRAL TO ALL OF KIERKEGAARD'S DIVERSE APPROACHES TO THE IDEAL OF AUTHENTIC ETHICAL EXISTENCE. WHAT I HAVE TRIED TO DO IS TO BRING THESE (AND SUPPLEMENTARY) NOTIONS INTO RELIEF AS THE KEY ELEMENTS IN AN ETHICS OF SELF-BECOMING.

STACK, GEORGE J. KIERKEGAARD: THE SELF AND ETHICAL EXISTENCE. ETHICS 83,108-125 JA 73.

BY INTEGRATING KIERKEGAARD'S VARIOUS WRITINGS CONCERNING THE NATURE OF THE SELF AND THE ETHICAL SPHERE OF EXISTENCE, I'VE ATTEMPTED TO SHOW THE INTERNAL CONSISTENCY OF HIS THEORY OF THE SELF AND HIS DESCRIPTION OF ETHICAL SELF-EXISTENCE. SOME ATTEMPT IS MADE TO INDICATE THE NATURE OF AUTHENTIC EXISTENCE AS KIERKEGAARD UNDERSTANDS IT.

STACK, GEORGE J. SARTRE'S HYPEREMPIRICAL DIALECTIC. J THOUGHT 8,196-205 JL 73.

AN INTERNAL ANALYSIS OF THE ROLE THAT THE CONCEPTION OF A HYPEREMPIRICAL DIALECTIC (DERIVED FROM GURVITCH'S SOCIOLOGY) PLAYS IN SARTRE'S INTERPRETATION OF, AND ANALYSIS OF, SOCIAL PHENOMENA. THE FORM THIS NOTION TAKES IN SARTRE'S SOCIAL PHENOMENOLOGY IS DESCRIBED AND SOME CRITICAL COMMENTS ON ITS USE ARE MADE.

STACK, GEORGE J. THE CONCEPT OF HUMAN POSSIBILITY. SW J PHIL 4,77-90 SUM 73.

THIS ESSAY IS PRIMARILY CONCERNED WITH AN EXPLORATION OF THE NATURE OF HUMAN POSSIBILITY AS IT IS DISCLOSED BOTH IN SOME ASPECTS OF EXISTENTIAL PHILOSOPHY AND IN RECENT ANALYSES OF THIS QUESTION. THE DISTINCTIVE CHARACTER OF HUMAN POSSIBILITY IS REVEALED, IT IS ARGUED, IN TERMS OF POTENTIALITIES OF CHOICE, DECISION AND ACTION. A DISTINCTION IS MADE BETWEEN EMPIRICAL POSSIBILITY AND THE SENSE OF POSSIBILITY WHICH IS ACCESSIBLE TO AN INDIVIDUAL IN SELF-REFLECTION.

STACK, GEORGE J. THE LANGUAGE OF POSSIBILITY AND EXISTENTIAL POSSIBILITY. MOD SCH 50,159-182 JA 73.

AN ATTEMPT IS MADE TO SHOW THAT LINGUISTIC EXPRESSIONS OF THE MODALITY OF POSSIBILITY INDICATE A DISTINCTION BETWEEN THE POSSIBILITIES OF MAN AND THOSE OF NON-HUMAN ENTITIES WHICH IS

RELATED TO THE CENTRALITY OF THE CONCEPT OF POSSIBILITY IN EXISTENTIAL PHILOSOPHY. REFERENCE IS MADE TO KIERKEGAARD'S CONCEPT OF POSSIBILITY, AS WELL AS THAT OF HEIDEGGER. IN ADDITION, THERE ARE BRIEF DISCUSSIONS OF LOGICAL, EMPIRICAL AND EXISTENTIAL POSSIBILITY AS THEY RELATE TO HUMAN POTENTIALITY. THE BASIC ARGUMENT IS THAT AN ANALYSIS OF THE LANGUAGE OF POSSIBILITY SUBSTANTIATES THE EXISTENTIAL AND PHENOMENOLOGICAL DESCRIPTIONS OF HUMAN POSSIBILITY.

STACK, GEORGE. THE BACKGROUND OF SARTRE'S SOCIAL DIALECTIC. J SOC PHIL 4,4-8 S 73.

AN ATTEMPT IS MADE TO SHOW THAT A NUMBER OF SALIENT THEMES IN THE DIALECTICAL SOCIOLOGY OF GEORGES GURVITCH ARE INCORPORATED INTO SARTRE'S ANALYSIS OF THE SOCIAL DIALECTIC IN HIS CRITIQUE DE LA RAISON DIALECTIQUE. SPECIFIC ASPECTS OF GURVITCH'S ORIENTATION TOWARDS SOCIAL PROCESSES ARE ISOLATED AS CONTRIBUTING TO THE FORM IN WHICH SARTRE DESCRIBES SUCH PROCESSES IN HIS SOCIAL PHILOSOPHY.

STACY, D L. THE ROOTS OF VISUAL EXPRESSION. MAIN CURRENTS 29,127-129 MR-AP 73.

THE FORMS OF VISUAL ART COMBINE TO MAKE A LANGUAGE. ALL LANGUAGE IS ABSTRACT. NATURALISTIC STYLES IN ART ARE PRODUCED THROUGH ABSTRACT FORMS. THE PROBLEM OF SEEING THINGS AS THEY ARE. VISUAL REALITY AS SETS OF PERCEPTUAL PREMISES. CAN ART REVEAL AN UNCONDITIONED GROUND OF BEING? WILL THIS REDEFINE MAN? EXAMPLES OF FIGURE/GROUND RELATIONSHIPS FROM PAST AND PRESENT AS INDICATIONS OF MANS RELATIONSHIP TO HIS OWN BEING. DESCRIPTION OF A PERSONAL APPROACH TO FORM IN REGARD TO ABOVE.

STADDON, J E R. ON THE NOTION OF CAUSE, WITH APPLICATIONS TO BEHAVIORISM. BEHAVIORISM 1,25-60 SUM 73.

MOST CAUSAL RELATIONS DEPEND ON CONTEXT. THEREFORE (IT IS ARGUED) IDENTIFYING A CAUSAL RELATION IS EQUIVALENT TO POSTULATING A MECHANISM, IN THE SENSE OF A FINITE-STATE MACHINE. CAUSE, EFFECT AND CONTEXT ARE EQUIVALENT TO INPUT, OUTPUT AND INTERNAL STATE RESPECTIVELY. SKINNER'S CONCEPTS OF STIMULUS AND RESPONSE, OPERANT AND RESPONDENT, ARE CRITICISED BECAUSE THEY FAIL EXPLICITLY TO TAKE ACCOUNT OF CONTEXT. THE CONCEPT OF 'REINFORCEMENT' IS CRITICISED AS TELEOLOGICAL. THE DEVELOPMENT OF A TAXONOMY OF CONTEXT DEPENDENCIES IS ADVOCATED AS A BASIS FOR THE EXPLANATION OF BEHAVIOR IN MECHANISTIC TERMS.

STAFLEU, M D. METRIC AND MEASUREMENT IN PHYSICS. PHIL REFORM 37,42-57 1972.

METRIC AND MEASUREMENT DIFFER BY THE MODAL THEORETICAL CHARACTER OF THE FORMER VERSUS THE CONCRETE INDIVIDUAL CHARACTER OF THE LATTER. THE RELEVANCE OF THE SERIAL ORDER AND THE GROUP STRUCTURE OF THE METRIC IS RELATED TO THE NUMERICAL MODAL ASPECT, THE SIGNIFICANCE OF EQUIVALENCE AND EQUILIBRIUM TO THE SPATIAL ONE. MEASUREMENTS UNAVOIDABLY HAVE A RETROCIPATORY CHARACTER. EXAMPLES ARE DISCUSSED FOR EXTENSIVE AND INTENSIVE MAGNITUDES, AND FOR STATISTICAL MEASUREMENTS.

STAMPS, ANN. SHIFTING FOCUS FROM SARTRE TO HUSSERL. J THOUGHT 8,51-53 JA 73.

I CONTRAST SARTRE'S CONCEPT OF A TRANSCENDENT EGO WITH HUSSERL'S CONCEPT OF A PURE EGO, SHOWING HOW SARTRE'S CONCEPT PROVIDES AN ACCURATE RATIONALE FOR THE DICHOTOMIZED, IRRATIONAL WORLD WE HAVE, WHILE HUSSERL'S CONCEPT PROVIDES A MEANS FOR TRANSFORMING THE DICHOTOMIZED PHENOMENA OF EXPERIENCE TOWARD INCREASING RATIONALITY, CONCLUDING THAT INDIVIDUALS CAN UTILIZE THE RATIONAL POWERS INHERENT

IN THE PURE EGO OF ALL SELVES, THEREBY PARTICIPATING IN ACHIEVING A RATIONAL AND HUMANE WORLD.

STASSEN, MANFRED AND RUDICH, NORMAN. WITTGENSTEIN'S IMPLIED ANTHROPOLOGY: REMARKS ON WITTGENSTEIN'S NOTES ON FRAZER. HIST THEOR 10,84-89 1971.

WITTGENSTEIN'S CRITICISMS OF FRAZER REVEAL A SUBJECTIVE THEORY OF THE SOCIAL SCIENCES. WITTGENSTEIN REFUSES TO ACCEPT FRAZER'S CONTENTION THAT CUSTOMS ARE ROOTED IN INTERPRETATIONS OF NATURE, AND FEELS THAT THIS GENETIC APPROACH DOES NOT LEAD TO EITHER EMPIRICAL OR FORMAL KNOWLEDGE OUTSIDE THE NATURAL SCIENCES. HIS ATTACK ON FRAZER'S WORK IS REALLY AN ATTACK ON THE VERY IDEA OF A CAUSAL ACCOUNT OF HISTORY. IN THE TRADITION OF HUMEAN SKEPTICISM, WITTGENSTEIN SEES PLAUSIBLE DESCRIPTION, NOT SCIENTIFIC EXPLANATION, AS THE HIGHEST AIM OF THE SOCIAL SCIENCES. YET WITTGENSTEIN'S METHOD IS A FUTILE DOGMA IN THAT IT RULES OUT CROSS-CULTURAL COMPARISON FROM THE START.

STASZEK, WALENTY. A CERTAIN INTERPRETATION OF THE THEORY OF REJECTED PROPOSITIONS. STUD LOG 30,147-152 1972.

IN THIS ARTICLE J USED THE IDEA PROVE OF THE REJECTIONS. ON THE BASEMENT OF THIS DEFINITION J USE CONSEQUENCE OF REJECTED SENTENCES. NEXT J EXHIBIT, THAT CONSEQUENCE DEFINITE LIKE THAT PERFORMS A CERTAIN OF THE THEORY CONSEQUENCE OF THE REJECTED SENTENCES.

STEARNS, J BRENTON. ECOLOGY AND THE INDEFINITE UNBORN. MONIST 56,612-625 O 72.

BECAUSE THE FUTURE EXISTENCE OF INDEFINITE UNBORN PERSONS DEPENDS ON PRESENT POPULATION POLICIES, DUTIES TO THE INDEFINITE UNBORN ARE GROUNDED ON A COMMITMENT TO MAXIMIZE NOT AVERAGE UTILITY, BUT RATHER TOTAL UTILITY. YET WE ALSO HAVE AN OBLIGATION TO INCREASE THE WELFARE OF DEFINITE PERSONS. THESE OBLIGATIONS ARE INCOMMENSURABLE.

STEARNS, J BRENTON. MEDIATED IMMEDIACY: A SEARCH FOR SOME MODELS. INT J PHIL RELIG 3,195-211 WINT 72.

I LOOK FOR WAYS OF UNDERSTANDING THE CLAIM OF JOHN BAILLIE AND JOHN SMITH THAT EVERY EXPERIENCE OF GOD IS AN EXPERIENCE OF SOMETHING ELSE AT THE SAME TIME. THE 'KNOWLEDGE OF OTHER MINDS' MODEL IS CRITICALLY EXAMINED, AND THEN SOME NEW SUGGESTIONS ARE MADE. FOR EXAMPLE, EXPERIENCE OF CAUSAL RELATIONS IS ALWAYS AT THE SAME TIME EXPERIENCE OF SOMETHING ELSE: THE EVENTS CAUSALLY RELATED. IN GENERAL, I DEFEND AN EXPERIENTIAL BUT NON-MYSTICAL RELIGIOUS EPISTEMOLOGY.

STEERE, DOUGLAS V. CONTEMPLATION AND LEISURE. HUMANITAS 8,287-306 N 72.

THIS TWENTY PAGE ESSAY TRIES 'IN A VARIETY OF VERY PLAIN WAYS TO MAKE CLEAR THAT CONTEMPLATION IS NOT MEANT TO BE THE POSSESSION OF A GIFTED OR A FAVORED FEW, BUT THAT IT IS A POTENTIAL DIMENSION IN ALL HUMAN EXPERIENCE AND THAT UNTIL THIS DIMENSION IS IN SOME WAY PRESENT THE EXPERIENCE IS LIKELY TO BE THIN INDEED'. SINCE I REGARD LEISURE IN ITS TRUE ESSENCE TO BE A CERTAIN TEMPER OF THE HUMAN SPIRIT, A QUALITY OF INNER SPACIOUSNESS, OF INNER RECEPTIVITY, OF INNER COLLECTEDNESS, I HAVE ACCENTED THE MASSIVE CONGRUITY THAT SEEMS TO ME TO EXIST BETWEEN CONTEMPLATION AND LEISURE.

STEIN, HOWARD. GRAVES ON THE PHILOSOPHY OF PHYSICS. J PHIL 69,621-634 26 O 72.

DISCUSSION OF ISSUES RAISED BY JOHN GRAVES, CONCEPTUAL FOUNDATIONS OF CONTEMPORARY RELATIVITY THEORY. SUBJECTS DISCUSSED: LOGICAL EMPIRICISM; MODELS AND ONTOLOGY; ETHER & FIELD; PRINCIPLE OF

COVARIANCE & THE HEURISTICS OF GENERAL RELATIVITY; MEASUREMENT; GEOMETRODYNAMICS.

STEINBERG, DANNY. THE VOTER'S PARADOX REGAINED. ETHICS 83,163-167 JA 72.

A RECENT ATTEMPT TO SHOW THAT THE VOTER'S PARADOX IS ERRONEOUSLY DERIVED IS REBUTTED. CAREFUL REHEARSAL OF THE ELEMENTS INVOLVED IN GENERATING THE PARADOX IS EMPLOYED TO EXHIBIT THE TRUE STRUCTURE OF THE ARGUMENT.

STEINER, HILLEL. MORAL AGENTS. MIND 82,263-265 AP 73.

STEINER, MARK. PLATONISM AND THE CAUSAL THEORY OF KNOWLEDGE. J PHIL 70,57-66 8 F 73.

IT IS ARGUED THAT THE CONTEXT "____ IS COMPUTABLE" IS INTENSIONAL. SINCE THE CONTEXT "____ IS RECURSIVE" IS EXTENSIONAL, IT FOLLOWS THAT CHURCH'S THESIS IS POSSIBLY FALSE. EXAMPLES ARE GIVEN FIRST OF A FUNCTION WHICH IS RECURSIVE BUT WHICH, UNDER SOME DESCRIPTION, IS NOT COMPUTABLE, AND SECOND, OF A FUNCTION WHICH IS ALMOST SURELY NOT RECURSIVE BUT WHICH, UNDER SOME DESCRIPTION, IS COMPUTABLE. THIS ESTABLISHES THE ACTUAL FALSITY OF CHURCH'S THESIS IN BOTH DIRECTIONS. FINALLY SOME REMARKS ARE MADE CONCERNING THE RELATIVIZATION OF THE NOTION OF COMPUTABILITY TO NOTATION FOR INPUTS AND OUTPUTS, AND IT IS SUGGESTED THAT WITH RESPECT TO A TYPICALLY MATHEMATICAL LANGUAGE, THE NOTION OF COMPUTABILITY IS EXTENSIONAL. HENCE THE EARLIER ARGUMENTS FOR THE FALSITY OF CHURCH'S THESIS ARE PRIMARILY OF PHILOSOPHICAL INTEREST, AND NOT OF MATHEMATICAL INTEREST.

STEINKRAUS, WARREN E. BERKELEY AND INFERRED FRIENDS. DIALOGUE (CANADA) 11,592-595 D 72.

THIS DISCUSSION IS A RESPONSE TO D. S. FORTH'S ALLEGATION IN "DIALOGUE", X (1971), THAT BERKELEY'S INFERENTIAL VIEW OF OTHER SELVES, WHEN CONTRASTED WITH BUBER'S, IS INIMICAL TO GENUINE INTERPERSONAL COMMUNICATION. IT ARGUES THAT FORTH CONFUSES PSYCHOLOGICAL AND EPISTEMOLOGICAL CATEGORIES, AND THAT THE BERKELEIAN VIEW, THOUGH DENYING DIRECT EPISTEMIC ACCESS, PROPERLY PRESERVES MAN'S INDIVIDUALITY AND FREEDOM YET STILL ACKNOWLEDGES HIS ONTOLOGICAL DEPENDENCE ON GOD.

STEINKRAUS, WARREN E. IMMEDIATE REALISATION OR INFERRED REALISATION? INDIAN PHIL QULT 17,296-302 D 72.

WHILE EASTERN RELIGIOUS THINKERS LIKE VIVEKANANDA INTERPRET REALIZATION AS THE UNION OF THE FINITE SELF WITH THE DIVINE BOTH EPISTEMICALLY AND ONTOLOGICALLY, PHILOSOPHERS OF EQUAL FERVOR IN THE WEST, LIKE BERKELEY, INSIST THAT A PROPER REALIZATION MAY BE FOUND BY LIVING IN FELLOWSHIP WITH A GOD WHO IS KNOWN INFERENTIALLY. WHILE IMMEDIATE REALIZATION MAY PROVIDE CERTAINTY AND AN ASSURANCE OF ONE'S ETERNAL DESTINY, CRITICS ASK HOW VERIFICATION IS POSSIBLE AND HOW SUCH AN ADMITTEDLY RARE EXPERIENCE CAN BE NORMATIVE WHEN IT IS AVAILABLE ONLY TO THE PRIVILEGED FEW WHO HAVE TIME FOR THE NEEDED PREPARATORY DISCIPLINE. THE BERKELEIAN INFERENTIAL VIEW NOT ONLY MAKES REALIZATION POSSIBLE TO THE MANY, IT IS ALSO ABLE TO ACCOUNT MORE SATISFACTORILY FOR THE FACTS OF SELF-IDENTITY, PRIVACY AND SEPARATENESS. IN THE EASTERN VIEW, THE SELF IS ABSORBED IN IMMEDIATE UNION WITH GOD; IN THE SECOND, THE SELF FINDS FULFILLMENT AS A PERSON IN RELATION TO AND IN HARMONY WITH THE DIVINE.

STEINKRAUS, WARREN E. MARTIN LUTHER KING'S PERSONALISM AND NON-VIOLENCE. J HIST IDEAS 34,97-111 JA-MR 73.

KING'S AVOWED COMMITMENT TO PERSONALISM RESULTED FROM HIS GENERAL PHILOSOPHICAL DEVELOPMENT AND WAS RELATED TO HIS DISSERTATION, WHICH COMPARED TILLICH AND WIEMAN ON GOD. THE VIEW THAT PERSONS ARE THE KEY TO REALITY AS WELL AS THE PRIMARY VALUES WAS BASIC TO HIS PHILOSOPHY AND PRACTICE OF NON-VIOLENCE AND HIS EMERGING RADICAL CRITICISM OF AMERICAN SOCIETY,--WHICH VALUES PROPERTY MORE THAN PERSONS AND WEALTH AND POWER MORE THAN LOVE AND JUSTICE. THE JUSTIFICATION OF VIOLENCE AS A MEANS TO ALLEGED LOFTY GOALS LIKE "FREEDOM", VIOLATES THOSE GOALS. KING'S INITIAL CONCERNS ABOUT SEGREGATION LED HIM TO AN AWARENESS OF ECONOMIC CAUSALITY AND THE RELATED EVILS OF MILITARISM NO MATTER HOW CONCEALED BY THE PROPAGANDA OF PATRIOTISM. NON-VIOLENCE WAS NO MERE EXPEDIENT TECHNIQUE BUT A METHOD OF RECONCILIATION GROUNDED IN THE VERY NATURE OF REALITY. ITS ALTERNATIVE IS DOOM.

STEVENSON, CHARLES L. OMYLNOSC ETYCZNA. ETYKA 11,13-28 1973.

IN HIS EXPOSITION OF THE DIFFERENCE BETWEEN SCIENCE AND NORMATIVE ETHICS FROM THE METHODOLOGICAL POINT OF VIEW, THE AUTHOR POINTS OUT SOME ANALOGIES BETWEEN THE ROLE OF BELIEFS IN SCIENCE AND THAT OF ATTITUDES IN ETHICS.

STEVENSON, JOHN G. DONNELLY ON GEACH. NOTRE DAME J FORM LOG 13,429-430 JL 72.

IN "SOME REMARKS ON GEACH'S PREDICATIVE AND ATTRIBUTIVE ADJECTIVES" ("NOTRE DAME JOURNAL OF FORMAL LOGIC", VOLUME 12 (1971), 125-128), JOHN DONNELLY CLAIMS TO CAST DOUBT ON THE LEGITIMACY OF THE DISTINCTION OF P. T. GEACH (IN "GOOD AND EVIL", "ANALYSIS", VOLUME 17, (1956), 33-42) BETWEEN 'LOGICALLY PREDICATIVE' AND 'LOGICALLY ATTRIBUTIVE' ADJECTIVES. IT IS HERE ARGUED THAT DONNELLY'S CRITICISMS REST ON A MISUNDERSTANDING OF THE GROUNDS FOR THE ADMISSIBILITY OF A RULE OF INFERENCE.

STEVENSON, LESLIE. FREGE'S TWO DEFINITIONS OF QUANTIFICATION. PHIL QUART 23,207-223 JL 73.

IN "BEGRIFFSSCHRIFT" FREGE INTERPRETED QUANTIFICATION IN TERMS OF THE SUBSTITUTION OF LINGUISTIC EXPRESSIONS, BUT IN LATER WORK HE DISTINGUISHED BETWEEN EXPRESSIONS AND THEIR DENOTATIONS, AND INTERPRETED QUANTIFICATION IN TERMS OF THE ENTITIES DENOTED. IN THE CONTEXT OF FREGE'S PHILOSOPHY OF LOGIC THESE TWO INTERPRETATIONS YIELD THE SAME TRUTH-CONDITIONS, SINCE NO EXPRESSION FAILS TO DENOTE, AND EVERYTHING CAN BE DENOTED. BUT SINCE FREGE'S OBJECT-FUNCTION DISTINCTION IS DERIVED FROM A SYNTACTIC DISTINCTION BETWEEN COMPLETE AND INCOMPLETE EXPRESSIONS, IT IS ARGUABLE THAT HIS SUBSTITUTIONAL INTERPRETATION IS THE FUNDAMENTAL ONE. IF SO, DOUBT IS CAST ON THE QUINEAN VIEW THAT QUANTIFICATION CARRIES ONTOLOGICAL COMMITMENT.

STEWART, DAVID. ARISTOTLE'S DOCTRINE OF THE UNMOVED MOVER. THOMIST 37,522-547 JL 73.

THE DIFFICULTY IN RECONCILING ARISTOTLE'S ACCOUNT OF THE NUMBER OF UNMOVED MOVERS--PRESENTED VARIOUSLY IN THE "PHYSICS" AND IN BOOK LAMBDA OF THE "METAPHYSICS"--CAN BE OVERCOME IF ONE APPLIES THE DISTINCTIONS OF PHYSICS 8 TO "METAPHYSICS" LAMBDA. THE DIFFICULTY OF THIS HAS BEEN SHOWN BY JAEGER TO BE ENHANCED BY THE FACT THAT THE TEXT OF THE BOOKS HAS UNDERGONE NUMEROUS INTERPOLATIONS AND EMENDATIONS. BUT THROUGH A CAREFUL READING OF THE TEXT, THE ALLEGED CONTRADICTIONS IN ARISTOTLE'S VIEW CAN BE OVERCOME WITHOUT LAPSING INTO A COMPLETELY NATURALISTIC INTERPRETATION OF HIM OFFERED BY SOME CONTEMPORARY COMMENTATORS.

STICH, STEPHEN P AND TINNON, JOHN AND SKLAR, LAWRENCE. ENTAILMENT AND THE VERIFICATIONIST PROGRAM. RATIO 15,84-97 JE 73.

A NUMBER OF OBJECTIONS TO VARIOUS VERIFICATIONIST CRITERIA OF MEANINGFULNESS RELY UPON MAKING UP PROPOSITIONAL COMPOUNDS OF MEANINGLESS AND MEANINGFUL SENTENCES AND EXAMINING THEIR ENTAILMENTS WITH MEANINGFUL SENTENCES. AGAINST THIS IT HAS BEEN ARGUED THAT THERE ARE NO ENTAILMENTS SINCE A COMPOUND ENTERS AN ENTAILMENT RELATION ONLY IF ALL ITS ATOMIC PARTS ARE MEANINGFUL. BUT SUCH A VIEW WOULD MAKE THE WHOLE VERIFICATIONIST PROGRAM UNTENABLE. THERE IS ANOTHER VIEW OF ENTAILMENT WHICH SAVES THE WHOLE PROGRAM FROM AT LEAST THIS DIFFICULTY, BUT IT DOES SO AT THE COST OF REINSTATING THE INITIAL OBJECTIONS TO PARTICULAR CRITERIA THE ABOLITION OF WHICH MOTIVATED THIS WHOLE DISCUSSION IN THE FIRST PLACE.

STICH, STEPHEN P. GRAMMAR, PSYCHOLOGY, AND INDETERMINACY. J PHIL 69,799-818 7 D 72.

THE GOAL IS TO PROVIDE AN ACCOUNT OF THE NATURE OF A GENERATIVE GRAMMATICAL THEORY OF A LANGUAGE - OF THE DATA FOR SUCH A THEORY, THE RELATION BETWEEN THE THEORY AND THE DATA, AND THE RELATION BETWEEN THE THEORY AND A SPEAKER OF THE LANGUAGE. AN ACCOUNT IS ALSO GIVEN OF THE RELATION BETWEEN A GRAMMATICAL THEORY AND A THEORY OF GRAMMAR ACQUISITION. AN INDETERMINACY ARGUMENT FOR GRAMMARS IS DEVELOPED.

STIHI, TEODOR. UNE GENERALISATION DU CARRE LOGIQUE. NOTRE DAME J FORM LOG 14,215-223 AP 73.

ON OBTIENT DANS LE LANGAGE LOGICO-MATHEMATIQUE UNE GENERALISATION DU CARRE LOGIQUE TRADITIONNEL ET ON DEMONTRE QUE DANS CE CADRE LES RAPPORTS FONDAMENTALS ENTRE LES PROPOSITIONS FORMEES PAR LES MEMES TERMES NE S'AUGMENTENT PAS.

STIKER, H J. UNE THEORIE LINGUISTIQUE AU MOYEN AGE: L'ECOLE MODISTE. REV SCI PHIL THEOL 56,585-616 O 72.

CET ARTICLE POURSUIT DEUX BUTS: LE PREMIER D'ETRE UNE CONTRIBUTION A L'HISTOIRE DE LA LINGUISTIQUE; MAIS CE MOMENT DE L'HISTOIRE N'EST PAS CHOISI EN VAIN, ET C'EST LE DEUXIEME BUT, CAR IL EST UN MOMENT OU LES INTUITIONS LINGUISTIQUES AU SENS PLUS MODERNE DU MOT SE FONT JOUR TOUT EN ETANT INSEPARABLES D'UNE THEORIE GENERALE ET SPECULATIVE DU LANGAGE. L'ARTICLE SE DEMARQUE DES INTERPRETATIONS BEAUCOUP PHENOMENOLOGIQUES DE L'OEUVRE DE THOMAS D'ERFURT ET S'INGENIE A EN MONTRER A LA FOIS LE REALISME LINGUISTIQUE ET A LA FOIS LA FECONDITE DANS LA RECHERCHE SEMANTIQUE D'AUJOURD'HUI OU PAR LE BIAIS DE L'ENONCIATION COMME DU PRESUPPOSE ON TENDRAIT A REPRENDRE QUOIQUE TRES DIFFEREMMENT L'IDEE PROFONDE DES "MODI". LES MODISTES DE LA FIN DU 13ME SIECLE ONT PARFAITEMENT VU LE DIFFICILE PROBLEME DU RAPPORT ENTRE L'ORDRE DE LA SIGNIFICATION ET L'ORDRE DU CONCEPT, ENTRE L'ORDRE DES SIGNES ET LA REFERENCE. LA THEORIE SYNTAXIQUE AVEC LES QUELQUES RELATIONS FONDAMENTALES SIMPLES QU'ELLE EXHIBE EST D'UNE FORCE DONT TOUTES LE RESSOURCES N'ONT PAS ENCORE ETE EXPLOITEES.

STILLWELL, JOHN. DECIDABILITY OF THE "ALMOST ALL" THEORY OF DEGREES. J SYM LOG 37,501-506 S 72.

THE THEORY OF DEGREES WITH JOIN, MEET AND JUMP OPERATIONS IS SHOWN TO BE DECIDABLE WHEN THE QUANTIFIER IS 'FOR ALMOST ALL' RATHER THAN 'FOR ALL'. ('ALMOST ALL DEGREES' MEANS A SET OF DEGREES WHOSE UNION HAS LEBESGUE MEASURE 1). (EDITED).

STINE, GAIL C. ESSENTIALISM, POSSIBLE WORLDS, AND PROPOSITIONAL ATTITUDES. PHIL REV 82,471-482 O-D 73.

STINE, WILLIAM D. DEWEY'S THEORY OF KNOWLEDGE. MONIST 57,265-277 AP 73.

STINSON, CHARLES. THE FINITE SUPERNATURAL: THEOLOGICAL PERSPECTIVES. RELIG STUD 9,325-337 S 73.

THE 'SUPERNATURAL' CONCEPT RAISES TWO INTERNAL PROBLEMS FOR THEOLOGY WHEN USED OF FINITE BEINGS: HOW TO DIFFERENTIATE BETWEEN NATURAL AND 'SUPERNATURAL' CREATURES OR QUALITIES? AND HOW TO DISTINGUISH BETWEEN CREATION AND A 'SUPPLEMENT' TO CREATION? AS TO THE FIRST, VARIOUS THEORIES WERE DEVELOPED: THE CAUSAL; THE EXTRINSIC ATTRIBUTE; THE SUPERNATURAL 'SUBSTANCE'; HUMAN CONSCIOUSNESS. EACH OF THESE APPROACHES IS DEFECTIVE: THE FIRST DOES NOT REALLY DIFFERENTIATE BETWEEN EFFECTS; THE SECOND FAILS TO ROOT THE SUPERNATURAL IN ANY NATURE--DIVINE OR CREATED; THE THIRD CONFUSES A MORAL QUALITY WITH SUBSTANTIVE BEING; THE FOURTH SIMPLY ABANDONS THE TRADITIONAL NATURE-SUPERNATURE DISTINCTION. AS TO THE IDEA OF A 'SUPPLEMENT' TO CREATION, THAT ENDS IN A DILEMMA: EITHER THE SUPERNATURAL IS PART OF CREATION OR IT IS NOT. IF IT IS PART, THEN IT IS NATURAL; IF IT IS NOT, THEN IT IS ALIEN TO NATURE. THUS, THE CONCEPT 'FINITE SUPERNATURAL' IS A CONFUSED ONE WITH NO REAL USE IN CONCEPTUAL THEOLOGY. (EDITED).

STOCK, GUY. RUSSELL'S THEORY OF JUDGMENT IN LOGICAL ATOMISM. REV PORT FILOSOF 28,458-489 O-D 72.

RUSSELL'S MULTI-OBJECT THEORY OF JUDGMENT (1918) IS PRESENTED AS AN ATTEMPT TO AVOID THE CONSEQUENCES OF ALTERNATIVE THEORIES, E.G., OF LEIBNIZ, MOORE AND BRADLEY. BOTH RUSSELL AND BRADLEY RETAIN A DOCTRINE OF IMMEDIATE EXPERIENCE WHICH IS COGNITIVE AND YET NON-CONCEPTUAL IN CONTRAST WITH LEIBNIZ AND MOORE. BUT RUSSELL'S IMMEDIATE EXPERIENCE, IN CONTRAST TO BRADLEY'S, IS A RELATION BETWEEN A SUBJECT AND CONTEMPORANEOUSLY EXISTING PARTICULARS. THIS DOCTRINE IS THE EPISTEMOLOGICAL CORRELATE OF THE DOCTRINE OF LOGICALLY PROPER NAMES AND IS REQUIRED TO RETAIN, E.G., PLURALISM AND EXTERNAL RELATIONS, AS AGAINST THE IDEALIST. FINALLY THE RELEVANCE OF STRAWSON'S CRITICISMS IS ASSESSED WHEN THE 'THEORY OF DESCRIPTIONS' IS SEEN AS AN INTEGRAL PART OF RUSSELL'S ACCOUNT OF JUDGMENT.

STOCKER, MICHAEL. RIGHTNESS AND GOODNESS: IS THERE A DIFFERENCE? AM PHIL QUART 10,87-98 AP 73.

RIGHTNESS DOES NOT DEPEND ON OR GROUND GOODNESS, NOR DOES GOODNESS DEPEND ON OR GROUND RIGHTNESS, NOR ARE THEY CONCEPTUALLY DISTINCT. THEY ARE THE SAME THING SO FAR AS ETHICAL CONSIDERATIONS ARE CONCERNED. ANY DIFFERENCE BETWEEN THEM HAS TO DO WITH THE DIFFERENT ONTOLOGICAL STATUS OF WHAT THEY EVALUATE: ACTS OR STATES OF AFFAIRS. FOR EXAMPLE, MAKING SOMEONE HAPPY MAY BE RIGHT AND SOMEONE'S BEING HAPPY MAY BE GOOD; BUT THE RIGHTNESS AND GOODNESS DO NOT DEPEND ON OR GROUND EACH OTHER, NOR ARE THEY DISTINCT. THEY ARE SIMPLY EVALUATIONS OF THE SAME THING--HAPPINESS--FROM DIFFERENT ONTOLOGICAL STANDPOINTS. AXIOLOGISTS AND THEIR CRITICS COULD HAVE SEEN THIS HAD THEY NOT TAKEN HAPPINESS AND PERHAPS SOME FEW OTHERS TO BE THE ONLY GOODS, AND HAD THEY NOT TAKEN THE OBLIGATION NOTIONS TO BE THE ONLY ACT EVALUATIONS.

STOJANOVIC, SVETOZAR. THE JUNE STUDENT MOVEMENT AND SOCIAL REVOLUTION IN YUGOSLAVIA. PRAXIS 394-402 1970.

STOLNITZ, JEROME. THE ARTISTIC VALUES IN AESTHETIC EXPERIENCE. J AES ART CRIT 32,5-15 FALL 73.

STOOPS, JOHN A. CURRENT FORMULATIONS OF EDUCATIONAL ACCOUNTABILITY - A DISSENT. PROC PHIL EDUC 28,337-347 1972.

FOUR COMPLAINTS ABOUT CURRENT APPEALS FOR EDUCATIONAL ACCOUNTABILITY: (1) "ACCOUNTABILITY 'OUGHT' TO EDUCATIONAL 'IS'." ACCOUNTABILISTS ARGUE THAT BECAUSE THEIR METHODS MAKE ACCOUNTABILITY POSSIBLE THEIR METHODS ARE PREFERRED; (2) "BEHAVIOR, LEARNING AND EDUCATION." LEARNING IS DEFINED AS A CHANGE IN BEHAVIOR SO EDUCATION IS ALSO DEFINED; (3) "COGNATIVE FALLACY." ACCOUNTABILISTS USE WEAK CLASSIFICATION SCHEMES SUCH AS COGNATIVE DOMAIN, AFFECTIVE DOMAIN, ETC.; (4) "QUANTITATIVE FALLACY." MORE MUST BE TAUGHT BECAUSE MORE IS KNOWN. THE HEART OF AUTHOR'S DISSENT IS THE ACCOUNTABILISTS USE OF SOCIETY AS A CATEGORY. THE AUTHOR PROPOSES EDUCATION TO BE A PERSONALIZING AND CIVILIZING ENTERPRISE. EDUCATORS SHOULD SEEK WAYS TO HOLD THEMSELVES ACCOUNTABLE FOR THIS. CURRENTLY ADVOCATED FORMULATIONS OF ACCOUNTABILITY ACTUALLY WORK IN OPPOSITION TO THIS END.

STOTT, LAURENCE. VALUES AND VIOLENCE. EDUC THEORY 22,403-410 FALL 72.

MAN IS, ONTOLOGICALLY, FREEDOM. STUDENTS CAN, AND DO, REFUSE TO COOPERATE WITH TEACHERS. TO VALUE IS TO ACT WITH A VIEW TO ESTABLISHING OR SUSTAINING VALUE-IN-THE-WORLD. IF A TEACHER VALUES WHAT HE, QUA TEACHER, IS DOING HE WILL ACT IN WHATEVER FASHION IS NECESSARY TO PREVENT DESTRUCTION OF VALUE-IN-THE-WORLD. BECAUSE MAN IS FREEDOM, VALUES CANNOT BE DIVORCED FROM VIOLENCE. AN ETHIC OF NON-VIOLENCE, WHICH IS A MEANS OF ESTABLISHING SUCH A DIVORCE, IS SELF-DESTRUCTIVE GIVEN DESTROYERS OF VALUE; AN ETHIC OF NON-VIOLENCE CAN BE ANTI-ETHICAL. COERCING STUDENTS WHO PREVENT LEARNING IN THE CLASSROOM, CAN BE ETHICAL.

STOUT, JACK H. CHANGING STUDENT VALUES: A CHALLENGE TO HIGHER EDUCATION. J THOUGHT 7,247-249 N 72.

STOVE, D C. AN ERROR IN SELBY-BIGGE'S 'HUME'. AUSTL J PHIL 51,77 MY 73.

L A SELBY-BIGGE'S "HUME'S ENQUIRIES" WAS FIRST PUBLISHED IN 1894 AND HAS BEEN EVER SINCE THEN THE STANDARD EDITION OF THOSE WORKS. YET IT HAS ALWAYS CONTAINED A CERTAIN PRINTING ERROR, WHICH EARLIER EDITIONS WERE FREE FROM, AND WHICH HAS THE EFFECT OF MAKING HUME SAY THE VERY OPPOSITE OF WHAT HE CERTAINLY INTENDED TO SAY. THIS IS, THAT "USEFUL" IS PRINTED FOR "USUAL", IN THE FIRST LINE OF THE LONG FOOTNOTE WHICH BEGINS AT THE FOOT OF PAGE 43 OF SELBY-BIGGE'S EDITION OF THE FIRST "ENQUIRY".

STOVE, D C. LAWS AND SINGULAR PROPOSITIONS. AUSTL J PHIL 51,139-143 AG 73.

THE AUTHOR CLAIMS TO PROVE BY EXAMPLE THAT, CONTRARY TO WHAT IS GENERALLY MAINTAINED, A SINGULAR PREPOSITION OF AN OBSERVATIONAL KIND IS IN SOME CASES DEDUCIBLE FROM A NATURAL LAW ALONE. ON THIS BASIS HE RAISES THE QUESTION WHETHER THE UNIVERSE MIGHT NOT BE DETERMINISTIC IN A 'HYPER-LAPLACEAN' SENSE: THAT IS, WHETHER THE LAWS OF NATURE MIGHT NOT BE LOGICALLY SUFFICIENT ON THEIR OWN TO DETERMINE EVERY ACTUAL STATE OF THE UNIVERSE.

STRATON, G DOUGLAS. THE MEANING OF MIND TRANSCENDENCY IN A RELIGIOUS PHILOSOPHY OF MAN. INT J PHIL RELIG 4,39-52 SPR 73.

THE CASE FOR MIND CONCEIVED AS A SUPER-ORDINATE 'ENERGY-LEVEL' OR ECHELON (REAL, NOT MERELY APPARENT) EMERGING FROM BODILY OR BRAIN LEVELS OF ENERGY AS 'A PHENOMENA OF INTENSIFICATION' (HADFIELD) IS ARGUED, IN TERMS OF EMPIRICAL AS WELL AS A PRIORI STANDARDS OF

INVESTIGATION; AGAINST THE MIND-BRAIN MONISM OF MATERIALIST, REDUCTIVE PHYSIOLOGY, SUCH AS PRESENTED BY D E WOOLDRIDGE. THE EFFORT IS TO SHOW HOW SUCH 'SPIRITUAL' OR 'IDEALIST' VIEW OF MAN'S ULTIMATE NATURE AS 'MIND' OR 'SPIRIT' NEED NOT BE CONCEIVED AS THE ANTIQUAINTED AND EGREGIOUS 'DUALISM' OF THE KIND SO FORCEFULLY CRITICIZED BY WOOLDRIDGE, AND TO WHICH A VIABLE RELIGIOUS VIEW OF MAN NEED NOT SUBSCRIBE. IN VIEW OF THE INCOHERENCIES OF MECHANISTIC PHILOSOPHY IN ITS ATTEMPT TO EXPLAIN THE ULTIMATE SENSE OF CREATIVE TRANSCENDENCY AND 'FREEDOM' OF MIND, IN TERMS OF MECHANICAL MODELS (EVEN THOUGH SUCH MODELS BE THE UP-TO-DATE DIGITAL COMPUTER-LIKE UNITS OF THE WOOLDRIDGE PRESENTATION) DEFINED AS 'NON-TRANSCENDING' WE CONCLUDE THAT CLEAR ANALYSIS OBLIGES US TO THINK OF MIND AS COMING TO BE, IN ITS NATURAL GENESIS, A REAL TELIC-ENERGY, AT THE TOP OF THE HIERARCHY OF NATURAL ENERGIES; AND THAT SUCH IS THE FULLY SCIENTIFIC OR COHERENT MODEL FOR MIND.

STRAUSS, D F. THE CENTRAL RELIGIOUS COMMUNITY OF MANKIND IN THE PHILOSOPHY OF THE COSMONOMIC IDEA. PHIL REFORM 37,58-67 1972.

IN DOOYEWEERD'S THOUGHT, CERTAIN AMBIVALENCIES APPEAR IN HIS CONCEPTION OF THE CENTRAL RELIGIOUS COMMUNITY OF MANKIND. THREE DIFFERENT INTERPRETATIONS ARE POSSIBLE: (I) THE APOSTATE RELIGIOUS COMMUNITY AS THE FALLEN RELIGIOUS ROOT OF OUR COSMOS IS RADICALLY CHANGED BY CHRIST. (II) THE RE-ESTABLISHED (ELECTED) NEW HUMANITY IS THE NEW RELIGIOUS ROOT OF MANKIND IN CHRIST. (III) CHRIST JESUS IS THE NEW RELIGIOUS ROOT OF THE COSMOS (THE TOTALITY OF MEANING OR THE FULNESS OF MEANING OF THE COSMOS), IN WHICH BY REGENERATION WE PARTICIPATE IN OUR REBORN SELFHOOD AS BRANCHES OF THE TRUE VINE. (EDITED).

STRENG, FREDERICK J. THE ETHICS OF MORAL COERCION: GANDHI AND POLITICAL REVOLUTION. PHIL EAST WEST 23,283-290 JL 73.

THREE ELEMENTS OF M K GANDHI'S NON-VIOLENT APPROACH TO POLITICAL-ECONOMIC REVOLUTION ARE ANALYZED: (1) HIS CLAIM THAT THERE IS AN INHERENT INTERPENETRATION OF SPIRITUAL AND POLITICAL DIMENSIONS OF A PERSON'S LIFE; (2) THAT MORAL FORCE IS EFFECTIVE FOR CHANGING THE ATTITUDES AND WILL OF AN OPPRESSOR; AND (3) THAT NONVIOLENCE IS THE MOST EFFECTIVE APPROACH TO SOCIAL CHANGE BECAUSE IT IS A MANIFESTATION OF THE NATURE OF EXISTENCE. AN ASSESSMENT OF THESE CLAIMS IS THEN MADE CONCLUDING THAT REVOLUTION IS A VIABLE MORAL POSITION WHERE THE REVOLUTIONARY IS CONCERNED FOR THE OPPONENT AS A HUMAN BEING, WHO CAN CHANGE FROM OPPRESSOR TO PARTNER.

STREVELER, PAUL A. THE PROBLEM OF FUTURE CONTINGENTS. NEW SCHOLAS 47,233-247 SPR 73.

THE ARTICLE DEALS WITH THE PERENNIAL PROBLEM OF THE APPARENT INCONSISTENCY OF MAINTAINING BOTH THAT GOD KNOWS ALL THINGS AND THAT SOME THINGS SHOULD OCCUR CONTINGENTLY. TWO BROADLY DISPARATE SOLUTIONS TO THE PROBLEM ENCOUNTERED IN MEDIEVAL LITERATURE ARE EXAMINED FROM THE POINT OF VIEW OF CONTEMPORARY PHILOSOPHICAL CRITICISMS. THE GENERAL CONCLUSION REACHED IS THAT THE SO-CALLED "NOMINALIST" SOLUTION IS SUPERIOR TO THE MORE TRADITIONAL AUGUSTINIAN AND THOMIST SOLUTION TO THIS PROBLEM.

STRIKE, KENNETH A. FREEDOM, AUTONOMY AND TEACHING. EDUC THEORY 22,262-277 SUM 72.

THE ARTICLE DISTINGUISHES THE CONCEPTS OF FREEDOM AND AUTONOMY, ATTEMPTS AN ANALYSIS OF AUTONOMY, AND CONSIDERS WHETHER AUTONOMY IS LOGICALLY TEACHABLE. TWO CRITERIA OF AUTONOMY ARE SUGGESTED: 1) A PERSON MUST HAVE ACQUIRED REQUISITE REASONING SKILLS, 2) A PERSON MUST BE PSYCHOLOGICALLY CONSTITUTED SUCH THAT THE EXERCISE OF SUCH REASONING SKILLS CAN BE A DETERMINATE OF CHOICE AND ACTION. IT IS ARGUED THAT RATIONALITY CAN BE TAUGHT, BUT THAT THERAPY IS NOT A

FORM OF TEACHING.

STRIKE, KENNETH A. T F GREEN ON KNOWLEDGE AND BELIEF. PROC PHIL EDUC 28,189-196 1972.

PROFESSOR GREEN, APPEALING IN PART TO SOME COMMENTS OF JOHN AUSTIN ON THE LOGIC OF BELIEF AND KNOWLEDGE STATEMENTS, INDICATES THAT THERE IS REASON TO DOUBT THE BELIEF CONDITIONS IN THE ANALYSIS OF KNOWLEDGE AS JUSTIFIED, TRUE, BELIEF. THIS ARTICLE ARGUES THAT ACCEPTANCE OF THE BELIEF CONDITION CAN BE RECONCILED WITH GREEN'S EXAMPLES.

STRIKE, KENNETH. THE LOGIC OF NEUTRALITY DISCUSSIONS: CAN A UNIVERSITY BE NEUTRAL? STUD PHIL EDUC 8,62-88 SUM 73.

THE ARTICLE DISCUSSES THE QUESTION AS TO WHETHER OR NOT A UNIVERSITY CAN BE NEUTRAL CONCERNING MATTERS OF SOCIAL POLICY. ITS MAJOR CONCERN IS TO ORGANIZE THE QUESTION AND DOES SO BY DISINGUISHING SEVERAL KINDS OF NEUTRALITY. AMONG THE SUBSTANTIVE CONCLUSIONS OF THE ARTICLE ARE: (1) THAT A COMMITMENT TO THE SORT OF NEUTRALITY INVOLVED IN ACADEMIC FREEDOM NEED NOT REQUIRE THE UNIVERSITY TO BE NEUTRAL ABOUT MATTERS OF SOCIAL POLICY, AND (2) THAT THIS SORT OF NEUTRALITY BECOMES A LESS APPROPRIATE IDEAL TO THE EXTENT THAT A UNIVERSITY COMMITS ITSELF TO PERFORMING SOCIAL SERVICES.

STROLL, AVRUM. A REPLY TO PROFESSOR SARD. J HIST PHIL 11,393 JL 73.

PROFESSOR SARD STATES THAT RUSSELL'S RESPONSE TO RONALD SEARLE RESTS ON A FALLACY. RUSSELL STATES THAT HE DREAMT OF ONE THING NOT IN HEAVEN OR EARTH, WHILE SEARLE SAYS THAT THERE ARE MORE THINGS IN HEAVEN THAN RUSSELL DREAMT OF. STROLL ARGUES THAT SARD'S INTERPRETATION OF THE PHRASE "THERE ARE MORE THINGS IN HEAVEN THAN ARE DREAMED OF" IS MISTAKEN. RUSSELL INTERPRETS THIS TO MEAN THAT TAKING A TO BE THE SET OF ALL THINGS CAPABLE OF BEING DREAMED OF IN HEAVEN OR EARTH, IT IS POSSIBLE TO DREAM OF ANOTHER THING--THE CLASS OF ALL THOSE CLASSES THAT ARE NOT MEMBERS OF THEMSELVES--WHICH DOES NOT EXIST IN A.

STROLL, AVRUM. ON A CERTAIN TENSION IN PLATO'S "REPUBLIC". DIALOGUE (CANADA) 11,499-508 D 72.

THE AUTHOR ARGUES THAT THERE ARE TWO COMPETING CONCEPTIONS OF HUMAN NATURE IN PLATO'S "REPUBLIC". IN ONE OF THESE, THE NON-RATIONAL ELEMENTS IN THE SOUL ARE SEEN AS PRIMARILY WILLFUL AND AS REQUIRING GUIDANCE OR CONTROL. THIS ACCOUNT LEADS TO A HIERARCHY OF ELEMENTS WITHIN THE SOUL THAT IS THEN MIRRORED IN THE KIND OF SOCIETY PLATO PROPOSES. THE OTHER CONCEPTION PICTURES MAN AS COOPERATIVE, AND LEADS TO A PRIMITIVE SOCIETY IN WHICH THERE IS A DIVISION OF LABOR WITHOUT ANY HIERARCHY OR THE NEED FOR SOME TO GUIDE AND CONTROL OTHERS. THIS IS A SOCIETY IN WHICH MEN ARE ABLE TO ACHIEVE SELF-REALIZATION BY DOING THOSE THINGS FOR WHICH THEY ARE BEST FITTED. PLATO SHIFTS BETWEEN THE TWO CONCEPTIONS TO OBTAIN A SOCIETY WHICH IS ANTIDEMOCRATIC (HIERARCHICAL), YET COMMITTED TO THE SELF-REALIZATION PRINCIPLE. WHEN THIS AMBIGUITY IS EXPOSED, HIS DEFENSE OF AN ANTIDEMOCRATIC SOCIETY IS SEEN TO FAIL.

STROLL, AVRUM. PRESUPPOSING, EXISTENCE, AND "THE LANGUAGE OF FICTION". STUD INT FILOSOF 4,51-66 AUTUMN 72.

IN "ON REFERRING" STRAWSON CONTENDS THAT STATEMENT-MAKING USES OF LANGUAGE REQUIRE THAT CERTAIN EXISTENTIAL PRESUPPOSITIONS BE SATISFIED, AND ACCORDINGLY THAT THE "CHARACTERISTIC SENTENCES OF FICTION", WHICH CONTAIN THE NAMES OF NON-EXISTENT OBJECTS, ARE NEITHER TRUE NOR FALSE. THE AUTHOR ARGUES THAT FICTION IS A COMPLEX GENRE CONTAINING VIRTUALLY ALL USES OF LANGUAGE, INCLUDING STATEMENT MAKING USES: THAT THERE ARE NO "CHARACTERISTIC SENTENCES" OF

FICTION, OR INDEED SIMPLE TESTS FOR DETERMINING WHETHER A GIVEN WORK IS A WORK OF FICTION OR NOT. HE TRACES THE DISPOSITION TO HOLD SUCH SIMPLISTIC VIEWS TO AN ADHERENCE TO THE CORRESPONDENCE THEORY OF TRUTH, AND ARGUES THAT SINCE WE CAN SPEAK TRULY OR FALSELY ABOUT FICTITIOUS OBJECTS, THIS COUNTS AS A GOOD REASON FOR REJECTING THE CORRESPONDENCE THEORY.

STUBBINGS, R G. KATZ ON 'GOOD' AGAIN. AUSTL J PHIL 50,62-66 MY 72.

SOME PHILOSOPHERS BELIEVE THAT LINGUISTIC THEORY IS NO HELP IN PHILOSOPHY. THUS I. A. SNOOK HAS RECENTLY ARGUED THAT KATZ'S ANALYSIS OF 'GOOD' IN "THE PHILOSOPHY OF LANGUAGE" REALLY BEGS THE QUESTION AGAINST PHILOSOPHERS LIKE ROSS WHO THINK THAT INTRINSIC GOODNESS IS THE CENTRAL NOTION IN ETHICS. AS AGAINST THIS I ARGUE (A) THAT ROSS' CLAIMS ABOUT 'GOOD' DEPEND UPON A SUPERFICIAL CONSTRUCTION OF THE LINGUISTIC FACTS; AND THAT (B) SNOOK IS IN ANY CASE WRONG THAT KATZ BEGS THIS QUESTION; HE JUST DOES NOT RAISE IT. KATZ'S THEORY MOREOVER SUGGESTS A WAY TO FORMULATE A CONCEPTION OF INTRINSIC GOODNESS. I FORMULATE SUCH A CONCEPTION. "INTRINSIC GOOD" IS A METATYPAL TERM WHICH COLLECTS ALL NOUNS HAVING ALREADY PLUSED EVALUATION MARKERS IN THEIR READINGS. EXAMPLES ARE PROVIDED.

STUBBS, ANNE C. STRAWSON AND SCEPTICISM. PHIL STUD (IRELAND) 21,111-136 1973.

THE ARGUMENTS IN "INDIVIDUALS." I CANNOT REFUTE RADICAL SCEPTICISM BECAUSE THEY PRESUPPOSE THE TRUTH OF A POSITION OPPOSED TO IT. THE RADICAL SCEPTIC CLAIMS THAT WE CAN NEVER KNOW WHETHER OR NOT CERTAIN CONCEPTS ARE INSTANTIATED, OR THE JUDGEMENTS IN WHICH WE APPLY THEM TRUE. HE ARGUES FOR A DISTINCTION BETWEEN APPLICATION AND INSTANTIATION CONDITIONS FOR CONCEPTS AND BETWEEN ASSERTION AND TRUTH CONDITIONS FOR JUDGEMENTS. IT IS SHOWN THAT STRAWSON CONFLATES THESE TWO TYPES OF CONDITIONS, AND THAT THE GENERAL NATURE OF HIS ARGUMENTS FORCES HIM TO DO THIS. A WEAKER INTERPRETATION OF HIS ARGUMENTS IS DISCUSSED AND ASSESSED.

STUNKEL, KENNETH R. THE MEETING OF EAST AND WEST IN COOMARASWAMY AND RADHAKRISHNAN. PHIL EAST WEST 23,517-524 O 73.

IN THE FORM OF A QUASI-DIALOGUE BETWEEN COOMARASWAMY AND RADHAKRISHNAN, THE ARTICLE ATTEMPTS TO CLARIFY THEIR RESPECTIVE ATTITUDES AND ASSUMPTIONS CONCERNING THE POSSIBILITY AND DESIRABILITY OF BRIDGING DIFFERENCES BETWEEN INDIAN AND WESTERN THOUGHT. COOMARASWAMY VIEWS RADHAKRISHNAN AS A 'WESTERNIZED HINDU' WHO HAS BETRAYED HIS OWN TRADITION TO PLAY THE ROLE OF AN 'ORIENTALIST'. IN RADHAKRISHNAN'S VIEW ONE MUST RISE ABOVE THE NON-ESSENTIALS (RITUAL, LEGEND, MIRACULOUS ELEMENTS, MYTH, ETC.) OF ALL TRADITIONS AND SEEK A HIGHER POINT OF VIEW RELEVANT TO ALL MEN. IN COOMARASWAMY'S VIEW, SUCH A PROCEDURE IS SHALLOW, UNSOUND, AND SELF-DEFEATING, AND IS NOTHING MORE THAN A CAPITULATION TO 'PROFANE' WESTERN NOTIONS OF TRUTH AND REALITY. A TRUE HINDU CAN ENTERTAIN MYTH AND SCIENCE SIMULTANEOUSLY. THE ISSUE RAISED BY THIS DIVERGENCE IS WHAT EPISTEMOLOGICAL BASIS CAN BE FOUND TO JUSTIFY COMPARATIVE STUDIES AND PHILOSOPHICAL AND RELIGIOUS SYNTHESIS THAT WOULD ACCOMMODATE BOTH 'A HIGHER POINT OF VIEW' AND UNIQUE TRADITIONS. (EDITED).

STURCH, R L. GOD AND PROBABILITY. RELIG STUD 8,351-354 O 72.

PHYSICO-THEOLOGY ARGUES NOT JUST THAT THIS WORLD IS IMPROBABLE BUT THAT IT IS MORE PROBABLE GIVEN A DESIGNER THAN OTHERWISE. PROBABILITY AND INDUCTION ARE APPLICABLE TO THE WORLD DESPITE ITS UNICITY. BUT SUCH AN ARGUMENT REQUIRES KNOWLEDGE OF THE ANTECEDENT PROBABILITY OF THEISM IN ITSELF.

SUAREZ, ALFONSO GARCIA. ES EL LENGUAJE DEL 'TRACTATUS' UN LENGUAJE PRIVADO? TEOREMA MONO,117-129 1972.

EN LA SECCION I SE EXAMINA LA TRADUCCION CORRECTA DEL PARENTESIS DEL PARRAFO TERCERO DE TRACTATUS 5.62. PUESTO QUE SU TRACUDDION DEBE SER 'EL UNICO LENGUAJE QUE YO ENTIENDO' Y NO 'EL LENGUAJE QUE SOLO YO ENTIENDO', QUEDA DESECHADA LA INTERPRETACION DEL LENGUAJE DEL TRACTATUS COMO UN LENGUAJE PRIVADO SOBRE ESTA BASE. EN LA SECCION II SE INTERPRETA EL PARENTESIS DE 5.62 A LA LUZ DE LA DOCTRINA DEL MOSTRAR, SIGUIENDO LAS LINEAS DE NOTEBOOKS 25.5.15. EN LA SECCION III SE RECHAZA EL INTENTO DE FAVRHOLDT DE INTERPRETAR EL LENGUAJE DEL TRACTATUS COMO UN LENGUAJE PRIVADO SOBRE LA BASE DE UNA LECTURA FENOMENALISTA DEL CONCEPTO DE OBJETO. TAL INTERPRETACION NO ES CONSISTENTE CON LAS ESTIPULACIONES QUE WITTGENSTEIN APLICA A ESTE CONCEPTO. FAVRHOLDT, NO OBSTANTE, ESTA EN LO CORRECTO, FRENTE A HINTIKKA Y A STENIUS, EN QUE WITTGENSTEIN FUE SOLIPSISTA Y NO MERAMENTE IDEALISTA. PERO SU SOLIPSISMO NO FUE EMPIRICO, SINO TRANCENDENTAL.

SUCHODOLSKI, B AND GIORELLO, G AND VILLA, L. OGGETTIVITA E NON-NEUTRALITA. SCIENTIA 108,7-40 1973.

EN RAPPELLANT LES ESPOIRS EXPRIMES PAR RAPPORT A LA SCIENCE DEJA AU XVII-EME SIECLE, POUR NE CITER QUE BACON, L'AUTEUR MET EN EVIDENCE LE ROLE ET LES TACHES ACTUELS DE LA SCIENCE QUI N'EST PLUS NEUTRE ET LIMITEE AUX INDICATIONS PRATIQUES D'UN SAVOIR INSTRUMENTAL. TOUT EN ASSURANT A L'HOMME LES MEILLEURES CONDITIONS D'EXISTENCE LA SCIENCE CONTRIBUE A LA CREATION D'UNE CERTAINE 'QUALITE' DE LA VIE DEPASSANT LE CADRE PRATIQUE ET UNE MOTIVATION PROSPECTIVE. IL S'AGIT DE TRAITER LA SCIENCE, TOUT COMME LES AUTRES DOMAINES DE LA CREATIVITE HUMAINE, DANS LEUR ASPECT ACTUEL, VECUES 'ICI ET MAINTENANT', SANS RECOURS A LEUR UTILITE ULTERIEURE. LA CULTURE INTELLECTUELLE DEVIENT AINSI UN MOYEN POUR DONNER UN SENS PLUS HUMAIN A L'EXISTENCE DES HOMMES.

SUCHON, WOJCIECH. INEQUIVALENCE DES DEUX DEFINITIONS DES ALGEBRES DE LUKASIEWICZ. PRACE LOG 31-33 1972.

IN THIS NOTE WE PROVE THAT TWO DEFINITIONS OF FINITE VALUED LUKASIEWICZ ALGEBRAS ARE EQUIVALENT. THESE DEFINITIONS WERE GIVEN BY MOISIL IN 1968 (UNPUBLISHED) AND BY G. GEORGESCU AND C. VRACIU, "N-VALENT CENTERED LUKASIEWIC ALGEBROS", "REVUE ROUMAINE DE MATHEMATEQUES PURES ET APPLEQUES," 14 (1969), 793-802. (EDITED).

SUCHTING, W A. MARX, POPPER, AND 'HISTORICISM'. INQUIRY 15,235-266 AUTUMN 72.

ACCORDING TO SIR KARL POPPER, THERE IS A HARMFUL APPROACH TO THE SOCIAL SCIENCES CALLED 'HISTORICISM'. THIS TAKES THEIR PRINCIPAL AIM TO BE HISTORICAL PREDICTION OF AN UNCONDITIONAL SORT AND THE CHIEF MEANS TO THIS THE DISCOVERY OF LAWS OF HISTORICAL DEVELOPMENT. THE CHIEF EXEMPLAR IS HELD TO BE MARX. THIS PAPER DISTINGUISHES TWO POSSIBLE SORTS OF LAWS OF HISTORICAL DEVELOPMENT. POPPER'S ARGUMENTS AGAINST EACH ARE REJECTED. WHICH SORT IT IS MOST PLAUSIBLE TO ASCRIBE TO MARX IS CONSIDERED. FOUR MODELS OF HISTORICAL DETERMINISM ARE DISTINGUISHED AND THE QUESTION OF MARX'S VIEW OR VIEWS ON THE QUESTION IS DISCUSSED IN TERMS OF THEM.

SUDBURY, A W. COULD THERE EXIST A WORLD WHICH OBEYED NO SCIENTIFIC LAWS? BRIT J PHIL SCI 24,39-40 MR 73.

SINCE EVERY PROBAEILISTIC LAW IS OBEYED BY AN UNCOUNTABLE NUMBER OF INFINITE SEQUENCES OF OUTCOMES, IT IS NOT CLEAR THAT THERE COULD EXIST SEQUENCES WHICH OBEYED NO SCIENTIFIC LAW. HOWEVER, GIVEN CERTAIN MINIMAL NECESSARY CONDITIONS FOR A LAW TO BE SCIENTIFIC, IT CAN BE SHOWN (EMPLOYING A DIAGONAL ARGUMENT) THAT THERE ARE

SEQUENCES WHICH OBEY NO SUCH LAW.

SUKALE, MICHAEL. THE EGO AND THE CONSCIOUSNESS IN RIVAL PERSPECTIVES (A STUDY OF HUSSERL AND THE EARLY SARTRE) (IN HEBREW). IYYUN 22,193-214 O 71.

THE PAPER COMPARES SARTRE'S THEORY OF MIND AS OUTLINED IN HIS ESSAY "THE TRANSCENDENCE OF THE EGO" WITH HUSSERL'S THEORY OF MIND. IT IS SHOWN THAT SARTRE'S THEORY IS INFERIOR AND FAILS IN FIVE POINTS: (1) SARTRE'S CLAIM THAT HUSSERL'S TRANSCENDENTAL EGO IS "OPAQUE" IS EITHER MISLEADING OR FALSE. (2) SARTRE'S THEORY IMPLIES AT LEAST THREE IMPLAUSIBLE CONSEQUENCES. (3) SARTRE'S SOLUTION OF THE PROBLEM OF OTHER MINDS IS NO SOLUTION AT ALL. (4) SARTRE'S PRE-REFLECTIVE COGITO IS NOT SUPERIOR TO HUSSERL'S TRANSCENDENTAL EGO AND SERVES THE SAME FUNCTION. (5) THERE IS NO ROOM FOR THE CONCEPT OF FREEDOM IN SARTRE'S THEORY.

SUKHOTIN, A K. THE PROBLEM OF ASSIMILATION OF SCIENTIFIC INFORMATION. SOVIET STUD PHIL 12,54-72 SUM 73.

ASSUMING THE INFORMATION CONTAINED IN COROLLARIES TO BE REDUNDANT, IT IS POSSIBLE, HAVING ACCEPTED ONLY THE PREMISES, TO HOLD GREAT MASSES OF KNOWLEDGE IN THE MEMORY, SINCE THE INFORMATION CONTAINED IN COROLLARIES IS ACTUALLY A PART OF THE INFORMATION CONTAINED IN PREMISES AND IS ABBREVIATED (TOGETHER WITH THE SIGNS WHICH FIX IT) IN THE VOLUME OF THE IMMEDIATE MEMORY. BECAUSE THE DIFFICULTY OF ASSIMILATING COMMUNICATIONS IN QUANTITY IS DUE NOT TO THE INFORMATION ITSELF BUT TO THE SIGNS BY WHICH IT IS PRESENTED, IT IS POSSIBLE TO AVOID THE THREAT OF A SATURATION OF KNOWLEDGE BY EXPRESSING IT IN AN INFORMATIONALLY CAPACIOUS FORM (YIELDING A MAXIMUM OF COROLLARIES).

SULLIVAN, THEODORE F. THE GEOMETRY OF SOLIDS IN HILBERT SPACES. NOTRE DAME J FORM LOG 14,575-580 O 73.

IN THIS PAPER IT IS SHOWN THAT TARSKI'S DEFINITION OF POINT USING THE NAME SOLID IN LESNIEWSKI'S DEDUCTIVE SYSTEM OF MEREOLOGY WILL DETERMINE A BIJECTIVE CORRESPONDENCE BETWEEN DEFINED POINTS AND THE POINTS OF A REAL SEPARABLE HILBERT SPACE OF DIM N WHERE N IS GREATER THAN OR EQUAL TO 2.

SULLIVAN, TIMOTHY. THE EDUCATIONAL BUREAUCRACY'S CREDIBILITY GAP. SW J PHIL 3,85-91 WINT 72.

COLLEGES AND UNIVERSITIES IN THE UNITED STATES ARE EXPERIENCING A CRISIS OF CREDIBILITY BETWEEN THE FUNCTION OF AN EDUCATIONAL BUREAUCRACY, I.E., ASSURING THE INDUSTRIAL STATE OF THE TECHNOCRATS, MANAGERS AND INTELLECTUALS IT REQUIRES, AND ITS JUSTIFICATION, I.E., AS A CULTURAL COMMUNITY SEEKING TRUTH, KNOWLEDGE AND CRITICIZING THE CONVENTIONAL WISDOM. TO DELINEATE THE CRISIS THE ARTICLE IS DIVIDED INTO FOUR PARTS: THE FIRST IDENTIFIES THE GAP BETWEEN THE FUNCTION AND JUSTIFICATION OF THE EDUCATIONAL BUREAUCRACY; THE SECOND ANALYZES THE GENESIS OF THIS GAP, AND THE THIRD ITS BOURGEOISATION, WHILE THE FOURTH SUGGESTS THE QUALITY OF FREEDOM EDUCATIONAL INSTITUTIONS CAN EXERCISE IN SUCH CIRCUMSTANCES.

SULLIVAN, WILLIAM AND MORRE, HAROLD AND NEVILLE, ROBERT. THE CONTOURS OF RESPONSIBILITY: A NEW MODEL. MAN WORLD 5,392-420 N 72.

A NEW MODEL OF RESPONSIBILITY, DRAWN FROM THE CATEGORIES OF PROCESS PHILOSOPHY IS EXPLORED. NEGATIVELY, THE PAPER SKETCHES THE HISTORICAL AND ANALYTICAL DEVELOPMENTS THAT UNDERLIE ALTERNATIVE CONCEPTIONS OF AGENCY AND HENCE RESPONSIBILITY AND FINDS THESE ALTERNATIVES LACKING. POSITIVELY, THE 'PROCESS' ALTERNATIVE IS DEVELOPED AND TENTATIVELY DEFENDED.

SUMBERG, THEODORE A. PRIVACY, FREEDOM, AND OBSCENITY: STANLEY V GEORGIA. J CRIT ANAL 3,84-96 JL 71.

THE SUPREME COURT HAS RULED THAT THE FIRST AMENDMENT PROTECTS THE PRIVATE SHOWINGS OF ADMITTEDLY OBSCENE FILMS. IN A WIDE-RANGING CRITICISM THE AUTHOR FINDS NO RIGHT OF PRIVACY IN THIS AMENDMENT; NOR CAN A CLAIM OF THOUGHT CONTROL BE LODGED LEGITIMATELY AGAINST PUBLIC AUTHORITIES ACTING UNDER DUE PROCESS TO PROTECT CITIZENS FROM EXPOSURE TO FILMS OF NO SOCIAL UTILITY. HE ALSO DENIES THAT EITHER THE CONSTITUTION OR THE DECLARATION OF INDEPENDENCE EMBODIES THE MORAL RELATIVISM THAT INFORMS THE 1969 DECISION. THE RULING ALSO SUGGESTS THAT THE COURT BELIEVES THAT THE LAW SHOULD LIMIT ITSELF TO MINIMAL CONDITIONS OF SOCIAL ORDER, WITHOUT TRYING TO FURTHER THE ATTAINMENT OF HIGH MORAL GOALS; BUT THE CITIZEN LOST IN THE SELF-INDULGENCE FOSTERED BY AN AFFLUENT SOCIETY, THE AUTHOR CLAIMS, WILL NOT MAKE THE SACRIFICES NEEDED BY A SELF-REFORMING DEMOCRACY.

SUPEK, RUDI. SOME CONTRADICTIONS AND INSUFFICIENCIES OF YUGOSLAV SELF-MANAGING SOCIALISM. PRAXIS 375-397 1971.

THE YUGOSLAV WORKERS SELF-MANAGEMENT SYSTEM SHOWS IN ITS DEVELOPMENT AFTER 1965 SOME PARTICULAR FEATURES LEADING TO A LEGAL FORMALISM IN THE POSITION OF ENTERPRISES WITH DIFFERENT ECONOMIC STRENGTH AND MONOPOLISTIC DENDENCIES, GENERATING A LOT OF DYSFUNCTIONAL EFFECTS IN RESPECT OF EQUAL DISTRIBUTION OF INCOME, EQUAL OPPORTUNITIES OF DEVELOPMENT, EQUALIZATION OF ECONOMIC AND SOCIAL CONDITIONS FOR VARIOUS REGIONS AND REPUBLICS OF YUGOSLAVIA. ONE OF ESSENTIAL REASON WAS A PROUDHONIAN CONCEPTION OF MARKET ECONOMITY, A KIND OF MIDDLECLASS LIBERALISM. IN THE SAME TIME EXISTED A SYSTEM OF SELF-MANAGING ORGANIZATION ON THE BASIS OF SOCIETY AND A STATIST POWER STRUCTURE ON A VERTICAL PLANE. AUTHOR IS DEMONSTRATING THAT SUCH A CONCEPTION OF WORKERS SELF-MANAGEMENT GOES AGAINST THE INTERESTS OF THE WORKING PEOPLE. HE IS PROPOSING ANOTHER MODEL TAKING IN ACCOUNT THE POSITION OF THE SMALL NATIONS. HE IS REFUTING SOME TENDENCIES GOING IN THE SENSE OF A NATIONALIST MOVEMENT DURING THE YEAR 1971.

SUPPE, FREDERICK R. WHAT'S WRONG WITH THE RECEIVED VIEW ON THE STRUCTURE OF SCIENTIFIC THEORIES. PHIL SCI 39,1-19 MR 72.

ACHINSTEIN, PUTNAM, AND OTHERS HAVE URGED THE REJECTION OF THE RECEIVED VIEW ON THEORIES (WHICH CONSTRUES THEORIES AS AXIOMATIC CALCULI WHERE THEORETICAL TERMS ARE GIVEN PARTIAL OBSERVATIONAL INTERPRETATIONS BY CORRESPONDENCE RULES) BECAUSE (I) THE NOTION OF PARTIAL INTERPRETATION CANNOT BE GIVEN PRECISE FORMULATION, AND (II) THE OBSERVATIONAL--THEORETICAL DISTINCTION CANNOT BE DRAWN SATISFACTORILY. I TRY TO SHOW THAT THESE ARE THE WRONG REASONS FOR REJECTING THE RECEIVED VIEW SINCE (I) IS FALSE AND IT IS VIRTUALLY IMPOSSIBLE TO DEMONSTRATE THE TRUTH OF (II). NONETHELESS, THE RECEIVED VIEW SHOULD BE REJECTED BECAUSE IT OBSCURES A NUMBER OF EPISTEMOLOGICALLY IMPORTANT FEATURES OF SCIENTIFIC THEORIZING. I SHOW THIS BY SKETCHING AN ALTERNATIVE ANALYSIS WHICH REVEALS SOME OF THESE FEATURES AND GIVES A MORE FAITHFUL PICTURE OF SCIENTIFIC THEORIZING.

SUPPE, FREDERICK. THEORIES, THEIR FORMULATIONS, AND THE OPERATIONAL IMPERATIVE. SYNTHESE 25,129-159 N-D 72.

IN THIS PAPER THE BETH-VAN FRAASSEN-SUPPE ANALYSIS OF SCIENTIFIC THEORIES IS EXPLOITED TO ASSESS THE OPERATIONAL IMPERATIVE. TO DO SO, THAT ANALYSIS OF THEORIES (WHEREIN THEORIES ARE EXTRA-LINGUISTIC STRUCTURES SUCH AS STATE SPACES) IS EXTENDED TO COVER THEORIES WITH QUALITATIVE PARAMETERS, AND FURTHER DEVELOPED BY PRESENTING A REALISTIC PHYSICAL INTERPRETATION FOR THEORIES, CONDITIONS FOR EMPIRICAL TRUTH OF THEORIES, AND EXPLORING THE SEMATICAL AND STRUCTURAL CONNECTIONS HOLDING BETWEEN THEORIES, THEIR FORMULATIONS,

PHYSICAL SYSTEMS, AND PHENOMENA. MATHEMATICAL MODELS FOR THEORIES, EXPERIMENTAL METHODOLOGY, AND THE INSTRUMENTALIST-REALIST CONTROVERSY ARE BRIEFLY CONSIDERED. THESE FINDINGS ARE MARSHALLED TO SHOW THAT OPERATIONAL DEFINITIONS ARE EMPIRICALLY TRUE OR FALSE, WHICH FACT MAKES THE OPERATIONAL IMPERATIVE UNTENABLE.

SUPPES, PATRICK. FINITE EQUAL-INTERVAL MEASUREMENT STRUCTURES. THEORIA 38,45-63 1972.

SUPPES, PATRICK. SOME OPEN PROBLEMS IN THE PHILOSOPHY SPACE AND TIME. SYNTHESE 24,298-316 JL-AG 72.

THIS ARTICLE IS CONCERNED TO FORMULATE SOME OPEN PROBLEMS IN THE PHILOSOPHY OF SPACE AND TIME THAT REQUIRE METHODS CHARACTERISTIC OF MATHEMATICAL TRADITIONS IN THE FOUNDATIONS OF GEOMETRY FOR THEIR SOLUTION. IN FORMULATING THE PROBLEMS AN EFFORT HAS BEEN MADE TO FUSE THE SEPARATE TRADITIONS OF THE FOUNDATIONS OF PHYSICS ON THE ONE HAND AND THE FOUNDATIONS OF GEOMETRY ON THE OTHER. THE FIRST PART OF THE PAPER DEALS WITH TWO CLASSICAL PROBLEMS IN THE GEOMETRY OF SPACE, THAT OF GIVING OPERATIONALISM AN EXACT FOUNDATION IN THE CASE OF THE MEASUREMENT OF SPATIAL RELATIONS, AND THAT OF PROVIDING AN ADEQUATE THEORY OF APPROXIMATION AND ERROR IN A GEOMETRICAL SETTING. THE SECOND PART IS CONCERNED WITH PHYSICAL SPACE AND SPACE-TIME AND DEALS MAINLY WITH TOPICS CONCERNING THE AXIOMATIC THEORY OF BODIES, THE OPERATIONAL FOUNDATIONS OF SPECIAL RELATIVITY AND THE CONCEPTUAL FOUNDATIONS OF ELEMENTARY PHYSICS.

SURMA, STANISLAW J. A SURVEY OF THE RESULTS AND METHODS OF INVESTIGATIONS OF THE EQUIVALENTIAL PROPOSITIONAL CALCULUS. PRACE LOG 51-74 1972.

THE PAPER INCLUDES, A.I., THE DESCRIPTION OF THE WELL-KNOWN CRITERIA DISCOVERED BY S. LESNIEWSKI, M. H. STONE AND E. GH. MIHAILESCU AS WELL AS THE ACHIEVEMENTS OF THE J. LUKASIEWICZ'S SEMINAR IN MATHEMATICAL LOGIC IN THE THIRTIES.

SURMA, STANISLAW J. A UNIFORM METHOD OF PROOF OF THE COMPLETENESS THEOREM FOR THE EQUIVALENTIAL PROPOSITIONAL CALCULUS AND FOR SOME OF ITS EXTENSIONS. PRACE LOG 35-49 1972.

THE PAPER IS CONCERNED WITH THE GENERALIZATION OF THE HENKIN TYPE METHOD OF PROVING THE COMPLETENESS OF THE CLASSICAL PROPOSITIONAL CALCULUS FOR THE COMPLETENESS PROOF OF THE EQUIVALENTIAL FRAGMENT OF THIS CALCULUS AS WELL AS FOR A WIDE CLASS OF EXTENSIONS OF THAT FRAGMENT.

SURMA, STANISLAW J. NOTA W SPRAWIE TWIERDZEN O DEDUKCJI NIE WPROST WAZNYCH W SKONCZENIE WIELOWARTOSCIOWYCH RACHUNKACH ZDAN LUKASIEWICZA. STUD LOG 31,139-143 1973.

IN THIS NOTE AN INCORRECT FORMULATION CONCERNING THE SO CALLED INDIRECT DEDUCTION THEOREMS FOR FINITE LUKASIEWICZ'S LOGICS IS IMPROVED. BESIDES NEW FORMS OF THE INDIRECT DEDUCTION IN FINITE LUKASIEWICZ'S LOGICS ARE FORMULATED.

SURMA, STANISLAW J. THE DEDUCTION THEOREMS VALID IN CERTAIN FRAGMENTS OF THE LEWIS' SYSTEM S2 AND THE SYSTEM T OF FEYS-VON WRIGHT. STUD LOG 31,127-138 1973.

IN 1946 R C BARCAN PUT A QUESTION HOW TO MODIFY THE CLASSICAL DEDUCTION THEOREM IN ORDER TO PROVE IT IN THE LEWIS SYSTEM S2. IN THE PRESENT PAPER AN ANSWER TO THIS QUESTION IS GIVEN. NAMELY IT IS PROVED HERE A MODIFICATIONS OF THE CLASSICAL DEDUCTION THEOREM WHICH HOLD IN S1 AND IN THE SYSTEM T OF FEYS-VON WRIGHT. THE QUESTION HOW TO MODIFY THE CLASSICAL DEDUCTION THEOREM IN ORDER TO PROVE IT IN THE LEWIS SYSTEM S1 REMAINS STILL OPEN.

SURVAGE, LEOPOLD. LE RYTHME COLORE. REV ESTH 26,275-277 AP-D 73.

SUSNJIC, DURO. THE IDEA OF MANIPULATION AND MANIPULATION OF IDEAS. PRAXIS 150-155 1970.

SUSZKO, ROMAN AND BLOOM, STEPHEN L. INVESTIGATIONS INTO THE SENTENTIAL CALCULUS WITH IDENTITY. NOTRE DAME J FORM LOG 13,289-308 JL 72.

THE SENTENTIAL CALCULUS WITH IDENTITY (SCI) IS OBTAINED FROM THE CLASSICAL SENTENTIAL CALCULUS BY THE ADDITION OF A BINARY 'IDENTITY CONNECTIVE' = AND AXIOMS WHICH 'SAY' THAT P = Q MEANS P IS IDENTICAL TO Q. THE STUDY OF THE SEMANTICS OF THE RESULTING CONSEQUENCE OPERATION USING TARSKI'S MATRIX METHOD YIELDS INSIGHTS INTO CONSEQUENCE OPERATIONS IN GENERAL AND THE CLASSICAL AND MODAL CONSEQUENCE OPERATIONS IN PARTICULAR. ONE FINITELY AXIOMATIZABLE SCI THEORY IS STUDIED. IT IS SHOWN THAT THIS THEORY CONSISTS OF THOSE FORMULAS VALID IN ALL TOPOLOGICAL BOOLEAN ALGEBRAS.

SUTER, GLEN H. RECURSIVE ELEMENTS AND CONSTRUCTIVE EXTENSIONS OF COMPUTABLE LOCAL INTEGRAL DOMAINS. J SYM LOG 38,272-289 JE 73.

EFFECTIVE APPROXIMATION IN ALGEBRAIC STRUCTURES IS STUDIED IN THIS ARTICLE. THE RESULTS OF THIS PAPER ARE OBTAINED BY USING THE TECHNIQUES OF COMMUTATIVE RING THEORY AND RECURSION THEORY. A COMPUTABLE ALGEBRAIC STRUCTURE IS AN ALGEBRAIC STRUCTURE WHOSE ELEMENTS CAN BE EFFECTIVELY LISTED AND WHOSE ALGEBRAIC OPERATIONS ARE EFFECTIVE. THE PROTOTYPE ALGEBRAIC STRUCTURE OF THIS PAPER IS THE LOCALIZATION OF THE INTEGERS WITH RESPECT TO A PRIME IDEAL, A LOCAL INTEGRAL DOMAIN. OUR STUDY CENTERS ON THE ELEMENTS OF THE COMPLETION OF LOCAL INTEGRAL DOMAINS WHICH CAN BE EFFECTIVELY APPROXIMATED. WE STUDY THESE ELEMENTS AND DEFINE THEM TO BE THE RECURSIVE ELEMENTS. THIS SET OF RECURSIVE ELEMENTS FORMS A NON-COMPUTABLE LOCAL INTEGRAL DOMAIN WHICH CONTAINS ALL CONSTRUCTIVE COMPUTABLE EXTENSIONS OF OUR LOCAL INTEGRAL DOMAIN. MOREOVER, THE SET OF RECURSIVE ELEMENTS FORMS A RECURSIVE COMPLETION OF OUR ORIGINAL STRUCTURE AS WELL AS AN ARITHMETICALLY DEFINABLE STRUCTURE. THIS PAPER EXHIBITS ANOTHER NON-TRIVIAL CLASS OF COMPUTABLE STRUCTURES POSSESSING THE EXPECTED MAJOR PROPERTIES.

SUTLIC, VANJA. MACHT UND MENSCHLICHKEIT. PRAXIS 14-23 1970.

SUZUKI, KENJI. MEANING OF "OBJET" IN THE MODERN ART (IN JAPANESE). BIGAKU 23,48 D 72.

MODERN PAINTING HAS DEVELOPED STRUGGLING TO MAKE ITSELF PURER. IN FAUVISM, COLORS ARE USED NOT IN ACCORDANCE WITH THE PROPER COLORS OF NATURE, BUT WITH THE COMPOSITION OF THE PAINTING. IN OTHER WORDS, THE PIGMENT FROM THE TUBE IS REGARDED AS A SURFACE-COMPOSING MATERIAL, THAT IS, A 'THING'. IN CUBISM, THE 'THING' IS CONSCIOUSLY INTRODUCED INTO THE PAINTING; FOR INSTANCE, BY USING 'PAPIER-COLLE'. DURING WORLD WAR II, ABSTRACT-EXPRESSION CAME TO THE SCENE AND DEVELOPED A NEW WORLD OF DIRECT EXPRESSION BY COMBINING 'THING', AS A CONSTRUCTIONAL ELEMENT, AND 'LAWS OF CHANCE, ORIGINATED FROM SURREALISM. IN ABSTRACT-EXPRESSION, THE SPACE IN THE FRAME IS REGARDED ONE WITH REAL SPACE, AND THERE WE SEE AN 'OBJET'. THIS NEW CONCEPTION OF 'OBJET' HAS FORMED THE BASIS FOR LATER DEVELOPMENTS IN CONTEMPORARY ART.

SVENONIUS, LARS. ON THE FIRST-ORDER LOGIC OF TERMS. J SYM LOG 38,177-188 JE 73.

SVENONIUS, LARS. TRANSLATION AND REDUCTION. J PHIL LOG 1,297-316 AG 72.

SWAIN, MARSHALL AND PAPPAS, GEORGE S. SOME CONCLUSIVE REASONS AGAINST 'CONCLUSIVE REASONS'. AUSTL J PHIL 51,72-76 MY 73.

FRED DRETSKE HAS ARGUED (IN 'CONCLUSIVE REASONS', "AUSTRALASIAN JOURNAL OF PHILOSOPHY", VOLUME 49, NUMBER 1, (MAY, 1971)), THAT ONE KNOWS THAT SOME PROPOSITION IS TRUE ONLY IF ONE HAS CONCLUSIVE REASONS FOR ONE'S BELIEF THAT THE PROPOSITION IN QUESTION IS TRUE. IN THIS PAPER WE ARGUE THAT THE CONCLUSIVE REASONS REQUIREMENT CAN BE UNDERSTOOD IN AT LEAST TWO WAYS, AND THAT ONE MAY WELL HAVE KNOWLEDGE EVEN WHEN THE CONCLUSIVE REASONS REQUIREMENT IS NOT MET IN EITHER OF THESE TWO WAYS.

SWARTZ, NORMAN. IS THERE AN OZMA-PROBLEM FOR TIME? ANALYSIS 33,77-82 JA 73.

IS THERE A TEMPORAL ANALOG OF KANT'S 'RIGHT/LEFT' PROBLEM? M GARDNER'S VERSION OF KANT'S PROBLEM, AS ONE INVOLVING CONSTRAINTS ON THE COMMUNICATING OF THE MEANINGS OF CERTAIN SPATIAL TERMS, IS USED AS THE BASIS FOR A 'TRANSLATION' IN WHICH TEMPORAL TERMS REPLACE SPATIAL ONES. AT FIRST THE ANALOG LOOKS EXACT, BUT A CLOSER EXAMINATION REVEALS THAT IT, UNLIKE THE SPATIAL VERSION, REQUIRES THE BREAKDOWN OF CAUSAL LAWS. FOR THIS REASON, THERE IS NO TEMPORAL VERSION OF KANT'S PROBLEM.

SWARTZ, ROBERT J. IDENTITY, INDISCERNIBILITY, AND BELIEF. PHIL STUD 23,410-413 D 72.

SWARTZ, ROBERT J. SEEING AND SUBSTITUTIVITY. J PHIL 70,526-536 20 S 73.

SWEARER, DONALD K. CONTROL AND FREEDOM: THE STRUCTURE OF BUDDHIST MEDIATION IN THE PALI SUTTAS. PHIL EAST WEST 23,435-455 O 73.

SWEENEY, LEO. FOREIGN BOOKS ON GREEK PHILOSOPHERS: SOCRATES AND PLATO. MOD SCH 50,76-86 N 72.

M A RASCHINI IN "INTERPRETAZIONI SOCRATICHE" (1970) REPLACES THE HISTORICAL SOCRATES WITH "SOCRATICISM" BY REFLECTING UPON HOW WESTERN THINKERS HAVE INTERPRETED HIM, ALL OF WHICH INTERPRETATIONS ARE AUTHENTIC REVELATIONS OF SOCRATES. QUESTION: IS SOCRATES MERELY A "GIVEN" TO BE STRUCTURED INTO SOCRATICISM BY OTHER PHILOSOPHERS? A LEVI'S "IL PROBLEMA DELL'ERRORE NELLA METAFISICA E NELLA GNOSEOLOGIA DI PLATONE" (PUBLISHED POSTHUMOUSLY IN 1970) RELIES ON ARISTOTLE'S REPORTS OF "UNWRITTEN DOCTRINES" TO INTERPRET PLATO'S DIALOGUES. QUESTION: DOES PLATO INTEND 'APEIRON/PERAS' TO BE CONSTITUENTS OF BOTH SENSIBLE THINGS AND THE IDEAS? IF SO, MUST ONE ACCEPT AS PLATO'S OWN THE "UNWRITTEN DOCTRINES"? A REPRINT OF J A STEWART'S "THE MYTHS OF PLATO" (1905) IS VALUABLE FOR ITS REVELATION (SEE PAGES 24-105) OF HIS KANTIAN READING OF PLATO. IF STEWART SEEMS COMPLETELY OUT OF DATE TODAY, WILL NOT CONTEMPORARY INTERPRETATIONS OF PLATO THROUGH WHITEHEAD, HEIDEGGER, WITTGENSTEIN, ETC., SUFFER A SIMILAR FATE SIXTY YEARS HENCE? SOLUTION: UNDERSTAND PLATO 'AS PLATO'.

SWEENEY, LEO. FOREIGN BOOKS ON GREEK PHILOSOPHERS: ARISTOTLE AND AFTER. MOD SCH 50,219-232 JA 73.

THREE BOOKS ON ARISTOTLE ARE CONSIDERED: C DIANO (EDITOR), "L'ATTUALITA DELLA PROBLEMATICA ARISTOTELICA"; "LA MODALITE DU JUGEMENT CHEZ ARISTOTE ET DANS LA LOGIQUE MODERNE"; L ROUTILA, "DIE ARISTOTELISCHE IDEE DER ERSTEN PHILOSOPHIE". THREE BOOKS ARE ALSO SURVEYED FOR PHILOSOPHERS AFTER ARISTOTLE: N GLATZER (EDITOR), "THE ESSENTIAL PHILO JUDAEUS"; D ROLOFF, "PLOTIN: DIE GROSSSCHRIFT...."; W F J KNIGHT, "ANCIENT GREEK AND ROMAN BELIEFS CONCERNING LIFE AFTER DEATH". RECOMMENDATION FROM THIS SURVEY: DO NOT BE KANTIAN IN

READING A PHILOSOPHER'S TEXT--THAT IS, DO NOT SUPERIMPOSE MEANING UPON HIS PAGES BUT LET THEM DELIVER THE MEANING THEIR AUTHOR HAS EXPRESSED THERE. OTHERWISE, THE READER WILL NEVER GET OUTSIDE HIS OWN MIND INTO THE POSSIBLE MORE SPACIOUS MIND OF THE AUTHOR.

SWEET, PAUL R. YOUNG WILHELM VON HUMBOLDT'S WRITINGS (1789-93) RECONSIDERED. J HIST IDEAS 34,469-482 JL-S 73.

SWINBURNE, R G. CONFIRMABILITY AND FACTUAL MEANINGFULNESS. ANALYSIS 33,71-76 JA 73.

THIS ARTICLE EXAMINES THE CONFIRMATIONIST PRINCIPLE, THAT A STATEMENT IS FACTUALLY MEANINGFUL IF AND ONLY IF IT IS AN OBSERVATION-STATEMENT, OR THERE ARE OBSERVATION STATEMENTS WHICH WOULD CONFIRM OR DISCONFIRM IT. THIS PRINCIPLE IS THE FINAL WEAK CLAIM OF VERIFICATIONISM. EVEN IF TRUE, IT WOULD NOT BE OF GREAT USE IN SORTING OUT THE MEANINGFUL FROM THE MEANINGFULNESS, BUT IT IS SHOWN CONCLUSIVELY TO BE FALSE. A CLAIM THAT THERE IS A DISCREPANCY BETWEEN THE BEST EVIDENCE THAT MEN WILL EVER HAVE ABOUT WHETHER SOME STATE OF AFFAIRS HOLDS AND WHETHER IT DOES HOLD IS FACTUALLY MEANINGFUL BUT NEITHER CONFIRMABLE NOR DISCONFIRMABLE.

SWINBURNE, RICHARD. OMNIPOTENCE. AMER PHIL QUART 10,231-237 JL 73.

CAN A COHERENT ACCOUNT BE PROVIDED OF WHAT IT IS FOR A BEING TO BE OMNIPOTENT, WHICH BRINGS OUT WHAT THEISTS HAVE WANTED TO SAY WHEN THEY CLAIM THAT GOD IS OMIPOTENT? IT IS ARGUED THAT IT CAN. A BEING S IS SAID TO BE OMNIPOTENT AT A TIME T IF FOR ANY LOGICALLY CONTINGENT STATE OF AFFAIRS X AFTER T, SUCH THAT THE OCCURRENCE OF X AFTER T DOES NOT ENTAIL THAT S DID NOT BRING ABOUT X AT T, S IS ABLE AT T TO BRING ABOUT X. THIS ACCOUNT IS IMMUNE TO DIFFICULTIES SUCH AS THOSE OFFERED BY THE PARADOX OF THE STONE.

SYNNESTVEDT, JUSTIN. OBJECTIVITY AND SUBJECTIVITY IN PAUL RICOEUR. KINESIS 4,63-78 SPR 72.

THE ARTICLE ARGUES THAT THE CENTRAL CONCERN FOR PHILOSOPHICAL REASON, ACCORDING TO RICOEUR, IS THE EXAMINATION OF THE INTERPLAY BETWEEN OBJECTIVITY, REPRESENTED BY THE SCIENCES, AND SUBJECTIVITY, REPRESENTED BY VARIOUS 'PHILOSOPHIES OF THE SUBJECT', PRINCIPALLY EXISTENTIALISM AND PHENOMENOLOGY. THIS INTERPLAY, ACCORDING TO RICOEUR, IS PARADOXICAL, CONTRADICTORY, DIALECTICAL, TENSE, AND NOT TO BE IGNORED, OR GLIBLY RESOLVED. ALTHOUGH THIS TENSION IS IN ALL RICOEUR'S WORK, FROM "THE VOLUNTARY AND THE INVOLUNTARY TO THE CONFLICT OF INTERPRETATIONS," THE ARTICLE CONCENTRATES ON SOME IDEAS IN "HISTORY AND TRUTH" AS PARADIGMATIC. THE SAME TENSION IS SEEN AS THE SOURCE OF RICOEUR'S OBVIOUS DEDICATION TO THE THOUGHT THAT PHILOSOPHY CANNOT BE ISOLATED FROM ITS PRACTICAL, I.E., MORAL APPLICATION.

SZABADOS, BELA. WISHFUL THINKING AND SELF-DECEPTION. ANALYSIS 33,201-205 JE 73.

MY AIMS IN THIS PAPER ARE: FIRST, TO SHOW THAT PREVIOUS PHILOSOPHICAL ACCOUNTS FAILED TO DISTINGUISH BETWEEN 'SELF-DECEPTION' AND 'WISHFUL THINKING'; SECONDLY, TO PROVIDE A PROPER ACCOUNT OF THE DISTINCTION BETWEEN THE TWO NOTIONS. THIS IS ACCOMPLISHED BY DESCRIBING A CASE OF WISHFUL THINKING AND CONSIDERING WHAT ADDITIONS AND CHANGES WOULD WARRANT THE ASCRIPTION OF SELF-DECEIT.

SZPILCZYNSKI, STANISLAW. JOHANN EVANGELISTA PURKYNE'S CONTRIBUTION TO THE ADVANCE OF THE NATURAL SCIENCE AND MEDICINE. ORGANON 199-205 1971.

SZTABINSKI, G. ZAGADNIENIE ZNAKU W SZTUCE NOWOCZESNEJ. STUD PHIL CHRIST 8,113-131 1972.

CET ARTICLE EST UN ESSAI DE CONSIDERER LES FAITS FONDAMENTAUX DE L'ART CONTEMPORAIN A LA LUMIERE DE LA SEMIOLOGIE. ON ACCEPTE ICI TROIS TYPES DES RELATIONS DES OEUVRES D'ART CONSIDEREES COMME LES SIGNES (LA RELATION SEMANTIQUE, PRAGMATIQUE ET SYNTACTIQUE) DISTINGUES PAR WITOLD MARCISZEWSKI. LES OEUVRES QUI REPRESENTENT OU SYMBOLISENT CERTAINS TRAITES DE LA REALITE EXTERIEURE APPARTIENNENT A LA PREMIERE RELATION. LA RELATION PRAGMATIQUE, C'EST LA RELATION AUX PERSONNES QUI UTILISENT LES SIGNES. L'ARTISTE UTILISE LES SIGNES POUR EXPRIMER SES SENTIMENTS DANS L'OEUVRE D'ART. A LA FIN EST CONSIDEREE LA RELATION SYNTACTIQUE ENTRE LES SIGNES. LES SIGNES N'ONT PAS ICI DES FONCTIONS SEMANTIQUES OU PRAGMATIQUES MAIS FONT LA STRUCTURE. CETTE STRUCTURE EST FAITE SELON LES REGLES DE LA COMPOSITION ANALOGIQUES AUX REGLES SYNTACTIQUES DU LANGAGE. (EDITED).

SZYSKOWSKA, M. KONSEKWENCJE KANTOWSKIEGO ROZDZIELENIA SFER ROZUMU TEORETYCZNEGO I ROZUMU PRAKTYCZNEGO W FILOZOFII PRAWA. STUD PHIL CHRIST 8,133-151 1972.

DIE RECHTSPHILOSOPHIE DES XIX UND DES XX JAHRHUNDERS IST IM VIEL STAERKEREM MASS VON KANTS ERKENNTNISTHEORIE ALS VON SEINER RECHTSPHILOSOPHIE BEEINFLUSST WORDEN. DER VORLIEGENDE AUFSATZ BRINGT EINE BETRACHTUNG UEBER AUSWIRKUNG EINER DER WICHTIGSTEN LINIEN DER AUSWIRKUNG DER ERKENNTNISTHEORIE KANTS AUF VERSCHIEDENE RECHTSPHILOSOPHISCHE SCHULEN. AM ANFANG IST DIE THEORETISCHE UND DIE PRAKTISCHE RICHTUNG DER REINEN VERNUNFT IN DER PHILOSOPHIE KANTS CARGESTELLT. DIESE ZWEI RICHTUNGEN DER VERNUNFT NEHMEN IN DER RECHTSPHILOSOPHIE FORMEN VON SEIN UND SOLLEN AN. DIE VERSCHIEDENEN ABAENDERUNGEN DIESER TRENNUNG WERDEN AN BEISPIELEN DER SYSTEME VON MEHREREN PHILOSOPHEN VON DER VERFASSERIN GEZEIGT. IM LETZTEN ABSCHNITT WIRD BETONT, DASS DIE SCHARFE TRENNUNG VOM SEIN UND SOLLEN ZUR FAELSCHLICHEN DARSTELLUNG DER RELATION: DER MENSCH--DIE WELT FUEHRT. DER MENSCH MIT SEINER WIRKUNG KNUEPFT DAS SEIN UND DAS SOLLEN ZUSAMMEN. AUSSERDEM KNUEPFT DIE KATEGORIE DES SEIENS DAS SEIN UND DAS SOLLEN ZUSAMMEN. (EDITED).

T'ANG, CHUN-I. THE CRITICISMS OF WANG YANG-MING'S TEACHINGS AS RAISED BY HIS CONTEMPORARIES. PHIL EAST WEST 23,163-186 JA-AP 73.

T'IEN, CH'ANG-WU. METHOLOGICAL PROBLEMS IN THE STUDY OF THE HISTORY OF PHILOSOPHY FROM AN EVALUATION OF WANG CH'UNG. CHIN STUD PHIL 4,70-99 FALL-WINT 72-73.

TADIC, LJUBOMIR. MACHT, ELITEN, DEMOKRATIE. PRAXIS 65-79 1970.

TALLON, ANDREW. PERSON AND COMMUNITY: BUBER'S CATEGORY OF THE BETWEEN. PHIL TODAY 17,62-76 SPR 73.

BUBER'S BETWEEN MEANS COMMUNION, THE ACT OF I-THOU RELATING WHICH CAN BECOME THE HABIT OF COMMUNITY. FOR BUBER THE INDIVIDUAL BECOMES A PERSON IN ENACTING COMMUNITY: AN I OF AN I-THOU RATHER THAN AN I OF AN I-IT. BUT SINCE COMMUNITY IS THE SPATIO-TEMPORALIZATION OF COMMUNION, THIS ACT NEEDS EXAMINING. COMMUNION, IS SHARING, ENACTING AS BETWEEN, TWO CONSCIOUSNESSES AND FREEDOMS; THE CONCEPT OF HORIZON IS OFFERED AS AN AID TO UNDERSTANDING THE BETWEEN.

TALLON, ANDREW. THE CRITERION OF PURITY IN PLATO'S "PHILEBUS". NEW SCHOLAS 46,439-445 AUTUMN 72.

THE CRITERION OF PURITY 'QUA' PAINLESSNESS TURNS OUT TO BE THE MAIN FACTOR DIFFERENTIATING INADMISSIBLE PLEASURES FROM THOSE ADMISSIBLE TO THE GOOD LIFE (WHICH DIFFERENTIATION IS THE MAIN PURPOSE OF THE DIALOGUE): IF THIS CRITERION IS JUSTIFIEDLY PLACED IN QUESTION, SO IS THE DIALOGUE'S MAIN ARGUMENT. SINCE KNOWLEDGE IS SUPPOSED TO BE THE PARADIGM OF PURE PLEASURES, TO FIND THAT IT IS NOT PURE WOULD PLACE THE EXISTENCE OF PURE PLEASURES IN QUESTION, THUS MAKING PURITY A SUSPECT CRITERION. BUT EXPERIENCE SHOWS THAT KNOWLEDGE CAN BE AND USUALLY IS PRECEDED, ACCOMPANIED, AND FOLLOWED BY PAIN.

TAMMELO, ILMAR. THE ENTITLEMENT TO LIFE. AN CATED SUAREZ 12,97-113 1972.

TANG, PETER S H. A SOVIET DEFENSE MECHANISM. STUD SOVIET THO 12,391-400 D 72.

IURKOV'S BOOK ON PEKING'S 'NEW POLICY' IS THE LATEST TYPICAL EXAMPLE OF THE SOVIET LEADERSHIP'S DEFENSE MECHANISM, WHICH ATTEMPTS TO CONCEAL SOVIET REVISIONIST POLICIES BY PROJECTING THEIR OWN DEVIATIONS FROM MARXISM-LENINISM ONTO PEKING. THROUGHOUT THE BOOK, IURKOV ACCUSES PEKING OF 'ANTI-SOVIET PSYCHOSIS' AND VARIOUS POLICY BLUNDERS AT HOME AND ABROAD. HOWEVER, HE IS INCAPABLE OF SUBSTANTIATING, WITHIN A MARXIST-LENINIST FRAMEWORK, HIS MOST SWEEPING DENUNCIATIONS, INCLUDING ALLEGED CHINESE DEVIATION FROM THE CAUSE OF WORLD PROLETARIAN REVOLUTION. THIS ACCUSATION IS OBVIOUSLY A SOVIET DEFENSE MECHANISM SET IN MOTION TO DIVERT ATTENTION FROM THE COUNTERPOSED SOVIET POLICY BY DEFAMING THE CHINESE COMMUNIST PARTY AND STATE AND CONDEMNING THE ROLE THEY PLAYED IN THE RELATIONS WITHIN THE SOCIALIST CAMP AND THE INTERNATIONAL COMMUNIST MOVEMENT VIS-A-VIS THE NON-COMMUNIST WORLD.

TARLTON, CHARLES D. HISTORICITY, MEANING, AND REVISIONISM IN THE STUDY OF POLITICAL THOUGHT. HIST THEOR 12,307-328 1973.

TASMOWSKI-DE RYCK, L. LA NEGATION EN FRANCAIS ET LA FORMALISATION DE LA GRAMMAIRE. LOG ANAL 15,171-202 MR-JE 72.

TASSARA, ANDRES OLLERO. LOS COMIENZOS DE LA INFLUENCIA NECESCOLASTICA. AN CATED SUAREZ 11,9-27 1971.

TASSIM, ALDO. LOCKE ON MAJORITY-RULE AND THE LEGISLATIVE. LOCKE NEWS 31-37 SUM 73.

TATAKIS, BASIL. QUELQUES CONSIDERATIONS SUR L'AFFIRMATION (IN GREEK). PHILOSOPHIA (ATHENS) 100-106 1972.

THE AFFIRMATION, THE SIMPLE 'YES', IS THE MOST BASIC ACT OF THE MIND. ITPRESUPPOSES AN INTELLECTUAL MARCH AND AT FINAL ANALYSIS IS REFERRED TO SOME FIRST INITIAL AFFIRMATIONS. FURTHER ANALYSIS LEADS TO THE CONCLUSION THAT DEDUCTION AND INDUCTION, EXTERNAL AND INTERNAL OBJECTIVITY, ARE NEITER DISJUNCTED NOR OPPOSITE. THE OPPOSITE IS TRUE. THE 'YES' AND THE 'NO' (THE LAST ALWAYS PRESUPPOSES A 'YES') FULFILL THEIR TASK AS TERMINATIONS OF A CRITICAL PROCEDURE AND SERVE THE LIBERATION OF THE MIND FROM DOGMATISM.

TATARKIEWICZ, WLADYLAW. ADIEU A KANT. ORGANON 207-215 1971.

L'ARTICLE FAIT LA DISTINCTION ENTRE LA PHILOSOPHIE DE KANT (TELLE QU'ON LA TROUVE DANS SES LIVRES ET QUI EST COMPOSEE AUTANT DE SON IDEE ORIGINALE QUE DES IDEES EN COURS AU XVIII SIECLE) ET LE KANTISME (BASE ENTIEREMENT SUR L'IDEE ORIGINALE DE KANT A L'ETAT PUR). LE KANTISME EST UN PRODUIT NON DU XVIII MAIS DE LA SECONDE

MOITIE DU XIX SIECLE. L'ARTICLE ESSAYE DE DEGAGER LES DIX THESE ESSENTIELLES DU KANTISME. VERS 1900 L'EUROPE CENTRALE ETAIT PRESQUE UNANIME A CONSIDERER LE KANTISME COMME UNE PHILOSOPHIE DEFINITIVE ET INATTAQUABLE, LE DERNIER MOT DE LA PHILOSOPHIE. CEPENDANT UN QUART DE SIECLE PLUS TARD LE KANTISME ETAIT PRESQUE ENTIEREMENT ABANDONNE. LE PRESENT ARTICLE ESSAYE D'EXPLIQUER CET ETONNANT CHANGEMENT.

TATARKIEWICZ, WLADYSLAW. THE GREAT THEORY OF BEAUTY AND ITS DECLINE. J AES ART CRIT 31,165-178 WINT 72.

THE GREAT THEORY DECLARES THAT BEAUTY CONSISTS IN THE PROPORTIONS AND THE ARRANGEMENT OF THE PARTS. IT IS WELL FOUNDED TO CALL IT THE GREAT THEORY OF EUROPEAN AESTHETICS AS IT WAS THE DOMINANT CONCEPTION FOR TWO THOUSAND YEARS FROM THE BEGINNINGS UNTIL THE MODERN TIMES. THE PRESENT PAPER ENUMERATES THE MOST IMPORTANT ADHERENTS OF THE GREAT THEORY, ITS VARIETIES, ITS CENTRAL AND SECONDARY TENETS, ITS SUPPLEMENTARY THESES. THE FIRST ATTACK ON THE GREAT THEORY TOOK PLACE IN THE XVIIITH CENTURY. AFTER A REVIVAL IN THE EARLY XIXTH CENTURY THE CRISIS CONTINUES IN OUR TIMES. IT IS NOT ONLY THE CRISIS OF THE GREAT THEORY BUT AT THE SAME TIME THE CRISIS OF THE CONCEPT OF BEAUTY WHICH PLAYED AN IMPORTANT ROLE IN THE HISTORY OF EUROPEAN AESTHETICS NOT MUCH LONGER THAN THE GREAT THEORY.

TAX, ROBERT E. ON THE INTUITIONISTIC EQUIVALENTIAL CALCULUS. NOTRE DAME J FORM LOG 14,448-456 O 73.

IN THIS PAPER WE OBTAIN A FINITE AXIOMATIZATION OF THE EQUIVALENTIAL FRAGMENT OF THE INTUITIONISTIC PROPOSITIONAL CALCULUS. TO DO THIS, WE FIRST CONSTRUCT THE CORRESPONDING GENTZEN SYSTEM GE. WE THEN CONSIDER A SYSTEM WITH ONE AXIOM (EEEQEQPEEQEQPEPEPERSEEPSERP), SUBSTITUTION, MODUS PONENS (FROM EPQ AND P, DEDUCE Q) AND ONE OTHER RULE (FROM P, DEDUCE EQEQP). TO EACH SEQUENT OF GE WE ASSOCIATE AN INFINITE SET OF WFFS OF OUR SYSTEM, AND EVENTUALLY PROVE THAT A SEQUENT IS PROVABLE IN GE IF AND ONLY IF ONE OF THE CORRESPONDING WFFS IS PROVABLE IN OUR SYSTEM. FROM THIS WE EASILY SHOW THAT OUR SYSTEM DOES INDEED PROVIDE AN AXIOMATIZATION OF IE.

TAYLOR, ALASTAIR M. FOR PHILOSOPHERS AND SCIENTISTS: A GENERAL SYSTEMS PARADIGM. INT PHIL QUART 13,111-129 MR 73.

THIS IS A REVIEW ARTICLE OF ERVIN LASZLO'S "INTRODUCTION TO SYSTEMS PHILOSOPHY" (1972). BASED UPON A GENERAL SYSTEMS THEORY DEVELOPED BY VON BERTALANFFY AND OTHERS, AND WHICH STRESSED CONCEPTS SUCH AS ISOMORPHISM, STEADY-STATE MAINTENANCE, AND GOAL-DIRECTEDNESS, LASZLO ARGUES FOR THE NEED TO RETURN FROM ANALYTIC TO SYNTHETIC PHILOSOPHY. THE FIRST PART OF HIS WORK APPLIES SYSTEMS THEORY TO PHYSICAL, BIOLOGICAL, AND SOCIAL SYSTEMS, WHILE THE SECOND PART TACKLES SPECIFIC PHILOSOPHICAL QUESTIONS IN THE AREAS OF ONTOLOGY, EPISTEMOLOGY, AND AXIOLOGY.

TAYLOR, DONALD S. R G COLLINGWOOD: ART, CRAFT, AND HISTORY. CLIO 2,239-278 JE 73.

THE FORMAL, TECHNICAL ANALYSIS OF ART IS COMPATIBLE WITH COLLINGWOOD'S AESTHETIC, ALTHOUGH HE DENIED THIS IN "PRINCIPLES OF ART" AND "THE IDEA OF HISTORY". CONTRADICTIONS WITHIN HIS ATTACKS ON CRAFT-TECHNIQUE AESTHETICS SUGGEST AN UNEXAMINED RELATIONSHIP BETWEEN ART AND CRAFT. CRAFT IS AS IMAGINATIVE AND UNIVERSAL AS COLLINGWOOD ARGUES ART MUST BE, AND WHEN CRAFT REALIZES ITS EXPRESSIVE POTENTIAL IT TAKES ON THE MORAL AND EXPRESSIVE WEIGHT OF ART. THERE IS, THEN, A NECESSARY OVERLAP BETWEEN ART AND CRAFT: CRAFT GIVES THE ARTIST EXPRESSIVE INITIATIVE. ANALYSIS MUST, THEREFORE, BEGIN WITH THE TECHNICAL PROBLEMS OF WORKS AND THEN MOVE BY INFERENCE TO THEIR IMAGINATIVE, EXPRESSIVE ACHIEVEMENT. A WEDDING OF FORMAL ANALYSIS WITH COLLINGWOOD'S THEORY OF THE

ESSENTIAL IMAGINATIVENESS AND EXPRESSIVENESS OF ART AND WITH THE IMAGINATIVE REENACTMENT CONSEQUENTLY NECESSARY TO ITS UNDERSTANDING WILL GIVE US A FULLER COMPREHENSION OF THE TOTAL ARTISTIC TRANSACTION. IMAGINATIVE REENACTMENT BY CRITIC, HISTORIAN, OR AUDIENCE-READER GROWS FROM FORMAL ANALYSIS: THE ACTIVITIES OF ALL THREE ARE VARIETIES OF HISTORICAL THINKING ABOUT ART. (EDITED).

TAYLOR, PAUL W. REVERSE DESCRIMINATION AND COMPENSATORY JUSTICE. ANALYSIS 33,177-182 JE 73.

WHEN A GROUP OF PERSONS HAVE BEEN UNJUSTLY TREATED BECAUSE THEY HAVE SOME MORALLY IRRELEVANT CHARACTERISTIC C (SUCH AS BEING BLACK, BEING A WOMAN, BEING A JEW, ETC.), JUSTICE REQUIRES THAT COMPENSATION BE MADE TO ANY MEMBER OF THE C-GROUP AS SUCH. THIS "REVERSE DISCRIMINATION" CANNOT BE ATTACKED ON THE GROUND THAT IT DISCRIMINATES UNJUSTLY IN FAVOR OF PERSONS ON THE BASIS OF A MORALLY IRRELEVANT CHARACTERISTIC C, BECAUSE C HAS BEEN MADE MORALLY RELEVANT BY THE ORIGINAL UNJUST SOCIAL PRACTICE OF DISCRIMINATING AGAINST ALL C-PERSONS BECAUSE THEY WERE C. THUS REVERSE DISCRIMINATION IS JUSTIFIED ON THE PRINCIPLE OF COMPENSATORY JUSTICE (ASSUMING THAT NO OTHER PRINCIPLE OF JUSTICE IS VIOLATED BY THE ACTION TYPES INVOLVED IN SUCH REVERSE DISCRIMINATION).

TAYLOR, RICHARD. DARE TO BE WISE (IN HEBREW). IYYUN 22,1-12 JA-JL 71.

THE PAPER SHOWS THAT THE CLAIM MADE BY PHILOSOPHERS TO PHILOSOPHICAL KNOWLEDGE IS A PRETENSE. KNOWLEDGE IS DERIVED SOLELY FROM OBSERVATION. THERE IS NO PHILOSOPHICAL WAY OF KNOWING ANYTHING. ALL PHILOSOPHICAL ARGUMENTS PURPORTING TO PROVE A STATEMENT OF FACT ARE CIRCULAR. THE AIM OF PHILOSOPHY SHOULD ACCORDINGLY BE, NOT KNOWLEDGE, BUT WISDOM, WHICH IS MORE PRECIOUS THAN KNOWLEDGE. WISDOM IS DESCRIBED AS A WAY OF SEEING THINGS, WHICH IS ALMOST BUT NOT QUITE UNIQUE TO PHILOSOPHY.

TAYLOR, RICHARD. DE ANIMA. AMER PHIL QUART 10,61-64 JA 73.

SHOWS BY MEANS OF A PHILOSOPHICAL FABLE THAT PERSONAL IDENTITY IS RELATIVE AND CONVENTIONAL, AND THAT THE CONCEPT OF A SOUL, MIND, SELF OR EGO IS AN ABSURDITY.

TEITELMAN, MICHAEL. THE LIMITS OF INDIVIDUALISM. J PHIL 69,545-556 5 O 72.

TEKIPPE, TERRY J. THE SHAPE OF LONERGAN'S ARGUMENT IN "INSIGHT". THOMIST 36,671-689 O 72.

THE ARTICLE IS AN ATTEMPT TO OUTLINE IN SIMPLE LANGUAGE THE ESSENTIAL SHAPE OF THE LOGICAL PROCEDURE OF LONERGAN'S BOOK "INSIGHT". ASSUMING THE CRITICAL PROBLEM TO BE A MATTER OF BRIDGING THE GAP BETWEEN WHAT IS GLOBALLY KNOWN AS KNOWING AND WHAT IS GLOBALLY KNOWN AS REALITY, THE ARTICLE CONFRONTS THIS PREMISE WITH THE DEVELOPMENT OF LONERGAN'S ARGUMENT TO ILLUMINATE AT ONCE THAT ARGUMENT AND THE UNACCEPTABILITY OF THE ORIGINAL PREMISE.

TELOH, HENRY AND LOUZECKY, DAVID JAMES. PLATO'S THIRD MAN ARGUMENT. PHRONESIS 17,80-94 1972.

WE DISCUSS THE STRUCTURE AND INTENT OF THE T.M.A. OF "PARMENIDES" 132 A1-B2. AGAINST VLASTOS WE ARGUE THAT THE FIRST TWO STEPS OF THE ARGUMENT ARE NOT INCONSISTENT, NOR ARE THEY RELATED AS PREMISE TO CONCLUSION. TO SUPPORT THE FORMER CLAIM WE TRANSLATE THE FIRST AND LAST STEPS BY PLACING 'ONE' IN THE PREDICATE POSITION. THIS CONFORMS TO THE ELEATIC USE WHICH WAS ADOPTED BY PLATO. TO SUPPORT THE LATTER WE GIVE AN ASSUMPTION (T) FROM WHICH ALL THE STEPS ARE GENERATED. PARMENIDES SHOWS THAT EACH FORM IS ONE AND MANY. HENCE PLATO'S MODIFIED PARMENIDIANISM IS REFUTED.

TEO, WESLEY K H. SELF-RESPONSIBILITY IN EXISTENTIALISM AND BUDDHISM. INT J PHIL RELIG 4,80-91 SUM 73.

BUDDHISM AND EXISTENTIALISM, THE LATTER AS REPRESENTED BY THE ATHEISTIC SARTRE ON THE ONE HAND AND THE CHRISTIAN KIERKEGAARD ON THE OTHER, ARE PRIMARILY INTERESTED TO AWAKEN IN MAN A MORAL SENSE OF ULTIMATE CONCERN TOWARD THE BUSINESS OF LIVING. THE BUDDHISTS AND THE EXISTENTIALISTS ALIKE BELIEVE THAT THE FUTURE IS OPEN-ENDED AND THAT MAN ALONE IS RESPONSIBLE FOR IT. BOTH OF THESE PHILOSOPHIES EMPLOY ETHICAL FICTIONS TO INCULCATE AND INTENSIFY MAN'S SENSE OF RESPONSIBILITY TOWARD HIS OWN CONDUCT IN THE HOPE THAT IT WOULD LEAD TO A RADICAL ALTERATION OF HIS TOTAL LIFESTYLE. BUDDHISM USES THE DOCTRINE OF KARMA AND REBIRTH AS ITS ETHICAL FICTIONS; EXISTENTIALISM USES THE FICTIONS OF CHOOSING FOR ALL MANKIND (SARTRE) AND CHOOSING IN FEAR AND TREMBLING AS IT BEFORE GOD AND AS IF ONE'S ETERNAL HAPPINESS IS AT STAKE (KIERKEGAARD).

TERRIS, MARTIN. ON AUTHORITY AND EDUCATION. PROC PHIL EDUC 28,246-255 1972.

BENNE'S ATTACK ON WEBER'S CONCEPTION OF AUTHORITY AS A SPECIE OF LEGITIMATE POWER IS SHOWN TO SUFFER FROM TWO DEFECTS: (1) BENNE MISUNDERSTANDS WHAT WEBER MEANS BY 'POWER', VIZ., THE ABILITY TO AFFECT OTHERS' BEHAVIOR. (2) BY REQUIRING THAT AUTHORITY RELATIONS BE OBJECTIVELY JUSTIFIED (RATHER THAN JUST LEGITIMATE TO THE MINDS OF SUBJECT AND BEARER), BENNE ROBS 'AUTHORITY' OF THE DESCRIPTIVE POWER IT NEEDS FOR USE IN BENNE'S EDUCATIONAL ANALYSES.

TERTULIAN, NICOLAS. GENESE ET STRUCTURE. REV ESTH 25,279-285 JL-S 72.

FRAGMENT D'UNE ETUDE PLUS AMPLE CONSACREE A 'L'ESTHETIQUE' DE GEORG LUKACS, LE TEXTE "GENESE ET STRUCTURE" ESSAIE DE FIXER LE LIEU GEOMETRIQUE DE L'ESTHETIQUE LUKACSIENNE: UN IDEAL 'TERTIUM DATUR' ENTRE LES TENDANCES D'UNE INTERPRETATION PUREMENT SOCIOLOGIQUE DE L'OEUVRE D'ART ET LA DEFENSE INTRANSIGEANTE DE L'AUTONOMIE DE LA VALEUR ESTHETIQUE (INGARDEN, CROCE). LES ANTINOMIES TRADITIONNELLES ENTRE LES THESES SUR L'HETERONOMIE ET L'AUTONOMIE DE L'ART TROUVERAIENT POUR LA PREMIERE FOIS UNE SOLUTION HARMONIEUSE DANS L'ESTHETIQUE DE LUKACS.

TERZI, CARLO. LETTERE INEDITE DI PIERO MARTINETTI. G METAF 27,443-479 S-D 72.

THALBERG, IRVING. CONSTITUENTS AND CAUSES OF EMOTION AND ACTION. PHIL QUART 23,1-13 JA 73.

WHAT IS THE RELATION BETWEEN (1) A PERSON'S EMOTION AND THE THINKING UPON WHICH HIS EMOTION IS "BASED"? (2) A MAN'S DEED AND THE BELIEFS, EMOTIONS AND DESIRES ON WHICH HE IS ACTING? (3) HIS ACT AND CONTRACTIONS OF HIS MUSCLES? (4) HIS ACT AND NEURAL GOINGS-ON? CAUSAL THEORISTS AND ENTAILMENT THEORISTS SEEM DEADLOCKED OVER PUZZLES (1) AND (2). CAUSAL ANALYSES GO UNCHALLENGED IN (3) AND (4), BUT THEIR IMPLICATIONS WORRY SOME PHILOSOPHERS. MY PROPOSAL IS TO RANK SOME OF A MAN'S BELIEFS AS COGNITIVE COMPONENTS OF HIS EMOTIONAL ATTITUDES AND ACTIONS. HIS DEEDS ALSO HAVE AFFECTIVE AND CONATIVE CONSTITUENTS, AS WELL AS MUSCULAR AND NEURAL EVENT-INGREDIENTS. SUCH COMPONENT EVENTS CANNOT BE CAUSES OF THE BROADER HAPPENING, BUT THEY MAY CAUSE OTHER SUB-EVENTS. THUS THE DISPUTES OVER (1)-(4) DISSOLVE.

THALBERG, IRVING. INGREDIENTS OF PERCEPTION. ANALYSIS 33,145-155 AP 73.

THERE ARE WELL-KNOWN PHILOSOPHICAL PERPLEXITIES ABOUT THE RELATIONS BETWEEN OUR SEEING OF AN OBJECT (OR EVENT) AND: (1) NEURAL HAPPENINGS WHICH COINCIDE WITH OUR PERCEPTUAL ACTIVITY; (2) THE SENSE-DATA WHICH SOME LAYMEN, ALONG WITH MANY PHILOSOPHERS, DISCERN

BEFORE THEIR MINDS WHEN THEY SEE; (3) THE OBJECTS AND EVENTS THEMSELVES WHICH ALLEGEDLY CAUSE OUR SEEING OF THEM. I PROPOSE TO GET AROUND ALL THREE CONUNDRUMS BY ANALYSING THE OCCURRENCES IN QUESTION AS EVENT-COMPONENTS OF OUR VISUAL ACTIVITY.

THALBERG, IRVING. JUSTIFICATIONS OF INSTITUTIONAL RACISM. PHIL FORUM (BOSTON) 3,243-263 WINT 72.

I ANALYSE SOME FIFTEEN ARGUMENTS WHICH WHITE AMERICANS FREQUENTLY OFFER AGAINST THE INSISTANCE OF BLACKS AND SIMILARLY OPPRESSED MINORITIES UPON REDISTRIBUTION OF POWER WITHIN AND BETWEEN VARIOUS INSTITUTIONS. REASONS AGAINST CHANGE INCLUDE: THE REQUIREMENT BY WHITES THAT EVERY DOWNTRODDEN GROUP BE SIMULTANEOUSLY ACCOMODATED THROUGH A FOOLPROOF PLAN; THE REQUIREMENT THAT NO WHITES SUFFER EVEN MINOR INCONVENIENCE; THAT PROFESSIONAL AND OTHER STANDARDS EVOLVED BY WHITES SHOULD BE UPHELD; THAT INSTITUTIONS SHOULD NOT DEPART FROM THEIR IDEAL OF POLITICAL NEUTRALITY. I INVESTIGATE WHETHER THESE ARE MORE IMPORTANT CONSIDERATIONS THAN CEASING MAJOR INJUSTICE TOWARD NONWHITES.

THARP, LESLIE H. THE CHARACTERIZATION OF MONADIC LOGIC. J SYM LOG 38,481-488 S 73.

THEAU, JEAN. COMMENT ON EST PASSE DE L'IDEE CARTESIENNE A L'IDEE BERKELEYENNE DE LA MATIERE. DIALOGUE (CANADA) 11,509-534 D 72.

LE RAISONNEMENT PAR LEQUEL BERKELEY A VOULU MONTRER L'IDEALITE DE LA MATIERE EST, APPAREMMENT, UNE EXTENSION DE CELUI PAR LEQUEL DESCARTES AVAIT ESSAYE DE DEMONTRER LA SUBJECTIVITE DES "QUALITES SECONDES". EN D'AUTRES TERMES BERKELEY SEMBLE APPLIQUER AUX "QUALITES PREMIERES", C'EST-A-DIRE A L'ETENDUE, LA FIGURE ET LE MOUVEMENT, LES ARGUMENTS QUE DESCARTES AVAIT RESERVES AUX "QUALITES SENSIBLES", COMME LA COULEUR OU LE SON. L'ARTICLE EN QUESTION SE PROPOSE DE FAIRE VOIR QU'IL S'AGIT LA, EN DEFINITIVE, D'UNE SIMPLE APPARENCE, CAR, POUR ETENDRE AINSI L'ARGUMENTATION DE DESCARTES, IL FALLAIT EN ALTERER RADICALEMENT LA PERSPECTIVE EPISTEMOLOGIQUE QUI LA MOTIVAIT ET LES PRINCIPES METAPHYSIQUES QUI LA FONDAIENT.

THEILER, WILLY. DAS UNBESTIMMTE, UNBEGRENZTE BEI PLOTIN. REV INT PHIL 24,290-297 1970.

DER TITEL IST PARADOX, WENN DAMIT DAS OBERSTE EINE GEMEINT IST. SO STEHT ALSO NACH JAHRHUNDERTEN RATIONALER PHILOSOPHIE UND WAEHREND DER RATIONALEN STAATSORDNUNG DER KAISERZEIT EIN IRRATIONALES AN DER SPITZE. PLOTIN VI 7,32,24 AM BEGEHRTESTEN UND LIEBWERTESTEN IST DAS GESTALTUND FORMLOSE. DIE LIEBE IST UNBEGRENZT, IST HIER NICHT BESTIMMT, WEIL AUCH DAS GELIEBTE NICHT BESTIMMT IST, UND GRENZENLOS IST DIE LIEBE ZU IHM, DER EROS, EINE IRRATIONALE MACHT. VI 7, 35,24 DER LIEBENDE GEIST IST UNVERSTAENDIG, APHRON, ERST NACHHER 'BEKOMMT ER VERSTAND'. AUCH DER GEIST IST ZUERST FORMLOS GESCHAFFEN WORDEN, DA JEDES ERZEUGTE AEHNLICH DEM ERZEUGENDEN IST. ERST IM SCHAUEN AUF DAS ERZEUGENDE, DAS EINE, WIRD ER GEFORMT, BEGRENZT; ANDERS AUSGEDRUECKT: DAS UNBEGRENZTE LEBEN WIRD BEGRENZT ZUM GEIST. HIER LIEGT EINFLUSS DER CHALDAEISCHEN ORAKEL VOR MIT IHRER TRINITAET HYPARXIS (PATER)--ZOE (DYNAMIS)--NOESIS (NOUS). IN DER VON DEN ORAKELN ABHAENGIGEN TRINITAETSLEHRE DES MARIUS VICTORINUS HEISST DIE VITA RICHTIG INFINITA. VON DER UNBEGRENZTEN ZOE, EINER PHASE DER CHALDAEISCHEN INTELLEGIBLEN TRINITAET, ERHAELT DIE TRIAS, DIE ZUGLEICH MONAS IST, DEN CHARAKTER DER UNBEGRENZTHEIT, DIE IN DER PHASE DES NOUS BEGRENZT WIRD.

THEODORACOPOULOS, J N. PHILOSOPHIE UND EXISTENZIALISMUS (IN GREEK). PHILOSOPHIA (ATHENS) 5-34 1972.

DER VERF. GEHT VON DER THESE AUS, DASS DER EXISTENZ-BEGRIFF NICHT ALLE PHILOS. PROBLEME DECKT UND EXISTENZ EIN PROBLEM STELLT, DAS NUR DIE VERNUNFT ZU BEHANDELN VERMAG. DAS EXISTENZIELLE BEWUSSTSEIN FEHLTE KEINEM DER GRIECH. PHILOSOPHEN, BEI PLOTIN SOGAR DIE SYNAISTHESIS WIRD ZU WAHRER EXISTENZIELLER LEIDENSCHAFT; BEI DEN CHRISTLICHEN DENKERN DER PATRISTISCHEN ZEIT KANN ZWAR DIE EXISTENZ ALS ETWAS ZEITBEDINGTES NUR DIE BRUECKE ZUR OUSIA SEIN. DER AUFSATZ ENTHAELT EINE KRITISCHE DARSTELLUNG DES RINGENS K JASPERS MIT DEN KLASSISCHEN SYSTEMEN SOWIE SEINER SCHRIFT 'VERNUNFT UND EXISTENZ'; WEITER WIRD DER VERSUCH M HEIDEGGERS, EINEN NEUEN SEINSBEGRIFF AUFZUBAUEN, KRITISCH DARGESTELLT; AUCH WIRD KIERKEGAARDS WEG ZUR PHILOSOPHIE DER EXISTENZ KRITISCH VERFOLGT.

THIES, ERICH. DIE VERWIRKLICHUNG DER VERNUNFT: LUDWIG FEUERBACHS KRITIK DER SPEKULATIV-SYSTEMATISCHEN PHILOSOPHIE. REV INT PHIL 26,275-307 1972.

DER AUFSATZ WEIST NACH, DASS F S HEGELREZEPTION, -KRITIK UND NEUE PHILOSOPHIE DURCH DEN SPEKULATIVEN GEDANKEN DER VERWIRKLICHUNG DER VERNUNFT GELEITET WERDEN. DIE ENTWICKLUNGSGESCH. ANALYSE DES BRIEFES AN HEGEL SOWIE DER PROGRAMME EINER NEUEN PHILOSOPHIE VERDEUTLICHT DIE SYSTEMATISCHEN IMPLIKATIONEN SEINES DENKENS. F S HINWEIS AUF DIE UNMITTELBARKEIT DER SINNLICHKEIT FAELLT HINTER DAS REFLEXIONSNIVEAU HEGELS ZURUECK, BEHAELT ABER EINE EIGENTUEMLICHE STAERKE. DAS ZEIGT DIE UNTERSUCHUNG DES OPERATIONALEN BEGRIFFSPAARS UNMITTELBARKEIT UND VERMITTLUNG BEI F UND HEGEL.

THILLET, P. NOTES SUR LE TEXTE DES "ENNEADES". REV INT PHIL 24,194-216 1970.

THOMAS, C R. PHILOSOPHICAL ANTHROPOLOGY: PROBLEMS AND POSSIBILITIES. J CRIT ANAL 3,119-125 O 71.

CURRENT SCIENTIFIC AND SOCIAL FACTORS MAKE THIS A PROPITIOUS TIME FOR A RENEWAL OF THE PHILOSOPHICAL STUDY OF HUMAN NATURE IN THE TRADITIONAL SENSE. THE METHODOLOGICAL DIFFICULTIES WHICH ARISE IN THE COURSE OF ANY EFFORT TO TRANSCEND THE PURELY DESCRIPTIVE ACTIVITY OF MODERN EMPIRICAL ANTHROPOLOGY DO NOT SEEM TO OUTWEIGH THE ADVANTAGES OF THE SPECULATIVE VENTURE OF SEEKING OUT ONTOLOGICAL FORMULATIONS WHICH WOULD SUPPORT AND GUIDE THE DEVELOPMENT OF GENERAL PRESCRIPTIONS FOR HUMAN GROWTH. MEDICAL ETHICS AND SOCIAL PLANNING ARE AMONG THE PROBLEM AREAS IN WHICH PHILOSOPHY OUGHT TO RECLAIM ITS RIGHT TO SERIOUS INVOLVEMENT THROUGH THE EXERCISE OF CREATIVE THOUGHT IN THE SYNTHETIC MODE, LEST THE PERENNIAL METAPHYSICAL IMPULSE BE PERVERTED INTO VICIOUS IDEOLOGY.

THOMAS, D A LLOYD. THE JUSTIFICATION OF LIBERALISM. CAN J PHIL 2,199-217 D 72.

THOMAS, GEORGE H. THE IMPLICATION OF BERKELEY'S EARLIEST PHILOSOPHY CONCERNING THINGS. J HIST PHIL 10,425-430 O 72.

THIS ARTICLE SEEKS TO SHOW THE VALUE OF GEORGE BERKELEY'S PRIVATE NOTEBOOKS, "PHILOSOPHICAL COMMENTARIES", AS A SOURCE FOR HIS EARLIEST PHILOSOPHY. BY DISTINGUISHING ORIGINAL PASSAGES, CORRECTIONS MADE WITH THE ORIGINAL, AND LATER CORRECTIONS AND ADDITIONS WE CAN DISCOVER THE EARLIEST STRATUM OF BERKELEY'S WRITINGS. CONCENTRATING ON HIS VIEW OF SENSIBLE OBJECTS (THINGS), MY CONCLUSION IS THAT BERKELEY ORIGINALLY SAID THAT THINGS ARE NOT GIVEN BY THE SENSES BUT ARE CREATED BY THE MIND.

THOMAS, IVO. FURTHER EXTENSIONS OF S3*. NOTRE DAME J FORM LOG 14,423 JL 73.

S3* IS EXTENDED BY VARIOUS COMBINATIONS OF CKPQCCPCCLPLQ, CLPLLP, CKPLPLKPLP, CLPLKPLP, ALL SYSTEMS BEING PROPERLY INCLUDED IN S4. AN OPEN QUESTION CONCERNS THE DEDUCIBILITY OF CKLPLQLKPQ FROM THE STRONGEST OF THESE EXTENSIONS. IN THE EVENT THAT IT IS NOT DEDUCIBLE, ITS ADDITION GIVES A SYSTEM EQUIVALENT TO (S4-SUPER-ZERO, CLPP) = R4-SUPER-ZERO. (EDITED).

THOMAS, IVO. UNUSUAL FEATURE OF S3*. NOTRE DAME J FORM LOG 14,276 AP 73.

IN S3* NECESSITY IS SHOWN TO BE NOT FACTORABLE IN THE SENSE OF ZEMAN. ADDITION OF LCKPQCLCPQCLPLQ REMOVES THIS PROPERTY WITHOUT PRODUCING S3. THE ENLARGED SYSTEM IS CALLED S3**. (EDITED).

THOMASON, R H. A SEMANTIC THEORY OF SORTAL INCORRECTNESS. J PHIL LOG 1,209-258 MY 72.

A MODEL-THEORETIC ANALYSIS OF SELECTIONAL RESTRICTIONS, OR CATEGORY MISTAKES, BASED ON VAN FRAASSEN'S THEORY OF PRESUPPOSITION. THE THEORY IS APPLIED IN AN EXAMPLE, SHOWING HOW IT GIVES RISE TO A KIND OF VALID INFERENCE THAT CANNOT BE ACCOUNTED FOR BY CLASSICAL LOGIC, AND IS EXTENDED TO DISTINGUISH CHOICE FROM EXCLUSION NEGATION. A NUMBER OF ALTERNATIVE ACCOUNTS ARE EXAMINED, INCLUDING MANY-VALUED LOGIC AND GRICE'S NOTION OF CONVERSATIONAL IMPLICATURE.

THOMASON, S K. NONCOMPACTNESS IN PROPOSITIONAL MODAL LOGIC. J SYM LOG 37,716-720 D 72.

A SET S OF FORMULAS (OF PROPOSITIONAL MODAL LOGIC) AND A FORMULA A ARE CONSTRUCTED, SUCH THAT (1) A IS VALID IN EVERY (RELATIONAL) FRAME IN WHICH ALL FORMULAS IN S ARE VALID, AND (2) FOR EACH FINITE SUBSET T OF S, THERE IS A FRAME IN WHICH ALL FORMULAS IN T ARE VALID BUT A IS NOT. THUS THE COMPACTNESS THEOREM FAILS FOR PROPOSITIONAL MODAL LOGIC (WITH THE USUAL RELATIONAL SEMANTICS). (EDITED).

THOMASON, STEVEN K. A NEW REPRESENTATION OF S5. NOTRE DAME J FORM LOG 14,181-284 AP 73.

THERE IS A UNIQUE SET H OF FORMULAS OF A MODAL PROPOSITIONAL LANGUAGE HAVING 'PROPOSITIONAL CONSTANTS' INSTEAD OF 'PROPOSITIONAL VARIABLES' WHICH IS (IN A SENSE DEFINED IN THE PAPER) A COMPLETE CONSERVATIVE EXTENSION OF CLASSICAL PROPOSITIONAL LOGIC. THE THESES OF S5 COMPRISE EXACTLY THOSE FORMULAS OF THE USUAL MODAL PROPOSITIONAL LANGUAGE EVERY SUBSTITUTION INSTANCE OF WHICH IS IN H.

THOMPSON, JANNA L. PHILOSOPHY-PRACTICE AND THEORY: A VENTURE INTO THE SOCIOLOGY OF PHILOSOPHY. METAPHILOSOPHY 3,274-282 O 72.

ON ONE THING PHILOSOPHERS WILL AGREE: THAT THERE IS LITTLE THAT PHILOSOPHERS AGREE ON. DISAGREEMENTS IN PHILOSOPHY ARE OFTEN ATTRIBUTED TO THE NATURE OF THE SUBJECT MATTER. THIS PAPER SUGGESTS THAT THE CONDITIONS UNDER WHICH PHILOSOPHER PRACTICE AND THEIR AIMS AS TEACHERS AND PROFESSIONALS AFFECT HOW THEY APPROACH THEIR SUBJECT MATTER AND HOW THEY SEE PHILOSOPHY.

THOMPSON, MANLEY. QUINE AND THE INSCRUTABILITY OF REFERENCE. REV INT PHIL 26,42-62 1972.

THOMPSON, MANLEY. SINGULAR TERMS AND INTUITIONS IN KANT'S EPISTEMOLOGY. REV METAPH 2,314-343 D 72.

KANT'S DISTINCTION BETWEEN INTUITIVE AND DISCURSIVE KNOWLEDGE PRECLUDES HIS GIVING INTUITIONS LINGUISTIC REPRESENTATION. SINGULAR TERMS REPRESENT CONCEPTS GIVEN WHAT KANT CALLS A 'SINGULAR USE' AND ARE ANALYZABLE AS DEFINITE DESCRIPTIONS. THAT THE OBJECT DESCRIBED EXISTS AND THAT THERE IS ONLY ONE SUCH OBJECT CAN BE GIVEN LINGUISTIC REPRESENTATION ONLY THROUGH AN EXPLICIT ASSERTION OF EXISTENCE AND UNIQUENESS. AS AN INTUITIONIST IN MATHEMATICS KANT HOLDS THAT MATHEMATICS PROCLAIMS THE CONSTRUCTIBILITY AND NOT THE EXISTENCE OF ITS OBJECTS.

THOMPSON, SANDRA A. ON SUBJECTLESS GERUNDS IN ENGLISH. FOUND LANG 9,374-383 JA 73.

THIS PAPER SUGGESTS A SOLUTION TO WHAT HAS BEEN TERMED THE "CONTROL" PROBLEM FOR SUBJECTLESS GERUNDS, THAT IS, THE PROBLEM OF WHAT DETERMINES THE INTERPRETATION OF THE SUBJECT OF THE GERUNDS IN SENTENCES LIKE (1) 'I LIKE SINGING', (2) 'I LIKE SINGING OPERAS'. THE SUBJECT OF THE GERUND IN (2) IS INTERPRETED AS BEING CO-REFERENTIAL WITH THE SUBJECT OF THE MAIN VERB, WHILE THE SUBJECT OF THE GERUND IN (1) IS INTERPRETED AS BEING EITHER "I" OR ANYONE. WASOW AND ROEPER, IN "FOUNDATIONS OF LANGUAGE 8.1", PROPOSE AN ACCOUNT OF THIS FACT, BUT IT WILL NOT EXPLAIN SENTENCES SUCH AS (3) 'THE PSYCHIATRIST RECOMMENDED BUYING A YACHT', WHERE THE SUBJECT OF THE GERUND MAY NOT BE INTERPRETED AS CO-REFERENTIAL WITH "THE PSYCHIATRIST". THE SEMANTIC PRINCIPLE WHICH ACCOUNTS FOR (3) PREDICTS THE INTERPRETATION OF SUBJECTLESS GERUNDS ACCORDING TO THE "PRIVATENESS" OF THE MAIN VERBS THEY OCCUR WITH. THUS, E.G., "RECOMMEND", AS A NON-PRIVATE VERB, ALLOWS A NON-CONTROLLED INTERPRETATION OF THE SUBJECT OF THE GERUND WHICH OCCURS WITH IT.

THOMSON, JUDITH JARVIS. PREFERENTIAL HIRING. PHIL PUB AFFAIRS 2,364-384 SUM 73.

THOMSON, JUDITH. RIGHTS AND DEATHS. PHIL PUB AFFAIRS 2,146-159 WINT 73.

THORP, J W. WHETHER THE THEORY OF FAMILY RESEMBLANCES SOLVES THE PROBLEM OF UNIVERSALS. MIND 81,567-570 O 72.

IT IS ARGUED THAT BAMBROUGH IS GUILTY OF A DOUBLE MISPRISION IN HIS CLAIM (PROC ARIST SOC 1960) THAT THE THEORY OF FAMILY RESEMBLANCES CAN SOLVE THE PROBLEM OF UNIVERSALS. HE WRONGLY TAKES THE PROBLEM OF UNIVERSALS TO BE WHETHER THERE IS ANY JUSTIFICATION FOR THE USE OF UNIVERSAL TERMS; THE TRADITIONAL PROBLEM IS WHETHER THAT JUSTIFICATION IS A THINGY ENTITY. HE WRONGLY TAKES THE THEORY OF FAMILY RESEMBLANCES TO HOLD THAT, E.G., GAMES JUST ARE GAMES; THE THEORY RATHER HOLDS THAT DISPARATE GAMES ARE ALL SO CALLED FOR A DISCOVERABLE REASON.

THURLINGS, J M G. DENKEN OVER DE MAATSCHAPPIJ ALS EMPIRISCHE WETENSCHAP. TIJDSCHR FILOSOF 34,643-679 D 72.

THE QUESTION 'IS A SCIENCE OF SOCIETY POSSIBLE' SEEMINGLY LEADS INTO A DILEMMA, I.E. THE CHOICE BETWEEN SCIENCE WITHOUT FREEDOM OR FREEDOM WITHOUT SCIENCE. POSITIVISM ACKNOWLEDGES THIS DILEMMA AND 'SOLVES' IT BY OPTING FOR A SCIENCE WITHOUT FREEDOM. THIS VIEWPOINT IS EXPLICITLY STATED BY EMILE DURKHEIM IN HIS "RULES OF SOCIOLOGICAL METHOD" WHERE HE PLEADS FOR THE EXCLUSIVE RIGHTS OF THE INDUCTIVE METHOD. IN HIS OWN RESEARCH HOWEVER HE TURNS OUT TO USE A SCARCELY CONCEALED SORT OF DEDUCTIVE REASONING AND MODEL-CONSTRUCTION. IN FACT, MANY SOCIOLOGICAL STUDIES DO USE ANOTHER METHOD, WHICH SHOWS GREAT AFFINITY WITH POPPER'S 'CRITICAL RATIONALISM': PURE INDUCTIVISM LEADS INTO A DEAD END. THE ONLY POSSIBLE METHOD IS THE CONSTRUCTION OF HYPOTHESES WHICH ARE TESTED ON THE CRITERION OF

FALSIFIABILITY. THE SPECIFYING CHARACTERISTIC OF THE METHODS OF SOCIOLOGY AND HISTORY IS RECONSTRUCTION OF THE SITUATIONAL LOGIC, IN THE WEBERIAN SENSE OF THE WORD. THIS IMPLIES AN INTERPRETATION IN TERMS OF SUBJECTIVE VALUES. (EDITED).

THYSSEN-RUTTEN, NICOLE. A LA RECHERCHE D'UN MODELE: A PROPOS DE 'OF CLOUDS AND CLOCKS' DE K R POPPER. REV INT PHIL 24,117-123 1970.

TIBBETTS, PAUL. MEAD'S THEORY OF REALITY AND THE KNOWER-KNOWN TRANSACTION. DIALECTICA 27,27-41 1973.

AN ANALYSIS OF MEAD'S OBJECTIVE RELATIVISM, SPECIFICALLY OF THE MANIPULATORY STAGE OF THE ACT AND THE RESISTANCE FEATURES OF OBJECTS AND THEIR RESPECTIVE CONTRIBUTIONS TO EMPIRICAL KNOWLEDGE. CENTRAL TO THIS ARTICLE IS A DISCUSSION OF THE RELATION BETWEEN BIOLOGICAL, BEHAVIORAL, INTENTIONAL, AND SOCIAL FACTORS IN THE CONSTITUTION OF PERCEPTUAL OBJECTS AND THE PERCEPTUAL ENVIRONMENT. SOME CRITICISMS AND ALTERNATIVE INTERPRETATIONS OF MEAD'S POSITION ARE ALSO EXAMINED. THE ARTICLE CONCLUDES WITH A DISCUSSION OF THE RELATION BETWEEN CONCEPTUAL RECONSTRUCTION AND EMPIRICAL INQUIRY IN THE CONTEXT OF A THEORY OF KNOWLEDGE AND ACTION.

TIBBETTS, PAUL. ON MAKING A PAIN PUBLIC. PHIL STUD (IRELAND) 21,96-99 1973.

TICHY, PAVEL. ON 'DE DICTO' MODALITIES IN QUANTIFIED S5. J PHIL LOG 2,387-392 JL 73.

A FORMULA OF QUANTIFIED S5 IS SAID TO BE 'DE RE' IF THE SCOPE OF A NECESSITY OPERATOR IN THE FORMULA CONTAINS FREE OCCURRENCES OF INDIVIDUAL VARIABLES. OTHERWISE THE FORMULA IS 'DE DICTO'. THE PURPOSE OF THE ARTICLE IS TO SHOW THAT THE SYNTACTIC CONCEPT OF 'DE DICTO' MODALITY HAS ITS SEMANTIC COUNTERPART IN A CONCEPT OF P-IMMUNITY. THE LATTER CONCEPT IS THEN EMPLOYED IN THE PROOF OF A THEOREM WHEREBY 'DE RE' FORMULAS ARE NOT ELIMINABLE IN FAVOUR OF 'DE DICTO' FORMULAS EVEN ON SUPPLEMENTING S5 WITH AN AXIOM SCHEME EXPRESSING THE SO-CALLED PRINCIPLE OF PREDICATION OF VON WRIGHT.

TILGHMAN, B R. WITTGENSTEIN, GAMES AND ART. J AES ART CRIT 31,517-524 SUM 73.

TILLIETTE, XAVIER. LA NOUVELLE IMAGE DE L'IDEALISME ALLEMAND. REV PHIL LOUVAIN 71,46-61 F 73.

UNTIL RECENTLY A CERTAIN 'DYNASTIC' NOTION OF GERMAN IDEALISM HAS BEEN GENERALLY HELD: SCHELLING INHERITED AND CONTINUED FICHTE, BOTH WERE DOMINATED AND COMPLETED BY HEGEL. THIS PICTURE, HAS FOUND ELOQUENT INTERPRETERS WHO HAVE CONSTRUCTED A CLASSICAL DIAGRAM TO GIVE AN INTERNAL REPRESENTATION OF POST-KANTIANISM: TRANSCENDENTAL IDEALISM, OBJECTIVE IDEALISM, ABSOLUTE IDEALISM. IT HAS THE DISADVANTAGE OF CUTTING SHORT THE SHOWING OF FICHTE AND SCHELLING WHO ARE REDUCED TO A MERE PORTION OF THEIR WORK, AND OF PASSING OVER THE FACT THAT THEY BOTH DEVELOPED A 'SECOND PHILOSOPHY', WHICH ATTEMPTS IN EACH CASE TO REPLY TO ITS TRIUMPHANT RIVAL. FURTHERMORE, IT IS CONSTRUCTED USING HEGELIAN PHILOSOPHY AS A GAUGE AND CORRESPONDS TO THE INTERPRETATION GIVEN IN FORMER TIMES BY HEGEL HIMSELF AND HIS IMMEDIATE FOLLOWERS. HOWEVER, THIS LONGLASTING PICTURE IS CRUMBLING. NOT THAT HEGEL IS BEING ECLIPSED--ON THE CONTRARY; NOR IN HIS HISTORICAL HEGEMONY CONTESTED. BUT A GROWING INTEREST IS BEING SHOWN IN THE PHILOSOPHY OF FICHTE AND SCHELLING, ESPECIALLY THEIR LATER VIEWS WHICH ARE NOT WELL KNOWN. (EDITED).

TINNON, JOHN AND SKLAR, LAWRENCE AND STICH, STEPHEN P. ENTAILMENT AND THE VERIFICATIONIST PROGRAM. RATIO 15,84-97 JE 73.

A NUMBER OF OBJECTIONS TO VARIOUS VERIFICATIONIST CRITERIA OF MEANINGFULNESS RELY UPON MAKING UP PROPOSITIONAL COMPOUNDS OF MEANINGLESS AND MEANINGFUL SENTENCES AND EXAMINING THEIR ENTAILMENTS WITH MEANINGFUL SENTENCES. AGAINST THIS IT HAS BEEN ARGUED THAT THERE ARE NO ENTAILMENTS SINCE A COMPOUND ENTERS AN ENTAILMENT RELATION ONLY IF ALL ITS ATOMIC PARTS ARE MEANINGFUL. BUT SUCH A VIEW WOULD MAKE THE WHOLE VERIFICATIONIST PROGRAM UNTENABLE. THERE IS ANOTHER VIEW OF ENTAILMENT WHICH SAVES THE WHOLE PROGRAM FROM AT LEAST THIS DIFFICULTY, BUT IT DOES SO AT THE COST OF REINSTATING THE INITIAL OBJECTIONS TO PARTICULAR CRITERIA THE ABOLITION OF WHICH MOTIVATED THIS WHOLE DISCUSSION IN THE FIRST PLACE.

TISATO, R. SCUOLA E SOCIETA. SCIENTIA 107,23-26 1972.

THE INSPIRING CRITERIA OF THE PEDAGOGIC CHAPTERS IN THE PICTURE OF "STORIA DEL PENSIERO FILOSOFICO E SCIENTIFICO" BY LUDOVICO GEYMONAT AND COLLABORATORS. THE THEORICAL COMPREHENSION IS NOT ATTAINABLE IF YOU NEGLECT THE HISTORICAL SIZE THAT IS STUDIED KEEPING IN MIND THE VARIOUS MODELS ACTING AMONG THEMSELVES: 1) INFLUENCING THE SOCIETY; 2) EXPLAINED BY THE SPECIALISTS; 3) CARRIED OUT IN THE INSTITUTES; 4) SUGGESTED BY THE AUXILIARY SCIENCES. THE EXPLAINED THOUGHT IS DIVIDED INTO 3 PERIODS: NOT SELF-GOVERNING (ANCIENT TIMES AND MIDDLE AGES); PRESCIENTIFIC SELF-GOVERNING (THE BOURGEOIS SOCIETY TILL THE INDUSTRIAL REVOLUTION); SCIENTIFIC SELF-GOVERNING (FROM THE INDUSTRIAL REVOLUTION).

TITANI, SATOKO. A PROOF OF THE CUT-ELIMINATION THEOREM IN SIMPLE TYPE THEORY. J SYM LOG 38,215-226 JE 73.

THE CUT-ELIMINATION THEOREM, CE, ASSERTS THAT EVERY PROVABLE SEQUENT OF A SIMPLE TYPE THEORY IS PROVABLE WITHOUT CUT RULE. WE PROVE CE, IN THIS PAPER, AS FOLLOWS. IT IS KNOWN THAT THE SET S OF FORMULAS FORMS A QUASI-BOOLEAN ALGEBRA AND THAT IF EVERY MAXIMAL IDEAL OF S CONTAINS A OR (NON A) FOR EACH FORMULA A, THEN CE HOLDS. LET M BE A MAXIMAL IDEAL OF S. EXTEND S BY ADDING TWO NEW CONSTANTS FOR EACH EXPRESSION AND GIVE A VALUATION: IF C AND D ARE CONSTANTS FOR AN EXPRESSION E OF TYPE 1, THEN LET C BE TRUE IFF E IS NOT IN M, AND D BE TRUE IFF (NON E) IS IN M, AND SO ON. THEN FOR EACH FORMULA A OF S EITHER A OR (NON A) IS FALSE, AND THUS EITHER A OR (NON A) IS IN M.

TITCHENER, JOHN M AND BROYLES, MICHAEL E. MEYER, MEANING, AND MUSIC. J AES ART CRIT 32,17-25 FALL 73.

TITIEV, ROBERT J. MULTIDIMENSIONAL MEASUREMENT AND UNIVERSAL AXIOMATIZABILITY. THEORIA 38,82-88 1972.

THE ARTICLE BEGINS WITH A PRESENTATION OF BASIC DEFINITIONS AND RESULTS CONCERNING AXIOMATIZABILITY QUESTIONS IN THE THEORY OF MEASUREMENT. FOLLOWING THIS IS THE DISCUSSION OF A CLASS OF PROBLEMS INVOLVING SPECIFIC N-DIMENSIONAL THEORIES OF MEASUREMENT. THE COMPLEXITY OF RELATIONSHIPS CONNECTED WITH CERTAIN PARTICULAR QUESTIONS ABOUT UNIVERSAL AXIOMATIZABILITY IS SUGGESTED BY COMPUTER-GENERATED DATA ABOUT A THREE-DIMENSIONAL LOCUS PROBLEM. TECHNICAL MATERIAL IS PRESENTED ALONG WITH COMMENTS ABOUT UNDERLYING INTUITIVE IDEAS.

TODD, D D. A NOTE ON 'CRITERIA'. J CRIT ANAL 3,198-207 JA 72.

THE ACCOUNTS OF WITTGENSTEIN'S NOTION OF CRITERION BY MALCOLM AND ALBRITTON ARE EXAMINED AND FOUND WANTING. WITTGENSTEIN'S USE OF 'CRITERION' IS CONNECTED WITH WITTGENSTEIN'S IDEA OF GRAMMAR. CRITERIA ARE FOUND TO BE 'GRAMMATICAL' DETERMINANTS OF THE APPLICABILITY OF CONCEPTS, AND THE MYSTERIOUS CRITERIA/SYMPTOMS

DICHOTOMY IS EXPLAINED. THE QUESTION IS EXAMINED WHETHER THERE ARE CRITERIA FOR THE APPLICATION OF 'REAL' SUCH THAT SCEPTICISM ABOUT ASCRIPTION OF MENTAL PREDICATES CAN BE AVOIDED. THE CONCLUSION IS THAT THERE ARE SUCH CRITERIA AND THAT SCEPTICISM IS A BUGABOO WHICH FAILS TO TERRORIZE US.

TODD, ROBERT B. CHRYSIPPUS ON INFINITE DIVISIBILITY (DIOGENES LAERTIUS VII, 150). APEIRON 7,21-26 MY 73.

AN ATTEMPT TO SHOW THAT CHRYSIPPUS' THEORY OF INFINITE DIVISIBILITY HAS TWO GROUNDS: (1) A REJECTION OF THE VIEW THAT A BODY DIVIDED INTO AN ACTUAL INFINITE SET OF PARTS IS INFINITELY LARGE, AND (2) AN ASSERTION OF THE VIEW THAT SUCH DIVISION IS INCONCEIVABLE. BOTH THESES LARGELY DEPEND ON A SPECIFIC READING OF DIOGENES LAERTIUS VII.150--(1) ON TAKING 'TI APEIRON' TO MEAN AN INFINITELY LARGE BODY, (2) ON READING 'AKATALEPTOS' ('INCONCEIVABLE') FOR 'AKATALEKTOS' ('INTERMINABLE').

TODD, WILLIAM L. INTENTIONS, MEANING, AND FORCE. SW J PHIL 3,7-19 FALL 72.

THIS PAPER CONCERNS THE USE OF ITERATED BELIEF-INTENTION PAIRS SUCH AS 'X INTENDS Y TO BELIEVE THAT X INTENDS Y TO BELIEVE P' IN THE ANALYSIS OF MEANING AND ILLOCUTIONARY FORCE. THE CONCLUSION IS THAT TWO SUCH PAIRS ARE RELEVANT, BUT THAT GREATER ITERATIONS AFFECT ONLY THE INTENDED PERLOCUTIONARY EFFECT OF THE UTTERANCE.

TOMASZEWICZ, ANTONI. GENERATORS OF PROPOSITIONAL FUNCTIONS. STUD LOG 31,145-151 1973.

TOMBERLIN, JAMES E. KNOWLEDGE AND IMPLICATION. AJATUS 34,133-138 1972.

TOMBERLIN, JAMES E. MALCOLM ON THE ONTOLOGICAL ARGUMENT. RELIG STUD 8,65-70 MR 72.

TOMBERLIN, JAMES E. THE AUTONOMY OF RELIGION. SOPHIA 11,20-25 JL 72.

TOMEO, VINCENZO. IL RUOLO DEL GIUDICE E LA SUA CRISI. RIV INT FILOSOF DIRITTO 49,627-633 O-D 72.

TOMS, ERIC. THE PROBLEM OF NEGATION. LOG ANAL 15,1-14 MR-JE 72.

FIRSTLY, IT IS ARGUED THAT ORDINARY THINKING PRESUPPOSES NEGATIVE FACTS, AND THAT NEGATIVE FACTS CANNOT BE EXPLAINED AWAY LINGUISTICALLY. SECONDLY, A PARADOX CONCERNING NEGATIVE FACTS IS EXPLAINED, AND IT IS ARGUED THAT STANDARD THEORIES OF NEGATION FAIL TO DISPOSE OF THE PARADOX. THIRDLY, A SOLUTION IN LINE WITH THE FIRST PART IS PUT FORWARD, AND SOME DIFFICULTIES INCURRED BY THIS SOLUTION ARE DISCUSSED.

TONDL, LADISLAV. PROBLEMS OF EMPIRICAL BASIS OF SCIENCE. ORGANON 5-26 1971.

THE PAPER DISCUSSES THREE SCHEMES OF THE ANALYSIS OF 'UNIVERSE OF DISCOURSE' IN EMPIRICAL SCIENCES: 'THING-PROPERTY-RELATION', 'SITUATION' SCHEME AND 'EVENTS' SCHEME. A COMMUNICATION MODEL OF SCIENTIFIC EMPIRICISM IS PRESENTED CORRESPONDING TO THE RUSSELL'S DISTINCTION BETWEEN KNOWLEDGE BY ACQUAINTANCE AND KNOWLEDGE BY DESCRIPTION. ON THIS BASIS A COMMUNICATION OR DECISION CONCEPTION OF THE CONCEPT OF 'EXPERIENCE' IS INTRODUCED.

TONELLI, GIORGIO. CROCE COMO HISTORIADOR DE LA ESTETICA DEL SIGLO XVIII. DIALOGOS 8,33-51 N 72.

EXAMINATION OF THE REASONS FOR CROCE'S PECULIAR INTEREST IN THE HISTORY OF AESTHETICS IN GENERAL, OF HIS APPROACH TO HISTORY OF IDEAS, AND OF HIS CHANGING EVALUATION OF THE ACHIEVEMENTS OF XVIIITH CENTURY AESTHETICIANS DURING THE DIFFERENT PHASES OF HIS OWN PHILOSOPHICAL DEVELOPMENT.

TONINI, VALERIO. SCIENCE ET PHILOSOPHIE: LA FONDATION D'UNE EPISTEMOLOGIE OUVERTE. DIALECTICA 26,93-102 1972.

THE AUTHOR WANTS TO DEMONSTRATE THAT REALITY CANNOT BE REPRESENTED BY A SOLE EXPLICATIVE SYSTEM, BUT IT IS CONTROLLABLE, IN AN INFORMATIONAL SENSE, BY THE CONJUGATION OF ALTERNATIVE MODELS WHICH LEAD TO FOUR DIFFERENT PARADIGMATIC KINDS OF SYSTEMS: DETERMINIST, PROBABILIST, INDETERMINIST, CYBERNETIC. THE EPISTEMOLOGY OF SYSTEMS CLOSELY WELDS THE THEORY OF SCIENCE (COGITATA RATIO) WITH THE THEORY OF LEARNING (COGITARE) AND WITH THE RULES (NOMOS) OF ACTION.

TONNE, HERBERT A. THE SOCIAL CONCEPTS OF HUMANISM. RELIG HUM 7,50-54 SPR 73.

THERE IS A TENDENCY TO ASSUME THAT HUMANISTS ARE AND SHOULD BE LIBERAL IN ALL THEIR POINTS OF VIEW AS THEY ARE IN RELIGION. THE ASSUMPTION IS UNJUSTIFIED. IT IS QUITE AS LOGICAL FOR A HUMANIST TO BE CONSERVATIVE IN VARYING DEGREE IN ECONOMICS, POLITICS, PHILOSOPHY, AND STYLE OF LIVING AS IT IS TO BE MORE OR LESS LIBERAL. NUMEROUS EVIDENCES AND EXAMPLES ARE GIVEN.

TONOIU, VASILE. LA PHILOSOPHIE ET LA METHODOLOGIE OUVERTES: UN NOUVEAU STYLE ET UNE NOUVELLE CONSCIENCE. REV INT PHIL 24,601-622 1970.

ON ANALYSE LES TRAITS PRINCIPAUX DU NOUVEAU STYLE DANS LEQUEL LE PENSEUR SUISSE F GONSETH PRATIQUES LA PHILOSOPHIE DES SCIENCES. TOUTE SON ENTREPRISE D'UNE ORGANICITE COHERENTE EST REGIE PAR L'OPTION DOMINANTE DE L'OUVERTURE A L'EXPERIENCE. ON POURSUIT QUATRE PHASES PROGRESSIVES D'INCARNATION DE CETTE OPTION LARGEMENT FONDATRICE, LA MANIERE DANS LAQUELLE ELLE INFORME LES PLUS DIFFERENTS CHAMPS DE REFLEXION (EPISTEMOLOGIE, RECHERCHES SUR LES FONDEMENTS, THEORIE DU LANGAGE...).

TOOLEY, MICHAEL. ABORTION AND INFANTICIDE. PHIL PUB AFFAIRS 2,37-65 FALL 72.

THIS PAPER FOCUSES UPON THE QUESTION OF WHAT PROPERTIES AN ORGANISM MUST POSSESS IN ORDER TO HAVE A SERIOUS RIGHT TO LIFE. THE ANSWER PROPOSED IS THAT AN ORGANISM CANNOT HAVE A SERIOUS RIGHT TO LIFE UNLESS IT IS CAPABLE OF REGARDING ITSELF AS A CONTINUING SUBJECT OF EXPERIENCES AND OTHER MENTAL STATES. THIS ANSWER IS DEFENDED BY AN ANALYSIS OF RIGHTS IN WHICH IT IS CONTENDED THAT THERE IS A CONCEPTUAL CONNECTION BETWEEN THE POSSESSION OF A GIVEN RIGHT AND THE CAPACITY FOR HAVING THE CORRESPONDING DESIRE. IT IS THEN SUGGESTED THAT HUMAN FETUSES AND NEWBORN INFANTS DO NOT, AS A MATTER OF EMPIRICAL FACT, SATISFY THIS CONDITION, AND HENCE DO NOT POSSESS A SERIOUS RIGHT TO LIFE. BOTH ABORTION AND INFANTICIDE ARE THUS MORALLY ACCEPTABLE PRACTICES. THE PAPER ALSO CONTAINS A CRITICAL SURVEY OF ALTERNATIVE POSITIONS ON ABORTION AND INFANTICIDE. LIBERAL POSITIONS ARE CRITICIZED AS CHOOSING CUTOFF POINTS THAT DO NOT REST UPON ANY MORALLY SIGNIFICANT PROPERTY. THE EXTREME CONSERVATIVE POSITION IS SHOWN TO PRESUPPOSE WHAT IS REFERRED TO AS THE POTENTIALITY PRINCIPLE, AND AN ARGUMENT IS ADVANCED TO SHOW THAT THIS PRINCIPLE IS UNACCEPTABLE.

TOOLEY, MICHAEL. ARMSTRONG'S PROOF OF THE REALIST ACCOUNT OF DISPOSITIONAL PROPERTIES. AUSTL J PHIL 50,283-287 D 72.

IN SECTION VI OF CHAPTER 6 OF HIS BOOK, "A MATERIALIST THEORY OF THE MIND", DAVID ARMSTRONG DISTINGUISHES BETWEEN A REALIST ACCOUNT OF DISPOSITIONAL PROPERTIES AND AN OPERATIONALIST (OR PHENOMENALIST) ACCOUNT. THE DISTINCTION IS SET OUT IN TERMS OF THE NOTION OF THE CATEGORICAL BASIS OF A DISPOSITIONAL PROPERTY. THE CATEGORICAL BASIS OF A GIVEN DISPOSITIONAL PROPERTY IS ANY CATEGORICAL PROPERTY WHICH AN OBJECT POSSESSES IF AND ONLY IF IT HAS THE GIVEN DISPOSITIONAL PROPERTY, AND WHICH MOREOVER IS SUCH THAT THE FACT THAT AN OBJECT HAS THE CATEGORICAL PROPERTY WILL, IN CONJUNCTION WITH APPROPRIATE LAWS OF NATURE, ENTAIL THAT THE OBJECT HAS THE DISPOSITIONAL PROPERTY. GIVEN THIS CONCEPT OF A CATEGORICAL BASIS, THE DIFFERENCE BETWEEN THE REALIST VIEW OF DISPOSITIONAL PROPERTIES AND THE OPERATIONALIST VIEW IS THAT THE LATTER REJECTS, WHILE THE FORMER AFFIRMS, THE THESIS THAT IT IS CONCEPTUALLY NECESSARY THAT EVERY DISPOSITIONAL PROPERTY HAVE A CATEGORICAL BASIS. ARMSTRONG BELIEVES THAT THE REALIST VIEW IS THE CORRECT ONE. I HAVE ATTEMPTED TO SEPARATE OUT THE DIFFERENT STRANDS OF ARGUMENTATION, AND TO SHOW WHY ARMSTRONG HAS NOT SUCCEEDED IN REFUTING THE OPERATIONALIST VIEW OF DISPOSITIONAL PROPERTIES. (EDITED).

TOPOLSKI, JERZY. LEVI-STRAUSS AND MARX ON HISTORY. HIST THEOR 12,192-207 1973.

LEVI-STRAUSS OPINIONS ON HISTORICAL PROCESS AND HISTORICAL METHOD ARE NOT COMPLEMENTARY, AS LEVI-STRAUSS HIMSELF ASSUMES, TO MARX'S BUT CONTRADICTORY. IN LEVI-STRAUSS MODEL THE FACTORS ON WHICH HUMAN ACTIVITY IS BASED ARE INDEPENDENT OF MAN'S PURPOSEFUL DECISION-MAKING. THESE FACTORS ARE UNCONSCIOUS STRUCTURES OF THE HUMAN MIND EXISTENCE OF WHICH IS ACCEPTED, WITHOUT POSSIBILITY TO BE VERIFIED BY ANY EMPIRICAL EVIDENCE. IN MARX'S ACTIVISTIC MODEL MAN ACTS IN A CONSCIOUS AND PURPOSEFUL MANNER. FOR MARX THERE IS HISTORICAL RESEARCH WHICH MAKES WORLD AND MAN INTELLIGIBLE, FOR LEVI-STRAUSS THIS AIM CAN BE ACHIEVED ONLY THROUGH "STRUCTURAL" ANALYSIS. THE LATTER CONSISTS IN DISCOVERING, BY A SORT OF SCIENTIFIC INTUITION, OF DEEP (HIDDEN) STRUCTURES AND THIS IS IMPOSSIBLE WITHOUT "CLEANSING" THE IMAGE OF THE SOCIETY FROM THE ELEMENTS WHICH HISTORY (EVENTS) HAS INTRODUCED. THEREFORE FOR LEVI-STRAUSS THE CLASSICAL CAUSAL EXPLANATION LAY FAR FROM THE MAIN TASK OF SCIENTIFIC STUDY WHILE FOR MARX EXPLANATION BY DISCOVERING THE PURPOSE OF HUMAN ACTION OR THE MEANING OF A CULTURAL OBJECT IS VERY IMPORTANT.

TORMEY, ALAN. ACCESS, INCORRIGIBILITY, AND IDENTITY. J PHIL 70,115-128 8 MR 73.

TORNEBOHM, H. RESEARCH AS AN EXAMPLE OF AN INNOVATIVE SYSTEM. SCIENTIA 107,245-254 1972.

RESEARCHERS TRANSFORM KNOWLEDGE, PROBLEMS AND HARD - OR SOFT-WARE INSTRUMENTS INTO NEW SUCH COMPLEXES. THESE TRANSFORMATIONS ARE GUIDED. INTERNAL GUIDANCE INCLUDE WAYS OF LOOKING AT A PART OF THE REAL WORLD UNDER INVESTIGATIONS, A PERSPECTIVE, IDEALS OF SCIENCE AND CRITERIA USED IN INTERNAL CRITICISM. EXTERNAL FACTORS INCLUDE CRITICISM OF OTHERS, RESEARCH OUTSIDE REGARDED AS A PARADIGM, AND ALSO EXTERNAL SOURCES OF KNOWLEDGE, INSTRUMENTS AND PROBLEMS. INNOVATIONS IN RESEARCH ARE ORDINARY OR EXTRAORDINARY ONES. THE LATTER ARE FREQUENTLY PRECEDED BY RESEARCH SITUATIONS IN WHICH NORMAL PROCEDURES FAIL TO YIELD DESIRED RESULTS AND ARE ACCOMPANIED BY NEW DIRECTIONS OF RESEARCH.

TORRETTI, ROBERTO. LA FILOSOFIA DE LA ARITMETICA DE HUSSERL. STUD INT FILOSOF 4,183-206 AUTUMN 72.

UNA BREVE EXPOSICION CRITICA DE LAS IDEAS DESARROLLADAS POR HUSSERL EN SU "PHILOSOPHIE DER ARITHMETIK" (1891) Y DIVERSOS ESCRITOS MENORES DE ESA EPOCA. EL ARTICULO DESTACA LA OPOSICION ENTRE LA POSTURA PSICOLOGISTA (O, MAS EXACTAMENTE, MENTALISTA) QUE HUSSERL ADOPTA EN LA PRIMERA PARTE DE LA OBRA, Y LA OBJETIVIDAD Y TRASCENDENCIA DE LOS ENTES MATEMATICOS QUE HUSSERL NO PUEDE MENOS QUE ADMITIR EN LA SEGUNDA, AUNQUE DISIMULANDOLA BAJO EL TITULO DE "IDEALIZACION DE NUESTRA CAPACIDAD REPRESENTATIVA". SE CONCLUYE QUE HUSSERL HA SUPERADO YA DENTRO DE SU PRIMER LIBRO EL PSICOLOGISMO CON QUE ESTE SE INICIA, PERO NO DISPONE TODAVIA DE UNA CONCEPCION FILOSOFICA CLARA QUE LO SUSTITUYA.

TOULMIN, STEPHEN. REPLY. SYNTHESE 23,487-490 MR 72.

A RESPONSE TO AN UNFAVORABLE REVIEW OF "BRAIN AND LANGUAGE". THE CRITICISM OF SAMPSON MISSES THE POINT IN SUPPOSING THAT "BRAIN AND LANGUAGE" ADVOCATES A FUNCTIONALIST, AS OPPOSED TO A NATIVIST, ACCOUNT OF LANGUAGE. ON THE CONTRARY, PROPOSED IS THAT THESE LINGUISTIC ACCOUNTS ARE NOT ALTERNATIVES, BUT COMPLEMENTARY. FURTHERMORE, SINCE NO LINGUISTIC THEORY WAS INTENDED, CRITICISMS OF THE INADEQUACIES ARE A KNOCKING DOWN OF STRAW MEN. THE ARGUMENT IS NOT SO MUCH FOR ONE ALTERNATIVE AS AGAINST A NAIVE INTERPRETATION OF EITHER; THIS NAIVETE SEEMS TO BE PART OF THE BASIS OF THE CRITICISMS OF SAMPSON.

TOWNSLEY, ASHTON L. MICHELANGELO'S "LAST JUDGMENT" AND ITS AESTHETIC IMPLICATIONS. FRAN STUD 32,218-224 1972.

HERETOFORE, MOST ART HISTORIANS AND CRITICS HAVE ASSIGNED TO MICHELANGELO'S "LAST JUDGMENT" AN OPPRESSIVE CHARACTER AND A REFLECTION OF THE ARTIST'S OWN SO-CALLED PESSIMISM. HOWEVER, MICHELANGELO SEEMS TO HAVE RATHER CELEBRATED THE DIGNITY AND DIVINITY OF MANKIND IN THIS WORK. PERHAPS THE GREATNESS OF THIS MONUMENT, NEVERTHELESS, LIES IN THE FACT THAT THE ARTIST'S ATTENTION IS ENTIRELY CONCENTRATED ON EMBODIMENT, AND ON THE FAITHFUL RENDITION OF SOMETHING OBJECTIVE AND REAL; THERE IS NO PLACE FOR LYRICAL EFFUSION. HERE, CHRIST IS MAN AS WELL AS GOD. HE APPLIES THE JUSTICE WHICH IS STILL OF THE EARTHLY REALM. THE VIRGIN IS AT CHRIST'S RIGHT SIDE AND NOT CRINGING AT HIS FEET; SHE IS AT THE SAME TIME HUMBLE AND HIGH, BUT NOT IN FEARFUL AWE.

TOYNBEE, ARNOLD. ASPECTS OF PSYCHO-HISTORY. MAIN CURRENTS 29,44-46 N-D 72.

TRAGESSER, ROBERT. EIDETIC ANALYSIS, INFORMAL RIGOR, AND A PHENOMENOLOGICAL CRITIQUE OF CARNAP'S NOTION OF EXPLICATION. PHIL PHENOMENOL RES 33,48-61 S 72.

IF A NATURAL SCIENTIFIC THEORY IS TO HAVE THE GENUINE 'SENSE' OF BEING ABOUT THE WORLD WE FIND OURSELVES IN, THE CARNAP'S CRITERIA FOR THEORIES OF FRUITFULNESS, SIMPLICITY, WEAK SIMILARITY, ETC., IS NOT ADEQUATE. THUS WE OFTEN MUST HAVE A PROGRAM OF THE FAITHFUL ANALYSIS OF CONCEPTS, RATHER THAN A PROGRAM OF 'EXPLICATION'. PART OF THIS PAPER IS DEVOTED TO ARGUING THIS POINT; THE REST IS DEVOTED TO EXPLAINING IN WHAT RESPECTS A PROGRAM OF 'FAITHFUL ANALYSIS' (INFORMAL RIGOUR) CAN BE CARRIED THROUGH. RELATIONS TO HUSSERL'S TRANSCENDENTAL PHENOMENOLOGY ARE POINTED OUT.

TRANOY, K E. 'OUGHT' IMPLIES 'CAN': A BRIDGE FROM FACT TO NORM. RATIO 14,116-130 D 72.

THE PRINCIPLE THAT 'OUGHT' IMPLIES 'CAN', WHICH MAY SEEM TO ASSERT AN "IMPLICATION" BETWEEN A NORMATIVE AND A NON-NORMATIVE TERM, IS INTERPRETED AS A HIGHER ORDER NORM WHICH FORBIDS (COMMANDS) A NORM-GIVER TO ORDER (FORBID) A NORM-SUBJECT TO PERFORM IMPOSSIBLE (NECESSARY) ACTIONS. THIS "BRIDGE PRINCIPLE" (BP) CONNECTS ("MODAL") FACTS ABOUT HUMAN ACTIONS WITH THE RIGHT TO ACT AS NORM-GIVER FOR OTHERS. BP IS VALID/ACCEPTABLE ALTHOUGH IT IS NOT ANALYTIC (TAUTOLOGOUS), OR EMPIRICALLY VALID, OR ARBITRARILY STIPULATED, OR DERIVED FROM OTHER NORMS. IT IS "UNREJECTABLE", I.E., IMPOSSIBLE TO REJECT FOR ONE WHO UNDERSTANDS WHAT IS SAYS, AND THIS NOTION IS ANALYSED AND DISCUSSED IN SOME DETAIL. BP IS NECESSARY TO SECURE THE MORAL JUSTIFICATION OF ANY FORM OF HUMAN LIFE. IN PART II OF THE ARTICLE (FORTHCOMING) "MODAL" FACTS ABOUT THE PERFORMABILITY OF HUMAN ACTIONS WILL BE ELUCIDATED IN TERMS OF HUMAN NEEDS AND NEED STRUCTURES.

TRASK, DAVID W. A NOTE ON RELEVANCE AND HISTORY. CLIO 1,34-39 JE 72.

HISTORY IS VIEWED AS HAVING A SPECIAL FUNCTION NOT SERVED BY OTHER SOCIAL SCIENCES OR HUMANITIES--THE STUDY OF 'PROCESS' IN SPACE-TIME AS AGAINST STATIC STRUCTURES. IT CONCENTRATES ON THE MEANING OF TIME PASSING--ON TRANSIENCE. HISTORIANS ARE NOW ACCUSED OF "IRRELEVANCE." THIS REQUIRES RECONSIDERATION OF THE ROLE THE DISCIPLINE PLAYS IN EXPERIENCE. IT HAS TWO ACCEPTED FUNCTIONS--ITS UTILITY TO POLICYMAKERS AND ITS RECREATIONAL VALUES. THIS ARTICLE ARGUES THAT IT HAS ALSO 'PSYCHOLOGICAL' FUNCTIONS. IT COPES WITH THE ELEMENTAL FRUSTRATION OF TIME--THE PROBLEM OF DEATH. MYTH AND RELIGION USED TO RESOLVE THIS FRUSTRATION. IN MORE SECULAR CONTEXTS--MODERNITY--DEATH CANNOT BE TRANSCENDED--IT CAN ONLY BE ACCEPTED. HISTORY IN THIS SENSE IS A FORM OF SOLACE. IN THIS AGE OF ANXIETY THIS ROLE HAS SPECIAL RELEVANCE. HISTORIANS NOW FACE DIFFICULT CHALLENGES BUT, IF THEY RECOGNIZE THEIR PSYCHOLOGICAL AS WELL AS THEIR UTILITARIAN AND RECREATIONAL FUNCTION, THEY RETAIN THEIR INDISPENSABILITY. TIMES OF CRISIS HAVE IN THE PAST LED TO A DEPRECIATION OF HISTORY, BUT THEY USUALLY PRODUCE A NEW PHILOSOPHY OF HISTORY AS WELL.

TRAVIS, JANET L. PROGRESSIVISM AND THE HUMAN SUPREMACY ARGUMENT. PHIL FORUM (BOSTON) 3,208-221 WINT 72.

I CRITICIZE THE ENTIRE PROGRESSIVIST INTERPRETATION OF EVOLUTION BY FIRST SHOWING THAT PROGRESSIVISM IS NOT SUPPORTED BY BIOLOGICAL 'FACT' BUT RATHER RESTS ON AN INTERPRETATION OF THE RECONSTRUCTED HISTORY OF LIFE. I SHOW THAT THE PROGRESSIVIST MUST FIRST INTERPRET RECONSTRUCTED ORGANIC HISTORY AS DISPLAYING OVERALL TRENDS THEN HE MUST INTERPRET THESE TRENDS AS PROGRESSIVE USING SOME CRITERION OF PROGRESS. THEREFORE, THE CLAIM OF MANY PROGRESSIVISTS THAT THEIR THEORY IS SUPPORTED BY FACTUAL DATA IS FALSE. I SHOW THAT THE HUMAN SUPREMACY CONCLUSION WHICH A RESULT OF THE PROGRESSIVIST'S CHOICE OF A CRITERION OF PROGRESS IS OFTEN A CIRCULAR ARGUMENT. MANY CRITERIA OF PROGRESS USED BY PROGRESSIVISTS REDUCE TO 'APPROXIMATION TO HUMAN STATUS'. THE USE OF A 'HUMAN STATUS' CRITERION RENDERS THE CONCLUSION THAT 'MAN IS THE MOST PROGRESSIVE ANIMAL' CIRCULAR. I EXAMINE IN PARTICULAR THE ARGUMENTS OF TWO CLASSICAL PROGRESSIVISTS, JULIAN HUXLEY AND GEORGE GAYLORD SIMPSON.

TREPANIER, EMMANUEL. PHENOMENOLOGIE ET ONTOLOGIE: HUSSERL ET HEIDEGGER. LAVAL THEOL PHIL 28,249-265 O 72.

PSYCHOLOGIQUE COMME CHEZ HUSSERL OU ONTOLOGIQUE COMME CHEZ HEIDEGGER, LA PHENOMENOLOGIE DEMEURE LE PROJET D'UN IDEALISME TRANSCENDANTAL. QU'ELLE REJETTE L'ATTITUDE NATURELLE OU LA CONCEPTION ONTIQUE, C'EST TOUJOURS LE REFUS DE L'EXISTENCE ABSOLUE

DU MONDE, LA NEGATION DANS LES CHOSES MEMES D'UN SENS QUI SOIT PREDONNE A L'OUVERTURE DE LA CONSCIENCE OU DU DASEIN. NOUS RETOURNONS CONTRE CES AUTEURS QUELQUES DIFFICULTES DE LEUR PROJET.

TRIAS, EUGENIO. PRESENTACION DE LA OBRA DE MICHEL FOUCAULT. CONVIVIUM 30,55-68 1969.

TRIBE, LAURENCE H. POLICY SCIENCE: ANALYSIS OR IDEOLOGY? PHIL PUB AFFAIRS 2,66-110 FALL 72.

THE POLICY SCIENCES, EXAMINED IN TERMS OF THEIR DOCTRINAL BASES, THEIR RELATION TO RAWLS' CRITIQUE OF TELEOLOGICAL MORALITY, AND THEIR APPLICATION TO CERTAIN ECONOMIC THEORIES OF TORT LIABILITY AND THE ASSIGNMENT OF LEGAL RIGHTS, ARE FOUND TO ENTAIL COMMITMENTS TO CHARACTERISTICALLY SHAPED SUBSTANTIVE CONCLUSIONS. PROCESS IS OBSCURED BY EMPHASIS ON RESULT. STRUCTURED RELATIONS ARE IGNORED IN THE SEARCH FOR COMMON DENOMINATORS. MORAL FEELING IS ANESTHETIZED BY USE OF ANTISEPTIC TERMINOLOGY. THE ROLE OF REASON IS LIMITED BY INSISTENCE ON SEPARATING FACT AND VALUE.

TRIPATHI, SRI RAMESH KUMAR. PHILOSOPHIC INQUIRY VERSUS SCIENTIFIC INQUIRY. VEDANTA KESARI 59,509-514 F 73.

TROTIGNON, PIERRE. LE MOI ET L'ETRE. REV METAPH MORALE 77,476-507 O-D 72.

L'ANALYSE DE LA SUBJECTIVITE MET EN EVIDENCE LE FONDEMENT D'UNE THEORIE INTERPRETATIVE DE L'ETRE. EN PARTICULIER L'EXAMEN DE LA DIALECTIQUE TRANSCENDANTALE DE KANT INDIQUE COMMENT LA METAPHYSIQUE PRIT CONSCIENCE DE CE QU'ELLE ETAIT UNE INTERPRETATION QUI NIAIT SON CARACTERE INTERPRETATIF. AINSI SONT PREPAREES ET ANNONCEES DE FUTURES RECHERCHES SUR UNE PHILOSOPHIE DE L'INTERPRETATION.

TROUILLARD, JEAN. L'AME DU "TIMEE" ET L'UN DU "PARMENIDE" DANS LA PERSPECTIVE NEOPLATONICIENNE. REV INT PHIL 24,236-251 1970.

SELON LES NEOPLATONICIENS, PARTICULIEREMENT PROCLOS ET DAMASCIOS, LE "TIMEE" NOUS FOURNIT LE MYTHE DE L'AME DONT LA 2ND PARTIE DU "PARMENIDE" CONTIENT LA FORMULE DIALECTIQUE. CAR LE "TIMEE" DEFINIT L'AME COMME LA MEDIATION DE L'INDIVISIBLE ET DU DIVISE. ET L'UN DE LA 3RD HYPOTHESE DU "PARMENIDE", RASSEMBLANT ET OPPOSANT EN SOI-MEME TOUTES LES FORMES DE LA NEGATION EL DE L'AFFIRMATION, DEVIENT LA MEDIATION DE L'UNIVERS ET LE MODELE DE TOUTE STRUCTURE.

TROUTNER, LEROY F. THE DEWEY-HEIDEGGER COMPARISON REVISITED: A PERSPECTIVAL PARTNERSHIP FOR EDUCATION. PROC PHIL EDUC 28,28-44 1972.

TRUITT, WILLIS H. IDEOLOGY, EXPRESSION, AND MEDIATION IN MARX, RAPHAEL AND LUKACS. PHIL FORUM (BOSTON) 3,468-493 SPR-SUM 72.

THE CATEGORY 'MEDIATION' IS CENTRAL TO THE AESTHETIC METHODOLOGY OF THE MARXIST WRITERS, MAX RAPHAEL AND GEORG LUKACS. THE USE OF THIS CATEGORY IS EXAMINED IN RELATION TO LITERARY AND ARTISTIC EXPRESSION. AN IMPORTANT UNPUBLISHED MANUSCRIPT OF MAX RAPHAEL IS SUMMARIZED.

TS'AO, IGNATIUS J F. AI SSU-CH'I'S PHILOSOPHY: PART TWO: DIALECTICAL MATERIALISM. STUD SOVIET THO 12,234-244 S 72.

IN AI SSU-CH'I'S IS EXEMPLIFIED AND SUBSTANTIATED THE SOVIET INFLUENCE ON THE OFFICIAL DEFINITION OF PHILOSOPHY IN THE HISTORY OF CCP., I.E., THE ASSERTION ABOUT AND METHOD FOR KNOWLEDGE OF THE WORLD. THUS, PHILOSOPHY HAS AS ITS FORMAL OBJECT THE FUNDAMENTAL LAWS OF THE WORLD. THE ACQUISITION OF SUCH A KNOWLEDGE NEEDS, HOWEVER, A DESIRE TO CHANGE THE WORLD AND A PROLETARIAN POINT OF

VIEW. FOR ONLY IN THESE LATTERS THE INEVITABLE OBJECTIVE LAWS ARE REFLECTED. IN SUBSTANTIATION, IT IS POINTED OUT THAT MAN'S THINKING IS DETERMINED BY SOCIAL (ECONOMIC) RELATIONS WHICH IS IN TURN BY PRACTICE. SINCE THE PROLETARIAT IS IN THE RIGHT KIND OF PRACTICE, IT RECEIVES BOTH INEVITABILITY AND OBJECTIVITY. YET, DUE TO MAN'S SUBJECT DYNAMISM, IT IS POSSIBLE FOR OTHER CLASSES TO ADOPT THE STANDPOINT OF THE PROLETARIAT.

TSATSOS, K. DIE IDEEN DER GERECHTIGKEIT UND DES RECHTS: RICHTIGES UND POSITIVES RECHT (IN GREEK). PHILOSOPHIA (ATHENS) 37-57 1972.

DIE GERECHTIGKEIT IN IHREM DEDUKTIVEN WEGE ZUR KONKRETISIERUNG IM SOZIALEM LEBEN GRUENDET EINE TELEOLOGISCH STRUKTURIERTE NORMENPYRAMIDE; DIESE ABER WIRD ERSTENS DURCH DAS PRINZIP DER SOZIALEN ORDNUNG UND ZWEITENS DURCH DAS JEGLICHE POSITIVE STAATLICHE RECHT EINGESCHRAENKT. AUS DIESEM GRUNDE BILDET DIE ABWEICHUNG VON DER NORMALEN DEDUKTION DER GERECHTIGKEIT IM WIRKLICHEM RECHTSLEBEN EINE NOTWENDIGKEIT.

TU, WEI-MING. SUBJECTIVITY AND ONTOLOGICAL REALITY: AN INTERPRETATION OF WANG YANG-MING'S MODE OF THINKING. PHIL EAST WEST 23,163-205 JA-AP 73.

TUOMELA, RAIMO. DEDUCTIVE EXPLANATION OF SCIENTIFIC LAWS. J PHIL LOG 1,369-392 AG 72.

IN THIS PAPER THE LOGICAL ASPECTS OF DEDUCTIVE SCIENTIFIC EXPLANATION, ESPECIALLY THE EXPLANATION OF SCIENTIFIC LAWS AND GENERALIZATIONS, ARE INVESTIGATED. AFTER A CRITICISM OF OMER'S MODEL OF EXPLANATION THE AUTHOR DEVELOPS A NEW MODEL OF EXPLANATION TERMED THE 'DEL'-MODEL. THIS MODEL EXPLICATES A SENSE IN WHICH THEORIES EMPLOYING THEORETICAL (OR 'NEW') CONCEPTS CAN BE SAID TO EXPLAIN OBSERVATIONAL (OR 'OLD') LAWS. A WEAKENED VERSION OF THIS MODEL, TERMED THE WEAK 'DEL'-MODEL, APPLICABLE ALSO TO SINGULAR EXPLANANDA IS INVESTIGATED, TOO.

TUOMELA, RAIMO. MODEL THEORY AND EMPIRICAL INTERPRETATION OF SCIENTIFIC THEORIES. SYNTHESE 25,165-175 N-D 72.

IN HIS RECENT MONOGRAPH "THE LOGIC OF EMPIRICAL THEORIES" PRZELECKI GIVES A MODEL THEORETIC ACCOUNT FOR THE EMPIRICAL INTERPRETATION OF FIRST-ORDER SCIENTIFIC THEORIES. THE PRESENT PAPER ARGUES THAT THIS ATTEMPT IS LOADED WITH SERIOUS PHILOSOPHICAL DIFFICULTIES WHICH ARISE PARTLY FROM PRZELECKI'S EMPIRICIST ASSUMPTIONS AND PARTLY FROM THE INHERENT LIMITATIONS OF LOGICAL MODEL THEORY IN DEALING WITH SEMANTICAL PROBLEMS.

TURCK, DIETER. ACTION VS CONTEMPLATION (ON MARX'S CONCEPTION OF PHILOSOPHY). SW J PHIL 3,63-70 FALL 72.

THE ARTICLE EXAMINES MARX'S CONCEPT OF PHILOSOPHY IN THE CONTEXT OF THE LARGER PROBLEM OF CONSCIOUSNESS IN MARX AND CONCLUDES THAT PHILOSOPHY IS THE 'SELF-CONSCIOUSNESS' OF MANKIND. AS SUCH, IT IS INSTRUMENTAL IN BRINGING ABOUT HISTORICAL CHANGE TOWARDS A HIGHER STAGE OF MAN'S SELF-REALIZATION. SEVERAL CONCLUSIONS ARE DRAWN FROM THIS INSTRUMENTAL NATURE OF PHILOSOPHY, AMONG THEM: THAT IT EXPLAINS THE APPARENT CONFUSION OF SCIENTIFIC ANALYSIS AND VALUE JUDGEMENT IN MARX, AND THAT 'NECESSITY' IS NOT AN INTRINSIC CHARACTER OF HISTORICAL CHANGE. FINALLY, AS A CRITIQUE OF MARX, IT IS ARGUED THAT THE INSTRUMENTAL AND HISTORICALLY RESTRICTED FUNCTION OF PHILOSOPHY DOES NOT ALLOW ANY SCIENTIFIC ANALYSIS OF CONDITIONS BEYOND THE AGE WHOSE THEORETICAL EXPRESSION IT IS. A MARXIST PHILOSOPHY OF HISTORY THUS WOULD SEEM TO BE IMPOSSIBLE.

TURQUETTE, ATWELL R. DUALISM AND TRIMORPHISM IN PEIRCE'S TRIADIC LOGIC. TRANS PEIRCE SOC 8,131-140 SUM 72.

IT IS KNOWN THAT A BEAUTIFUL NETWORK OF DUAL RELATIONS INHERES IN THE SET OF OPERATORS INTRODUCED BY PEIRCE IN HIS 'LOGIC NOTEBOOK' (MS 339) FOR TRIADIC LOGIC. THE PRESENT PAPER REVEALS AN EQUALLY REMARKABLE AND BEAUTIFUL NETWORK OF TRIMORPHIC RELATIONS WHICH ALSO INHERES IN THESE OPERATORS INTRODUCED BY PEIRCE. TEXTUAL EVIDENCE IS GIVEN AND LOGICAL THEORY DEVELOPED TO SUPPORT THE CONCLUSION THAT PEIRCE WAS MOTIVATED BY BOTH DUALISM AND TRIMORPHISM IN CHOOSING HIS BASIC OPERATORS FOR TRIADIC LOGIC.

TWAROWSKA, B. STOSUNEK ISTNIENIA BYTOW MATERIALNYCH DO CZASU. STUD PHIL CHRIST 8,153-177 1972.

LA I-RE PARTIE DE L'ESSAI EST CONSACREE A LA REFLEXION SUR LA NOTION DU TEMPS EN MATHEMATIQUE ET EN PHYSIQUE CONTEMPORAINE. DANS LA II-IEME PARTIE, FUT INTRODUITE LA NOTION DU TEMPS PROPRE, LIE A L'EXISTENCE L'ETRE MATERIEL PARTICULIER ET QUI CARACTERISE SON DYNAMISME. ENSUITE, ON ESSAYA D'INTRODUIRE LE TEMPS DANS LA STRUCTURE DE L'ETRE MATERIEL ET ON DISTINGUA L'ELEMENT PERMANENT, INCHAGEABLE ET L'ELEMENT DYNAMIQUE. A PARTIR DE CE MODELE, SUIT UNE DISSERTATION SUR LE DEVELOPPEMENT DE TEL ETRE MATERIEL ET UN ESSAI D'UNE INTERPRETATION PHILOSOPHIQUE DE L'EVOLUTION DES ETRES. NE POURRAIT--ON EN DEDUIRE L'EXISTENCE D'UN ETRE ABSOLU, CREATEUR DE L'UNIVERS?

UEMURA, JOSEPH N. WHAT ARISTOCLES SAID TO MARTIN. J CRIT ANAL 3,97-106 JL 71.

I HAVE TRIED TO SHOW THAT PLATO'S CRITICISM OF BUBER WOULD DEMONSTRATE: (1) BUBER'S SELF-CONTRADICTORY DISTINCTION BETWEEN I-THOU AND I-IT. (2) BUBER'S SELF-CONTRADICTORY DISTINCTION OF CONCRETE AND ABSTRACT. (3) BUBER'S CONSEQUENT REDUCTION OF PHILOSOPHICAL SOLUTIONS TO IRRATIONALITY OR TO SILENCE.

UHRBROCK, RICHARD S. LATERALITY IN ART. J AES ART CRIT 32,27-35 FALL 73.

ATTENTION IS DIRECTED TO EXAMPLES OF LATERALITY IN ART WITHOUT REFERENCE TO DEXTRALITY OR SINISTRALITY OF INDIVIDUAL ARTISTS. FOR EXAMPLE, SPIRAL STAIRCASES; RIGHT--AND LEFT-TURNING FLUTED COLUMNS; MYRON'S RIGHT-HANDED "DISCOBOLUS" AND BARTHOLDI'S "LIBERTY ENLIGHTENING THE WORLD;" MICHELANGELO'S "DAVID" BALANCED ON RIGHT FOOT; LEFT THUMB UPPERMOST IN CLASPED HANDS IN SCULPTURES AND PAINTINGS; RIGHT--AND LEFT-FACING CAVE DRAWINGS; HAND HOLDING SEVERED HEAD OF HOLOFERNES OR JOHN THE BAPTIST; RIGHT--AND LEFT-HAND TOOL USAGE; TABULATION OF MADONNA PAINTINGS SHOWING FREQUENCY WITH WHICH CHILD IS HELD IN RIGHT--OR LEFT ARM; BALLET POSITIONS WITH REFERENCE TO FOOTEDNESS AND DIRECTION OF TURNING. THEORY THAT PRIMITIVE MAN WAS AMBIDEXTROUS IS REJECTED. RECOGNITION OF LATERALITY FACTORS IN ART HEIGHTENS AWARENESS AND INCREASES ENJOYMENT IN MUSEUM VISITING.

UKOLOVA, V I AND SEIFULLAEV, R S. SOVIET CONFERENCE ON PROBLEMS CONCERNING THE SCIENTIFIC CONCEPT OF DETERMINISM. SOVIET STUD PHIL 11,301-309 WINT 72-73.

ULLOA, JOSE RAMON. LA GENESIS DEL INDIVIDUALISMO MODERNO. REV FILOSOF (MEXICO) 6,121-132 JA-AP 73.

OBJETIVO: DEFINIR LA NOCION DE INDIVIDUALISMO QUE EMPLEA J MARITAIN EN "TRES REFORMADORES". METODO: SE POSTULA UNA DEFINICION DE INDIVIDUALISMO Y, CONFRONTANDOLA CON LAS AFIRMACIONES DE MARITAIN, SE MUESTRA QUE ELLA LE SIRVE DE CRITERIO PARA CALIFICAR COMO "INDIVIDUALISTAS" A LUTERO, DESCARTES Y ROUSSEAU. CONCLUSION: PARA

MARITAIN ES INDIVIDUALISTA TODO SISTEMA DE VIDA O PENSAMIENTO BASADO EN LA NEGACION DE LAS CONDICIONES SOCIALES NECESARIAS PARA LA PLENA REALIZACION DE LA PERSONA HUMANA.

ULRICH, DOLPH. SOME RESULTS CONCERNING FINITE MODELS FOR SENTENTIAL CALCULI. NOTRE DAME J FORM LOG 13,363-368 JL 72.

THE MATRIX METHODS OF LINDENBAUM AND LOS ARE USED TO ESTABLISH A GENERAL THEOREM AND THREE OF ITS COROLLARIES (VIZ., 'IF P IS ANY FRAGMENT OF LC' (R-MINGLE, E5) 'WHICH INCLUDES THE IMPLICATIONAL FRAGMENT OF LC' (R-MINGLE, E5) 'THEN ALL EXTENSIONS OF P HAVE THE FINITE MODEL PROPERTY'). THESE RESULTS DERIVE THEIR SIGNIFICANCE IN PART FROM HARROP'S (H), 'EVERY FINITELY AXIOMATIZABLE SENTENTIAL CALCULUS WITH THE F.M.P. IS DECIDABLE', WITH WHICH THEY PROVIDE SOLUTIONS TO THE DECISION PROBLEMS FOR ALL FINITELY AXIOMATIZABLE EXTENSIONS OF THE CALCULI CONSIDERED. IT IS ASKED WHETHER THE ASSUMPTION OF FINITE AXIOMATIZABILITY CAN BE DROPPED FROM (H), OR REPLACED WITH CERTAIN WEAKER REQUIREMENTS. TO ANSWER THE QUESTION NEGATIVELY A CHARACTERIZATION OF THOSE CALCULI WHICH HAVE FINITE CHARACTERISTIC MATRICES IS OBTAINED AND THEN USED TO ESTABLISH THE EXISTENCE OF RECURSIVELY AXIOMATIZABLE SENTENTIAL CALCULI WITH THE F.M.P. WHICH ARE NONETHELESS UNDECIDABLE. IN A FOOTNOTE A QUESTION ASKED RECENTLY IN THE LITERATURE IS ANSWERED: THERE EXIST POST-COMPLETE SENTENTIAL CALCULI WITH NO FINITE CHARACTERISTIC MATRICES.

ULRICH, FERDINAND. HEGEL UND DIE RELIGION IN DER GESTALT DES DENKENS. AN CATED SUAREZ 9&10,31-93 1969-70.

UNGER, PETER. THE WAGES OF SCEPTICISM. AMER PHIL QUART 10,177-187 JL 73.

GENERALIZATIONS RELATING ENGLISH SYNTAX AND SEMANTICS ARE PROPOSED AND SUPPORTED. THESE CONCERN PROPOSITIONAL ADJECTIVES, LIKE 'HAPPY', AS WELL AS PROPOSITIONAL VERBS, LIKE 'REGRET'. THESE WORDS HELP FORM SENTENCES WHICH ENTAIL "KNOWLEDGE CLAIMS": IF JOHN IS HAPPY THAT IT IS RAINING, IT FOLLOWS THAT JOHN KNOWS THAT IT IS. THE AUTHOR IS A SKEPTIC ABOUT KNOWING, BELIEVING THAT NO ONE EVER KNOWS ANYTHING TO BE SO. HE CONCLUDES THAT JOHN IS NOT HAPPY THAT IT IS RAINING, THAT PERHAPS NO ONE IS EVER HAPPY ABOUT ANYTHING.

URIBE, HECTOR GONZALEZ. EL HOMBRE, DUENO DE LA TECNICA O MEDIATIZADO A ELLA. REV FILOSOF (MEXICO) 6,249-257 MY-AG 73.

LA CIENCIA Y LA TECNICA NO BASTAN, POR SI SOLAS, PARA REMEDIAR LOS MALES DE LA HUMANIDAD. ES PRECISO ENCONTRAR SU SENTIDO Y SU VALOR EN UNA PERSPECTIVA AXIOLOGICA Y HUMANISTA. VIVIMOS LA REVOLUCION TECNOLOGICA DE LA ERA ATOMICA, EN LA QUE LA AUTOMACION TIENE UNA IMPORTANCIA DECISIVA; PERO EL PELIGRO MAS GRANDE DE LA CIVILIZACION TECNOLOGICA DE NUESTROS DIAS ES LA DESHUMANIZACION DEL HOMBRE. LA ENAJENACION DEL SER HUMANO SE HA CONVERTIDO, EN LA SOCIEDAD INDUSTRIAL AVANZADA, EN UNA ALIENACION TOTAL. ESTA SITUACION NO SE PUEDE RESOLVER CON REMEDIOS TECNICOS QUE DEJAN VIVO EL MAL INTERNO. HAY QUE LUCHAR POR UNA AUTENTICA LIBERACION HUMANA, QUE TIENE QUE LLEGAR AL HOMBRE INTERIOR. ESA ES LA TAREA ACTUAL DE LA FILOSOFIA: LLEVAR AL HOMBRE AL REENCUENTRO DE SI MISMO, POR MEDIO DE LA EDUCACION Y DE UNA NUEVA COMUNIDAD DE JUSTICIA Y AMOR.

URMSON, J O. ARISTOTLE'S DOCTRINE OF THE MEAN. AMER PHIL QUART 10,223-230 JL 73.

ARISTOTLE'S DOCTRINE OF THE MEAN IS NOT A COUNSEL TO PERFORM MEAN OR MODERATE ACTIONS. IT STATES THAT EXCELLENCE OF CHARACTER IS A MEAN STATE WITH REGARD TO THE HAVING AND DISPLAYING OF EMOTIONS. ALL EMOTIONS ARE MORALLY NEUTRAL; CHARACTER IS SHOWN BY DISPLAYING EMOTIONS ON THE RIGHT OCCASIONS, NOT TOO OFTEN OR TOO RARELY, NOT

TOO STRONGLY OR TOO WEAKLY, FOR SUFFICIENT AND ONLY SUFFICIENT REASONS, ETC. THE DIFFICULTIES FOR SUCH A VIEW PRESENTED BY JUSTICE AND SUCH BAD EMOTIONS AS ENVY ARE DISCUSSED. THE CONCLUSION IS THAT BASICALLY ARISTOTLE'S THEORY CAN RESIST CRITICAL SCRUTINY.

URMSON, J O. RUSSELL'S INCOMPLETE SYMBOLS. ANALYSIS 33,111-112 JA 73.

URQUHART, ALASDAIR. A SEMANTICAL THEORY OF ANALYTIC IMPLICATION. J PHIL LOG 2,212-219 AP 73.

THE SYSTEM OF ANALYTIC IMPLICATION OF PARRY IS BASED ON THE IDEA THAT FOR A TO IMPLY B EVERY CONCEPT OCCURRING IN B MUST ALSO OCCUR IN A. DUNN (NOTRE DAME JOURNAL FORMAL LOGIC 13 (1972)) PROVES AN ALGEBRAIC COMPLETENESS RESULT FOR AN EXTENSION OF PARRY'S SYSTEM. IN THE PRESENT PAPER A KRIPKE-STYLE COMPLETENESS RESULT IS GIVEN FOR A MODAL EXTENSION OF DUNN'S SYSTEM.

VAHANIAN, GABRIEL. UTOPIA AS ETHIC OF LEISURE. HUMANITAS 8,347-365 N 72.

THE PROBLEM OF LEISURE IS A PROBLEM OF THE ETHIC OF LEISURE. IT SERVES NO PURPOSE TO PEG THE PROBLEM OF LEISURE BY THE OPPOSITION OF WORK AND NON-WORK OR ON THE DICHOTOMY OF ACTIVITY AND PASSIVITY OR ON THE DUALISM OF SACRED AND SECULAR. THE ETHIC OF LEISURE DEPENDS ULTIMATELY NOT ON THE COINCIDENCE OF SUCH OPPOSITES BUT ON THEIR TRANSVALUATION. IT DEALS NEITHER WITH THE DEVELOPMENT OF HISTORY NOR WITH THE SO CALLED PERSONAL DEVELOPMENT, BUT WITH THE CONVERSION OF MAN'S NATURE INTO A 'NEW CREATION' AND OF HISTORY INTO SABBATH. UTOPIA IS THEREFORE MAN'S MODEL FOR EXPERIENCING THE ETHIC OF LEISURE AND BECAUSE TECHNOLOGY MAKES IT MANIFEST THAT ALL UTOPIAS ARE BY DEFINITION REALIZABLE, IT DOES NOT FOLLOW THAT IN A TECHNOLOGICAL SOCIETY BOREDOM WILL BE THE INEVITABLE RESULT OF AN INEVITABLE ROBOTIZATION. UTOPIA IS NOT UTOPIA UNTIL IT CAN RISE AGAIN FROM ITS OWN RUINS. AS FOR THE UTOPIANISM OF LEISURE, IT APPEARS IN THE FACT THAT AT BOTTOM THE PROBLEM OF LEISURE IS THAT OF THE GOOD LIFE, NOT OF THE EASY LIFE. (EDITED).

VAJDA, MIHALY. POWER AND RULE IN THE FASCIST SYSTEM. SOC PRAX 1,159-170 1973.

WE ARGUE THAT ALTHOUGH THE NAZI DICTATORSHIP CORRESPONDED TO THE DIRECT MATERIAL INTERESTS OF THE BOURGEOISIE, IT ASSERTED ITS RULE AGAINST THE WILL OF THE BOURGEOISIE. CONSEQUENTLY, IT IS NOT TRUE THAT THE NAZI DICTATORSHIP SERVED THE SOLE INTERESTS OF THE HAUTE BOURGEOISIE, NOR IS IT TRUE THAT IT SERVED THE INTERESTS OF THE TRADITIONAL RULING CLASSES UNEQUIVOCALLY AND IN ALL RESPECTS. THE SOCIAL ADVANTAGES OF THOSE BENEFICIARIES OF THE REGIME, WHO DID NOT BELONG TO THESE CLASSES, WERE BOUND TO THE POLITICAL FORM. THE NAZI LEADING STRATUM DID NOT BELONG TO THE BOURGEOISIE, NOR DID IT FORM A NEW CLASS. THE LOSS OF THEIR POLITICAL POWER AUTOMATICALLY ENTAILED THE LOSS OF THEIR ECONOMIC POWER.

VALADIER, PAUL. BULLETIN NIETZSCHEEN. ARCH PHIL 36,135-150 JA-MR 73.

CE BULLETIN NIETZSCHEEN VISE A RENDRE COMPTE DE LA LITTERATURE ACTUELLE TRAITANT DE LA PHILOSOPHIE NIETZSCHEENNE. IL S'INSCRIT DANS LA CONTINUITE D'UNE LECTURE DE CETTE LITTERATURE, LECTURE AMORCEE DEJA DANS LE TOME 34 DES ARCHIVES DE PHILOSOPHIE (PAGES 125-138 ET PAGES 333-340). IL RENDS COMPTE DES TRADUCTIONS FRANCAISES EN COURS, COMME "AINSI PARLAIT ZARATHOUSTRA", "PAR-DELA BIEN ET MAL" ET "LA GENEALOGIE DE LA MORALE", FAIT CONNAITRE AU PUBLIC FRANCAIS LES PARUTIONS ALLEMANDES, CELLE DE MUELLER-LAUTER OU LE PREMIER NUMERO DES NIETZSCHE STUDIEN, ET FOURNIT UNE RECENSION CRITIQUE DE RECENTS OUVRAGES PARUS EN FRANCAIS ET S'INSPIRANT DE L'ECOLE DE JACQUES DERRIDA.

VALCKE, L. RESPONSE A M LAFRANCE. CAN J PHIL 2,451-459 JE 73.

DANS UN ARTICLE DE CETTE MEME REVUE, M LAFRANCE DIT POURQUOI IL REJETTE LA CONCEPTION HEGELIENNE DE L'HISTOIRE DE LA PHILOSOPHIE, ET POURQUOI IL LUI PREFERE LA "THEORIE DE L'OEUVRE", TELLE QUE PRESENTEE PAR M GUEROULT. CETTE CONCEPTION PEUT-ELLE RENDRE COMPTE DE LA VALEUR PROPRE DE L'HISTOIRE DE LA PHILOSOPHIE, EN EVITANT LE DOUBLE ECUEIL DU DOGMATISME ET DU RELATIVISME? ON NOTERA QUE CE N'EST PAS LA "VERITE INTRINSEQUE" D'UN SYSTEME PHILOSOPHIQUE QUI EN GARANTIT L'INDESTRUCTIBILITE HISTORIQUE, CAR L'INTENTION ORIGINAIRE DU PHILOSOPHE EST UNE INTENTION D'OBJECTIVITE. L'AUTEUR EN CONCLUT QUE DANS LA THEORIE DE L'OEUVRE, COMME DANS LA CONCEPTION HEGELIENNE, IL Y A SUBSTITUTION, ET DONC FALSIFICATION, DE JUSTIFICATION.

VALCKE, LOUIS. L'ANTI-FINALISME DE JACQUES MONOD. DIALOGUE (CANADA) 11,546-568 D 72.

L'AUTEUR SOULIGNE D'ABORD L'AMBIGUITE DU LANGAGE UTILISE PAR JACQUES MONOD DANS "LE HASARD ET LA NECESSITE". IL APPARAIT QUE L'APPEL A LA FINALITE ETAIT ANCIENNEMENT JUSTIFIE SUR LE PLAN EXPLICATIF, MAIS QUE LA REFERENCE A UNE CAUSE FINALE DEVIENT ACTUELLEMENT DE MOINS EN MOINS NECESSAIRE. D'AUTRE PART, LA CONTRADICTION QUE MONOD SEMBLE POSER ENTRE HASARD ET FINALITE FAIT SURGIR UN FAUX PROBLEME, LA FINALITE ETANT CONCILIABLE TANT AVEC UN DETERMINISME STRICT, QU'AVEC UN HASARD ESSENTIEL.

VALLS, FRANCISCO J. LA FILOSOFIA DEL DERCHO DE DORADO MONTERO. AN CATED SUAREZ 11,193-269 1971.

VALLS, FRANCISCO JAVIER. NOTAS SOBRE LA PRESENCIA DE HOBBES EN LA SOCIEDAD CONTEMPORANEA. AN CATED SUAREZ 12,147-159 1972.

VAN BUREN, PAUL M. ANSELM'S FORMULA AND THE LOGIC OF 'GOD'. RELIG STUD 9,279-288 S 73.

ANSELM'S FAMOUS FORMULA HAS A FEATURE INSUFFICIENTLY NOTICED WHICH WILL NOT RESCUE HIS ARGUMENT BUT WHICH CLARIFIES THE LOGIC OF 'GOD', TO THE PSALMISTS' USE OF WHICH IT IS EVIDENTLY RELATED. DISCUSSION OF TWO AMBIGUITIES IN THE FORMULA (ITS USE AS A NAME AND ALSO AS REFERRING TO THE BEARER OF THAT NAME, AND THE CONFUSED PREDICATION OF BOTH GREATNESS TO GOD AND LIMITED CONCEPTUAL POWERS TO MEN) LEADS TO AN ANALYSIS OF THE DIFFERENCE BETWEEN THE TWO USES OF THE WORD 'CONCEIVE' IN ANSELM'S CLAIM THAT WE CAN CONCEIVE OF THAT THAN WHICH NOTHING GREATER CAN BE CONCEIVED. THE SECOND USE IS THAT OF A LOGICAL LIMIT TO THE FIRST AND THEREFORE CANNOT ITSELF FALL WITHIN THE CLASS OF CONCEIVABLES. ANSELM'S ARGUMENT THAT IT CAN BE CONCEIVED ARISES FROM HIS FAILURE TO SEE THIS DISTINCTION, AND THE RESULT IS THAT HE IS FORCED TO UNDERMINE HIS EARLIER ARGUMENTS WITH THE ADMISSION THAT THAT THAN WHICH NOTHING GREATER CAN BE CONCEIVED CANNOT BE BOTH CONCEIVABLE AND ALSO THE NAME OF THE INCONCEIVABLE GOD. IF IT IS NOT CONCEIVABLE, HOWEVER, THEN IT CAN STAND FOR 'GOD'. THE CONCLUSION IS THAT 'GOD' ALSO FUNCTIONS AS A LIMITING CONCEPT AND IS IN RELIGIOUS DISCOURSE THAT THAN WHICH NOTHING MORE CAN BE SAID. (EDITED).

VAN DE PITTE, M M. ON BRACKETING THE 'EPOCHE'. DIALOGUE (CANADA) 11,535-545 D 72.

"PHENOMENOLOGY" IS TO BE DEFINED IN TERMS OF THE NATURE AND FUNCTION OF PHILOSOPHY AS HUSSERL CONCEIVED IT. FOLLOWING A SKETCH OF THE GOAL OF PHILOSOPHY PROJECTED BY HUSSERL, IT IS ARGUED THAT THE METHODOLOGICAL TECHNIQUE OF EPOCHE IS THE CRUCIAL FACTOR IN DETERMINING WHAT IS, AND WHAT IS NOT, PHENOMENOLOGY. ON THIS BASIS IT IS CONCLUDED THAT "EXISTENTIAL PHENOMENOLOGY" IS A CONTRADICTION IN TERMS, SINCE THE EXISTENTIALISTS AGREE IN REJECTING THE EPOCHE,

EVEN IN WORKS IN WHICH THEY CLAIM TO BE DOING PHENOMENOLOGY.

VAN DE VATE JR, DWIGHT. NOTES TOWARDS A THEORY OF TIME. S J PHIL 11,153-157 SPR-SUM 73.

TIME IS THE HORIZON AGAINST WHICH ONE PICKS THINGS OUT, RATHER THAN SOMETHING ONE MIGHT PICK OUT. TO SAY WHAT TIME IS, ONE MUST FIND SOME QUESTIONABLE PHENOMENON FROM WHICH ONE'S GAZE RECOILS TO THE TEMPORAL HORIZON. THIS IS REHEARSAL FANTASY, THE ACTIVITY OF IMAGINATIVELY PROJECTING ONESELF INTO THE FUTURE. I ARGUE THAT REHEARSAL FANTASIES ARE SOCIALLY DISCIPLINED, FOR WE REQUIRE ONE ANOTHER TO PROJECT A COMMON TIME. THEREFORE, HOWEVER, THE SOCIAL PROCESS ITSELF UNDERLIES THIS COMMON TIME, AND IS THE DEEPER SENSE OF TIME FROM WHICH IT IS DERIVED.

VAN DE VEER, DONALD. MARX'S VIEW OF JUSTICE. PHIL PHENOMENOL RES 33,366-386 MR 73.

ON ONE RECENT INTERPRETATION OF MARX'S VIEW OF JUSTICE, THAT BY PROFESSOR ROBERT TUCKER IN HIS "THE MARXIAN REVOLUTIONARY IDEA", IT IS CONCLUDED THAT MARX HAD AN "...AVERSION TO THE IDEA OF JUSTICE" AND, GENERALLY, THAT NO PRINCIPLE OF JUSTICE PLAYED A KEY ROLE IN MARX'S THOUGHT. THE AUTHOR ARGUES THAT TUCKER FAILS TO ESTABLISH HIS CASE AND THAT, IN FACT, A CAREFUL READING OF MARX (PARTICULARLY CERTAIN KEY PASSAGES IN "THE CRITIQUE OF THE GOTHA PROGRAM") REVEALS THE CENTRALITY OF A PRINCIPLE OF JUSTICE IN MARX'S THOUGHT, EVEN THOUGH MARX HAD STRATEGIC REASONS FOR AVOIDING OVERT APPEALS TO "JUSTICE". IT IS FURTHER ARGUED THAT SOME OF MARX'S METAETHICAL REMARKS WHICH APPEAR TO ESPOUSE A FORM OF ETHICAL RELATIVISM DO NOT TAKE SUCH A STRONG FORM AS TO PRECLUDE MARX'S CONSISTENTLY ADHERING IN AN ABSOLUTIST MANNER TO A PRINCIPLE OF JUSTICE; THAT HE WAS CONSISTENT IS NOT DEFENDED.

VAN DE WATER, LAMBER. BEING AND BEING HUMAN: AN IMPASSE IN HEIDEGGER'S THOUGHT? INT PHIL QUART 13,391-402 S 73.

THE ORIGINAL INTENTION OF HEIDEGGER IS THE THINKING OF BEING BY STARTING FROM THE BEING OF MAN. AFTER THE KEHRE IN HEIDEGGER'S THOUGHT IT SEEMS THAT BEING HAS TURNED INTO AN AUTONOMOUS 'REALITY': THE HAPPENING AND UN-CONCEALEDNESS OF BEING ITSELF. THIS BEING IS EMPTY AND ABSTRACT, IS FORMAL THAT-NESS. AS A FORMAL AN SICH BEING STANDS ABOVE EVERYTHING WHICH IS. THIS THOUGHT RESULTS IN A BREAK BETWEEN MAN AND BEING. HEIDEGGER'S THINKING NO LONGER TURNS BACK FROM BEING AS GESCHICK TO THE BEING THAT IS MAN. IT TURNS TO THE LATTER'S FORMAL ESSENCE. BEING IS NOT THOUGHT IN FUNCTION AND OUT OF THE SOCIO-HISTORICAL BEING OF MAN.

VAN DER HOEVEN, P. OVER SPINOZA'S INTERPRETATIE VAN DE CARTESIAANSE FYSICA, EN DE BETEKENIS DAARVAN VOOR HET SYSTEEM DER ETHICA. TIJDSCHR FILOSOF 35,27-86 MR 73.

AVANT TOUT ON DONNE UNE CARACTERISTIQUE DE LA PHYSIQUE CARTESIENNE. DANS SON OEUVRE "DES PRINCIPES DE LA PHILOSOPHIE DE DESCARTES" SPINOZA EN A DONNE UN COMMENTAIRE AMPLE ET PRECIS. IL VEUT REMEDIER A L'ORDRE METHODIQUE QUE DESCARTES A SUIVI ET IL FAIT UNE CRITIQUE TRES SOLIDE DE LA NOTION CARTESIENNE D'UN "INSTANT DU TEMPS", CE QUI VEUT DIRE "UN TEMPS PLUS PETIT QUE TOUT TEMPS DONNE"; C'EST QUE, SELON LUI, CETTE NOTION A CAUSE DE GRAVES ERREURS DANS LA THEORIE CARTESIENNE, ERREURS QU'IL ESSAIE D'ELIMINER. C'EST CE DONT TRAITE LA PREMIERE PARTIE DE L'ARTICLE. DANS LA DEUXIEME PARTIE ON TENTE DE DETERMINER L'IMPORTANCE STRUCTURELLE DE LA PHYSIQUE CARTESIENNE POUR LE SYSTEME SPINOZISTE TEL QU'IL EST EXPOSE DANS "L'ETHIQUE". IL SE TROUVE QUE LA DOCTRINE DES CORPS A UN CARACTERE TOUT A FAIT CARTESIEN. POURTANT SPINOZA EN A ELIMINE LES ELEMENTS MATHEMATIQUES; ET CE SONT JUSTEMENT CEUX-CI QUI ANNONCENT DANS L'OEUVRE DE DESCARTES, L'AVENIR SCIENTIFIQUE. ET AINSI IL USE D'UNE

PHYSIQUE DEMODEE PAR AVANCE, ET CELA A SERIEUSEMENT NUI A L'EXPOSITION DE SON SYSTEME. (EDITED).

VAN DUN, FRANK. ON THE MODES OF OPPOSITION IN THE FORMAL DIALOGUES OF P LORENZEN. LOG ANAL 15,103-135 MR-JE 72.

LORENZEN'S DIALOGUES RAISE ANTHROPOLOGICAL QUESTIONS IN THE PHILOSOPHY OF LOGIC. FORMAL VARIANTS OF THEM MAY WELL BE FOUND TO FIT THE DESCRIPTION OF A REASONABLE DIALOGUE UNDER VARIOUS EMPIRICAL CONDITIONS. OF CONSIDERABLE IMPORTANCE IS THE EXTENSION OF DIALOGUES FROM 2 TO N PARTICIPANTS, WHEN THE DISTRIBUTION OF TRUTHS (BELIEFS, ETC.) MUST BE TAKEN INTO ACCOUNT. FORMAL DIALOGUES ARE A POWERFUL ASSET FOR THE STUDY OF VALIDITY-CONCEPTS, AND BEYOND THESE OF RATIONALITY.

VAN FRAASSEN, BAS C. EARMAN ON THE CAUSAL THEORY OF TIME. SYNTHESE 24,87-95 JL-AG 72.

THIS REPLY TO EARMAN'S "NOTES ON THE CAUSAL THEORY OF TIME" ACKNOWLEDGES THAT THE GENERAL THEORY OF RELATIVITY POSES A NUMBER OF NEW PROBLEMS FOR THE CAUSAL THEORY. THESE PROBLEMS ARE CHARACTERIZED IN A GENERAL WAY WITH REFERENCE TO RECENT WORK BY GLYMOUR. IT IS ARGUED, HOWEVER, THAT EARMAN'S SPECIFIC CRITICISMS OF WORK ON THE CAUSAL THEORY SO FAR ARE MISDIRECTED AND DO NOT ADEQUATELY SUPPORT HIS NEGATIVE CONCLUSIONS.

VAN FRAASSEN, BAS C. THE LOGIC OF CONDITIONAL OBLIGATION. J PHIL LOG 1,417-438 AG 72.

VARIOUS PARADOXES IN DEONTIC LOGIC HAVE LED TO THE INTRODUCTION OF CONCEPTS OF CONDITIONAL OBLIGATION. THE AIM OF THIS PAPER IS TO DEVELOP A SEMANTIC THEORY OF CONDITIONAL OBLIGATION, A COMPLETE LOGICAL SYSTEM PERTAINING THERETO, AND A TRANSLATION INTO MODAL LOGIC ANALOGOUS TO THAT, PROVIDED BY ANDERSON FOR NORMAL DEONTIC LOGICS. THE IDEAS MOTIVATING THE SEMANTICS ARE AXIOLOGICAL.

VAN FRAASSEN, BAS C. VALUES AND THE HEART'S COMMAND. J PHIL 70,5-19 11 JA 73.

IT IS ARGUED IN THIS PAPER THAT A CERTAIN THESIS ('AXIOLOGICAL THESIS') CONCERNING THE TRUTH-CONDITIONS OF ETHICAL STATEMENTS, IS ITSELF A SUBSTANTIVE ETHICAL THESIS. IT APPEARS THAT THE THESIS WAS DENIED BY BRADLEY AND SARTRE, AND HELD BY MOORE, AMONG OTHERS. IF META-ETHICS IS TO BE NEUTRAL WITH RESPECT TO SUBSTANTIVE ETHICAL QUESTIONS, IT MUST THEREFORE GIVE A DIFFERENT ACCOUNT OF THE TRUTH-CONDITIONS OF ETHICAL STATEMENTS. THE CONSEQUENCES FOR DEONTIC LOGIC OF THIS THESIS AND ITS DENIAL ARE BRIEFLY EXPLORED.

VAN INWAGEN, PETER. LEHRER ON DETERMINISM, FREE WILL, AND EVIDENCE. PHIL STUD 23,351-357 O 72.

KEITH LEHRER ARGUES THAT ONE COULD COLLECT EVIDENCE THAT WOULD RENDER PROBABLE THE HYPOTHESIS THAT A PERSON COULD HAVE ACTED OTHERWISE, AND THAT THIS EVIDENCE WOULD NOT RENDER THE HYPOTHESIS OF INDETERMINISM PROBABLE. THEREFORE, HE ARGUES, THE FORMER HYPOTHESIS DOES NOT ENTAIL THE LATTER. IT IS ARGUED THAT THIS REASONING DOES NOT, AS DAVID BLUMENFELD CLAIMS, BEG THE QUESTION, BUT THAT LEHRER FAILS TO SHOW THAT HIS IMAGINED EVIDENCE WOULD NOT RENDER INDETERMINISM PROBABLE.

VAN RIET, GEORGES. LE PROBLEME DU MAL DANS LA PHILOSOPHIE DE LA RELIGION DE SAINT THOMAS. REV PHIL LOUVAIN 71,5-45 F 73.

HOW IS EVIL POSSIBLE IN A 'PHILOSOPHY OF BEING', IN WHICH ONE HOLDS THAT EVERY BEING IS GOOD AND THAT EVERY APPETITE TENDS TOWARDS THE GOOD? HAVING RAISED THE QUESTION OF EVIL IN NATURE, THE AUTHOR

APPLIES HIMSELF MORE PARTICULARLY TO THE PROBLEM OF MORAL EVIL. HE RECALLS THAT, ACCORDING TO ST. THOMAS, THE HUMAN WILL PRESENTS TWO INTER-RELATED ASPECTS: THE HUMAN WILL IS AT THE SAME TIME WILL AS NATURE AND WILL AS FREEDOM; THIS INTER-RELATION MUST BE INTERPRETED IN SUCH A FASHION THAT FREEDOM IS ABOVE ALL FREEDOM OF USAGE, THE POWER TO WITHOLD OR TO ASSERT IN REGARD TO THE NATURAL DYNAMISM OF THE WILL. SUCH AN INTERPRETATION ALONE ALLOWS OF UNDERSTANDING OF THE MORALLY EVIL ACT, VICE, AND ORIGINAL SIN: AN ACT CAN BE A FORMAL SIN WITHOUT THE DISORDER AS SUCH BEING DIRECTLY WILLED; VICE IS AN HABITUAL DISPOSITION WHICH DEFORMS THE WILL AS NATURE, NOT AS FREEDOM; ORIGINAL SIN MUST BE HELD TO BE A VICE, NOT A SIN PROPERLY SO CALLED. (TRANSLATED BY J DUDLEY).

VAN ROO, WILLIAM A. SYMBOL ACCORDING TO CASSIRER AND LANGER, PART I: CASSIRER'S PHILOSOPHY OF SYMBOLIC FORMS. GREGORIANUM 53,487-534 1972.

THIS IS A PROLEGOMENON TO A THEORY OF SYMBOLISM AND APPLICATION TO THE CHRISTIAN SACRAMENT. GENERAL THEORY OF CASSIRER AND LANGER, AND APPLICATION TO MYTH, LANGUAGE, SCIENCE, AND ART, ARE SET FORTH AND EVALUATED. FURTHER QUESTIONS POINT BEYOND THEIR LIMITED CONCERN WITH SYMBOL FORMATION TO THE INTELLIGIBLE UNIVERSE; MAN AS SYMBOL-MAKER AND SYMBOL-USER; A BASIC THOUGHT WHICH CAN SITUATE SYMBOLIZING AS A MODE OF BEING; AND A THEOLOGY WHICH CAN ACCOUNT FOR THE STRUCTURE AND FUNCTIONS OF THE CHRISTIAN SACRAMENT.

VAN ROO, WILLIAM A. SYMBOL ACCORDING TO CASSIRER AND LANGER, PART II: LANGER'S THEORY OF ART. GREGORIANUM 53,615-677 1972.

THIS IS A PROLEGOMENON TO A THEORY OF SYMBOLISM AND APPLICATION TO THE CHRISTIAN SACRAMENT. GENERAL THEORY OF CASSIRER AND LANGER, AND APPLICATION TO MYTH, LANGUAGE, SCIENCE, AND ART, ARE SET FORTH AND EVALUATED. FURTHER QUESTIONS POINT BEYOND THEIR LIMITED CONCERN WITH SYMBOL FORMATION TO THE INTELLIGIBLE UNIVERSE; MAN AS SYMBOL-MAKER AND SYMBOL-USER; A BASIC THOUGHT WHICH CAN SITUATE SYMBOLIZING AS A MODE OF BEING; AND A THEOLOGY WHICH CAN ACCOUNT FOR THE STRUCTURE AND FUNCTIONS OF THE CHRISTIAN SACRAMENT.

VAN STRAATEN, ZAK R. TRUTH AND SENTENCE MEANING. PHIL PAPERS 1,27-37 MY 72.

VANBELL, FRANCOIS. EXISTE-T-IL UNE FORME DE VIE ESTHETIQUE ACCESSIBLE AU TOUCHER? REV ESTH 25,455-462 O-D 72.

VANBERGEN, P. DES DOCTRINES MORALES A LA SCIENCE MORALE. REV INT PHIL 24,508-538 1970.

L'AUTEUR MONTRE POURQUOI IL FAUT PASSER ET COMMENT IL EST POSSIBLE DE PASSER D'UNE ATTITUDE QUI CONSISTE A TIRER DES DOCTRINES MORALES A PARTIR D'UN PRINCIPE PREMIER ET TRANSCENDANT (A DECOUVRIR SELON UNE STRATEGIE DU FONDEMENT QUI PERMET D'ACCEDER A LA CERTITUDE) A UNE ATTITUDE QUI ACCEPTE, SELON UNE STRATEGIE DU DEPLOIEMENT, MISE EN AVANT PAR F GONSETH DE PARTIR D'UN ETAT QUELCONQUE POUR ELABORER UN SAVOIR OU UN SYSTEME DE VALEURS OUVERT A SA PROPRE RECTIFICATION. APRES AVOIR DEGAGE DES CATEGORIES MORALES (LE BIEN, LE MAL, LE JUSTE, L'INJUSTE, ETC..) L'HOMME EST OBLIGE DE LEUR DONNER FORME ET CONTENU PAR UN ENGAGEMENT PERSONNEL ET DE CONSTRUIRE SA MORALE, PAR UN EFFORT DIALECTIQUE ENTRE L'ACTION ET LA REFLEXION, SELON UNE SORTE DE PROGRAMMATION RAMIFIEE. DANS CETTE OPTIQUE L'ACTIVITE MORALE EST ENGAGEMENT, RECHERCHE, CONSTRUCTION, ET L'OBJET DE LA SCIENCE MORALE DEVIENT LE "MOUVEMENT ETHIQUE", LES MECANISMES SELON LESQUELS DES VALEURS NAISSENT, LES SYSTEMES DE VALEURS S'ELABORENT, LES VALEURS RECOIVENT UN CONTENU.

VANDAMME, F. ON NEGATION, AN INTERDISCIPLINARY STUDY. LOG ANAL 15,39-98 MR-JE 72.

IN PART I, A REVIEW OF SOME HISTORICAL APPROACHES TO THE NEGATION PHENOMENON (PLATO, ARISTOTLE, RUSSELL, VON WRIGHT, STRAWSON) CAN BE FOUND. THIS IS FOLLOWED BY AN INFORMAL DISCUSSION ON EXISTENCE-FREE QUANTIFIERS AND THE RELEVANCE OF THESE FOR AVOIDING ORTHODOXAL CRITICISM ON THE ARISTOTELIAN LOGIC. IN THIS LIGHT THE USE OF THE PRESUPPOSITIONS BY STRAWSON IN ORDER TO AVOID THIS CRITICISM, IS CRITICIZED. IN PART II, AN ABSTRACT STRUCTURE IS ISOLATED, WHICH SEEMS TO BE PRESENT IN ALL KINDS OF PHENOMENA (LOGICAL, LINGUISTIC, SOCIO-LOGICAL, PRAGMATICAL) WHICH ARE GENERALLY RELATED TO NEGATION. IN PART III, THE ROLE OF NEGATION FOR INTELLIGENCE IS DISCUSSED.

VANDENBULCKE, J. BEDENKINGEN BIJ DE HEER KWAADS INTERPRETATIE VAN 'WAHRHEIT UND METHODE'. TIJDSCHR FILOSOF 35,135-139 MR 73.

IK VERDEDIG DE GRONDSTELLING VAN GADAMER: DE OBJEKTIVITEIT VAN EEN INTERPRETATIE IS DE EENHEID VAN HET EIGENE VAN DE INTERPREET EN VAN HET ANDERE VAN DE TEKST. NAAR MIJN OORDEEL ZIJN DE TWEE GROTE BEZWAREN VAN KWAAD TEGEN GADAMER: ZIJN NIET-CRITOOOKS GEBRUIKMAKEN VAN DE HEGELIAANSE DIALEKTIEK EN ZIJN RELATIVISME EN SKEPTICISME. DE OORZAAK HIERVAN IS DAT KWAAD NIET AKKOORD KAN GAAN MET GADAMERS OPVATTING OVER DE OBJEKTIVITEIT VAN HET INTERPRETEREN. IK VERMOED DAT DE HEER KWAAD ZELF HET BEGRIP "OBJEKTIVITEIT" NIET AAN EEN DIALEKTISCHE BEWEGING DURFT TE ONDERWERPEN. ZO HIJ DIT WEL ZOU DOEN, ZOU ZIJN KRITIEK TEGEN GADAMER VOOR EEN GROOT DEEL MOETEN VERVALLEN.

VANDER NAT, ARNOLD. AXIOMATIC, SEQUENZEN-KALKUL, AND SUBORDINATE PROOF VERSIONS OF S9. NOTRE DAME J FORM LOG 13,309-322 JL 72.

THE SYSTEM S9 (MCCALL AND VANDER NAT, 1969) IS REFORMULATED AS THE SYSTEM WITH MODUS PONENS AND THE SCHEMATA (1) CLPP, (2) CLCPQLCLPLQ, (3) NLLP, (4) CNLCPLTCPLP, (5) LT, FOR T, A TAUTOLOGY. THE SYSTEM IS EQUIVALENT TO S3 PLUS (3) AND (4), AND HAS AS CHARACTERISTIC MATRIX GROUP I OF LEWIS AND LANGFORD. S9 HAS A KRIPKE SEMANTICS OF TWO WORLDS G AND H, WHERE G AND H ARE ACCESSIBLE TO G, AND H IS NONNORMAL. STYLED AFTER THIS SEMANTICS, GENTZEN AND NATURAL DEDUCTION SYSTEMS ARE PRESENTED.

VANQUICKENBORNE, MARC. LA STRUCTURE DE LA NOTION D'EGALITE EN DROIT. REV INT PHIL 25,331-350 1971.

DANS CET ARTICLE, L'AUTEUR SE PROPOSE D'ANALYSER LE CONTENU DE LA NOTION D'EGALITE, EN LE COMPARANT AU CONTENU DE QUELQUES NOTIONS VOISINES. IL EN ARRIVE AINSI A ESQUISSER LE 'CHAMP SEMANTIQUE' DE CETTE NOTION, CE QUI LUI PERMET DE SUGGERER QUELQUES DIRECTIVES EN VUE DE L'ELABORATION D'UN SYSTEME AUTOMATIQUE POUR LA RECHERCHE DES DOCUMENTS TRAITANT DE L'EGALITE. L'EGALITE EN DROIT SE DIFFERENCIE DE L'IDENTITE; ELLE PEUT ETRE DEFINIE COMME L'APPARTENANCE A UNE MEME CLASSE. CETTE EGALITE DEVANT LA LOI, PUREMENT FORMELLE, SE DISTINGUE DE L'EGALITE MATERIELLE, L'EGALITE DANS LA LOI. APRES UNE BREVE ANALYSE ARITHMETIQUE DE CES DEUX NOTIONS, L'EGALITEEST ENCORE COMPAREE A LA JUSTICE (FORMELLE ET MATERIELLE), A LA LEGALITE, ET A L'EQUITE.

VANSINA, FRANS D. LA PROBLEMATIQUE EPOCHALE CHEZ P RICOEUR ET L'EXISTENTIALISME. REV PHIL LOUVAIN 70,587-619 N 72.

CET ESSAI EXAMINE D'ABORD LES RAISONS PHILOSOPHIQUES POUR LESQUELLES RICOEUR ESTIME QU'UNE PREMIERE APPROCHE DE LA VIE VOLITIVE EXIGE LA SUSPENSION PROVISOIRE DE LA FAUTE ET DE LA TRANSCENDANCE. A SON AVIS, UNE ANALYSE EIDETIQUE ET 'PUREMENT INTELLIGIBLE' NE PEUT PORTER QUE SUR LES POSSIBILITES FONDAMENTALES DE L'HOMME OU DONC LE MAL 'IR-RATIONNEL' ET LA TRANSCENDANCE 'META-RATIONNELLE' SONT

PROVISOIREMENT MIS ENTRE PARENTHESES. MAIS IL APPARAIT QU'UNE MOTIVATION PLUS PROFONDE ET SYSTEMATIQUE SOUS-TEND SON PROPOS D'AJOURNER MOMENTANEMENT LE MAL ET LA TRANSCENDANCE. LA VOLONTE DE SAUVEGARDER L'ESPERANCE ET LA PREPONDERANCE DU SENS SUR LE NON-SENS AMENA LE JEUNE RICOEUR A S'OPPOSER A UNE PRETENDUE 'ONTOLOGISATION' DE LA FAUTE CHEZ KIERKEGAARD, JASPERS ET HEIDEGGER QUI, EN LIQUIDANT LE CARACTERE ETHIQUE ET CONTINGENT DU MAL, RISQUENT DE PROFESSER L'ABSURDITE DE L'EXISTENCE HUMAINE ET L'AGNOSTICISME. (EDITED).

VARELA, FRANCISCO G. MECHANISM AND BIOLOGICAL EXPLANATION. PHIL SCI 39,378-382 S 72.

VASS, GEORGE AND MATHEWS, WILLIAM. LONERGAN'S METHOD: TWO VIEWS. HEYTHROP J 13,415-435 O 72.

VASSALLO, ANGEL. REFLEXIONES SOBRE EL PENSAMIENTO CENTRAL DE HEGEL. CUAD FILOSOF 10,251-256 JL-D 70.

VASSILIOU, PHILON. LOGIC, LANGUAGE AND MATHEMATICS (IN GREEK). PHILOSOPHIA (ATHENS) 61-84 1972.

STARTING FROM THEORIES WHICH WERE ADVANCED RECENTLY BY SEVERAL AUTHORS CONCERNING THE SOURCE OF THE PRINCIPLES OF LOGIC AND THEIR LINGUISTIC-CONVENTIONALISTIC APPROACH, A DISCUSSION OF THE PROBLEM OF THE ANALYSIS OF A LANGUAGE ACCORDING TO R CARNAP IS GIVEN IN THIS PAPER. THIS ANALYSIS SERVES NOT ONLY THE BETTER UNDERSTANDING OF THE ABOVE MENTIONED THEORIES, BUT ALSO A PROFOUND STUDY OF THE RELATION BETWEEN THOUGHT AND LANGUAGE, AS WELL AS OF THE BASIC PROBLEM CONCERNING THE FOUNDATION OF LOGIC. MOREOVER, THE ANALYSIS OF A LANGUAGE APPLIES TO ANY SCIENCE, ESPECIALLY TO PURE MATHEMATICS. FOR METHODOLOGICAL PURPOSES, AN INTRODUCTORY INVESTIGATION OF THE DEVELOPMENT OF LOGIC AND THE PHILOSOPHY OF LANGUAGE IS GIVEN AT THE BEGINNING. FINALLY, THE QUESTION ARISES, IF THERE IS THOUGHT WITHOUT LANGUAGE. CERTAIN VIEWS ABOUT THE ANSWER ARE SKETCHED IN. THE AUTHOR INTENDS TO INVESTIGATE THIS MATTER IN MORE DETAIL IN A FUTURE PAPER.

VATZ, RICHARD E. THE MYTH OF THE RHETORICAL SITUATION. PHIL RHET 6,154-161 SUM 73.

THIS ARTICLE TAKES ISSUE WITH LLOYD BITZER'S 1968 ARTICLE, "THE RHETORICAL SITUATION" WHICH MAINTAINS THAT SITUATIONS DETERMINE RHETORIC. THIS ARTICLE MAINTAINS THAT MEANING IS NOT INTRINSIC TO SITUATIONS, BUT INSTEAD IS CREATED BY RHETORS. A SITUATION DOES NOT HAVE MEANING INDEPENDENT OF ITS ARBITRARY LINGUISTIC DEPICTION. THROUGH RHETORIC, FACTS AND EVENTS ARE MADE SALIENT TO AUDIENCES AND INFUSED WITH MEANING. CONSEQUENTLY, RHETORS ARE RESPONSIBLE FOR WHAT THEY MAKE SALIENT AND THE MEANING ATTRIBUTED TO THE SALIENCE. RHETORIC IS THE REALITY TO WHICH PEOPLE HAVE ACCESS, AND THEREFORE RHETORIC IS THE PRIMARY DISCIPLINE.

VAUGHT, CARL G. HARTSHORNE'S ONTOLOGICAL ARGUMENT: AN INSTANCE OF MISPLACED CONCRETENESS . INT J PHIL RELIG 3,18-34 SPR 72.

VAZQUEZ, MARIA CRISTINA CASSINI DE. KIERKEGAARD, EL CABALLERO DE LA FE. SAPIENTIA 27,273-284 JL-S 72.

VEATCH, HENRY B. LANGUAGE AND ETHICS: "WHAT'S HECUBA TO HIM, OR HE TO HECUBA? PROC AMER PHIL ASS 44,45-62 1970-71.

LINGUISTIC MORALISTS HAVE USED THE SO-CALLED LINGUISTIC TURN TO REBUT THE DILEMMA OF HOW MORAL PRINCIPLES COULD BE AT ONCE NON-OBJECTIVE AND AT THE SAME TIME RATIONAL, UNIVERSAL, AND NECESSARY. SUCH A LINGUISTIC TURN PROVES TO BE A CONCEALED TRANSCENDENTAL TURN, WHICH, IN ETHICS, FAILS, IN THAT IT LEADS EITHER TO A CERTAIN ARBITRARINESS IN ONE'S ETHICS, OR ELSE TO A

HOPELESS RELATIVISM. BUT IF SO, THE NON-OBJECTIVE CHARACTER OF ETHICS IS NOT RECONCILABLE WITH ITS RATIONALITY.

VEATCH, HENRY. TWO LOGICS, OR ONE, OR NONE? NEW SCHOLAS 47,350-360 SUM 73.

THIS ARTICLE HAS NO OTHER PURPOSE THAN TO CLARIFY AND POSSIBLY EVEN TO REDEFINE SOME OF THE ISSUES THAT WERE RAISED BY PROF. ROMANO AND PROF. CENTORE IN THEIR SEVERAL AND SEPARATE ARTICLES ON THE THEME OF PROF. VEATCH'S BOOK, "TWO LOGICS." WHAT THESE REDEFINED ISSUES AMOUNT TO CAN PERHAPS BEST BE SUMMED UP IN THE FOLLOWING THREE QUESTIONS. (1) DOES THE DIFFERENCE WHICH PROF. VEATCH IS CONTENDING FOR BETWEEN A HUMANISTIC AND A SCIENTIFIC LOGIC AMOUNT TO ANYTHING OTHER THAN A DIFFERENCE BETWEEN A REALISTICALLY ORIENTED LOGIC AND A TRANSCENDENTAL LOGIC? (2) WHY NOT REGARD THE DIFFERENCE BETWEEN THE TWO LOGICS AS BEING BUT A DIFFERENCE BETWEEN A LOGIC THAT SERVES TO MEDIATE WHAT PROF. SELLARS WOULD CALL THE 'MANIFEST IMAGE' AND ONE THAT SUBSERVES THE 'SCIENTIFIC IMAGE', SAVE ONLY THAT IN PROF. VEATCH'S VIEW THE ROLES OF THESE TWO IMAGES ARE EXACTLY THE REVERSE OF WHAT PROF. SELLARS WOULD HAVE THEM TO BE? (3) WHY INSIST THAT THE DIFFERENCE BETWEEN THE TWO LOGICS IS ONE BETWEEN A SO-CALLED INTENTIONAL LOGIC AND A FORMAL LOGIC: IS NOT THE VERY IDEA OF A PURELY FORMAL LOGIC SIMPLY A RED HERRING ACROSS THE TRAIL OF EITHER LOGIC OR LOGICS?

VENTRY, CATHERINE. CONTRADICTIONS AND THEIR ROLES IN THE LOGICAL PROBLEM OF FORMALIZING CONTENT. KINESIS 4,3-21 FALL 71.

THE ARTICLE COMPRISES AN EXAMINATION OF THE WAYS IN WHICH THE PROPOSITIONAL CALCULUS FAILS TO EXHIBIT A DISTINCTION BETWEEN VARIABLE-TERMS AND RELATIONAL-TERMS. I HAVE TRIED TO SHOW HOW THIS CHARACTERISTIC OF THE CALCULUS MAKES IT IMPOSSIBLE FOR US TO CAPTURE NATURAL LANGUAGE RELATIONS BY PURELY LOGICAL MEANS.

VERA, FRANCISCO. BIBLIOGRAFIA. TEOREMA MOND,153-166 1972.

VERGNAUD, JEAN-ROGER AND SELKIRK, ELISABETH O. HOW ABSTRACT IS FRENCH PHONOLOGY? FOUND LANG 10,249-254 JL 73.

VERNENGO, ROBERTO JOSE. MODELOS FORMALES Y GENERATIVOS DE ENUNCIADOS NORMATIVOS. DIANOIA 18,40-52 1972.

VERNON, RICHARD. RATIONALISM AND COMMITMENT IN SOREL. J HIST IDEAS 34,405-420 JL-S 73.

VERZ, ARMANDO ASTI. EL METODO DE LOS MODELOS. CUAD FILOSOF 12,123-164 JA-JE 72.

VERZILLO, ANNA. LA CRITICA DI MARCUSE AL FORMALISMO SCIENTIFICO. ANN FAC LETT FILOSOF 15,385-411 1972.

VESCOVINI, G FEDERICI. LA DOTTRINA ASTROLOGICA DI BIAGIO PELACANI DA PARMA E LE SUE CONNESSIONI CON L'OPERA DI ALBUMASAR. RIV FILOSOF 63,300-317 O-D 72.

VETO, MIKLOS. LE FONDEMENT SELON SCHELLING. REV PHIL LOUVAIN 70,393-403 AG 72.

LA NOTION CENTRALE DE LA PHILOSOPHIE SCHELLINGIENNE EST CELLE DU 'FONDEMENT' QUI MALGRE SON APPARENCE THEOSOPHIQUE EST LE SUCCESSEUR VERITABLE DU MULTIPLE SENSIBLE KANTIEN, FORMALISE ET HYPOSTASIE DANS LE NON-MOI DE FICHTE. LE FONDEMENT SYNTHETISE LES DEUX ASPECTS DU DEVENIR, LA NATURE ET LE LOGIQUE, ET LES OPPOSE COMME PASSIVITE VIOLENTE A LA SPHERE DE L'EXISTENCE QUI EST LIBERTE.

VIEILLARD-BARON, JEAN-LOUIS. A PROPOS DES MANUSCRITS D'EMILE RAVIER SUR WOLFF. G METAF 28,39-44 JA-F 73.

EMILE RAVIER, AUTEUR DE LA CELEBRE BIBLIOGRAPHIE DE LEIBNIZ, A LAISSE UN TRES RICHE ENSEMBLE DE MANUSCRITS SUR WOLFF, AINSI QU'UNE TRADUCTION COMPLETE EN FRANCAIS DE L'OUVRAGE DE MARIANO CAMPO, "CRISTIANO WOLFF E IL RAZIONALISMO PRECRITICO". ON A MONTRE LES RAPPORTS DE WOLFF A LEIBNIZ D'APRES LES MANUSCRITS D'EMILE RAVIER, QUI REVELENT QUE WOLFF NE VOULUT JAMAIS ETRE LE PORTE-PAROLE DE LA PENSEE LEIBNIZIENNE EN ALLEMAGNE. IL SERAIT POSSIBLE A PARTIR DE LA DE DETRUIRE LE MYTHE DU "LEIBNIZIANO-WOLFFISEME" DONT PARLE KANT POUR LE REFUTER.

VIGANO, MARIO. LA MATEMATICA E ANCORA VERA? GREGORIANUM 54,61-89 1973.

SI PRENDE IN ESAME IL PROFONDO MUTAMENTO SUBITO DAL CONCETTO DI MATEMATICA E DI VERITA MATEMETICA. UN RAPIDO EXCURSUS STORICO MOSTRA CHE IL PASSAGGIO DA 'SCIENZA DELLA QUANTITA' A 'SCIENZA DELLE STRUTTURE DI INSIEMI" E UN PROCESSO NATURALE CHE HA AVUTO PER CONSEGUENZA UNA PIU NETTA DISTINZIONE TRA MATEMATICA PURA, SCIENZA DEI POSSIBILI, E MATEMATICA APPLICATA, PIU O MENO APPROSSIMATA. IL CONCETTO DI VERITA RIMANE APPLICABILE PURCHE SI TENGA CONTO DEL GRADO DI ASTRAZIONE E DI APPROSSIMAZIONE.

VILLA, L AND SUCHODOLSKI, B AND GIORELLO, G. OGGETTIVITA E NON-NEUTRALITA. SCIENTIA 108,7-40 1973.

EN RAPPELLANT LES ESPOIRS EXPRIMES PAR RAPPORT A LA SCIENCE DEJA AU XVII-EME SIECLE, POUR NE CITER QUE BACON, L'AUTEUR MET EN EVIDENCE LE ROLE ET LES TACHES ACTUELS DE LA SCIENCE QUI N'EST PLUS NEUTRE ET LIMITEE AUX INDICATIONS PRATIQUES D'UN SAVOIR INSTRUMENTAL. TOUT EN ASSURANT A L'HOMME LES MEILLEURES CONDITIONS D'EXISTENCE LA SCIENCE CONTRIBUE A LA CREATION D'UNE CERTAINE 'QUALITE' DE LA VIE DEPASSANT LE CADRE PRATIQUE ET UNE MOTIVATION PROSPECTIVE. IL S'AGIT DE TRAITER LA SCIENCE, TOUT COMME LES AUTRES DOMAINES DE LA CREATIVITE HUMAINE, DANS LEUR ASPECT ACTUEL, VECUES 'ICI ET MAINTENANT', SANS RECOURS A LEUR UTILITE ULTERIEURE. LA CULTURE INTELLECTUELLE DEVIENT AINSI UN MOYEN POUR DONNER UN SENS PLUS HUMAIN A L'EXISTENCE DES HOMMES.

VILLEY, MICHEL. CRITIQUE DES DROITS DE L'HOMME. AN CATED SUAREZ 12,9-16 1972.

LE VOCABULAIRE DES DROITS DE L'HOMME, LEGS D'UNE CONTESTABLE PHILOSOPHIE INDIVIDUALISTE. SES AVANTAGES PRAGMATIQUES ET SES GRAVES DEFAUTS POSSIBILITE D'UN LANGAGE JURIDIQUEMENT PLUS PRECIS ET MOINS ILLUSOIRE.

VINCENSINI, P. DIFFERENTIAL GEOMETRY IN THE NINETEENTH CENTURY: WITH SOME REFLECTIONS ON MATHEMATICS IN GENERAL. SCIENTIA 107,661-695 1972.

THE PURPOSE OF THE FOLLOWING PAPER IS TO GIVE A GENERAL PICTURE OF DEVELOPMENTS IN DIFFERENTIAL GEOMETRY DURING THE 19TH CENTURY. THAT CENTURY WILL ALWAYS HAVE A PLACE TO ITSELF IN THE HISTORY OF THE SCIENCES, FOR IT WAS THEN THAT THE BROAD SYNTHESES CALLED FOR BY THE WORK OF SCHOLARS IN PREVIOUS CENTURIES WERE CARRIED OUT WHICH BOTH ORIGINATED THE SCIENTIFIC TRENDS OF THE PRESENT DAY AND GAVE THEM A DEFINITE DIRECTION. THIS STUDY OPENS WITH SOME GENERAL REFLECTIONS ON MATHEMATICS SHOWING HOW THE WORK OF PERMANENT IMPORTANCE ACCOMPLISHED BY THE 19TH CENTURY SCIENTISTS FASHIONED DIFFERENTIAL GEOMETRY AND PROVIDED IT WITH A BODY OF DOCTRINE. FOLLOWING THIS, AS ACCURATE AND COMPLETE AS POSSIBLE AN ACCOUNT IS GIVEN OF THE RESULTS THEY ARRIVED AT, SHOWING HOW MUCH THEY CONTRIBUTED TO GIVING DIFFERENTIAL GEOMETRY, AND CONSEQUENTLY TO THE WHOLE SET OF MATHEMATICS, THE ASPECT IT NOW PRESENTS.

VIRCILLO, D. METAFISICA DIALETTICA E CRITICA DELL'INTEGRALITA. AQUINAS 16,58-84 1973.

L'AUTORE METTE IN QUESTIONE LA FILOSOFIA DELL'INTEGRALITA' DI M F SCIACCA IN RELAZIONE ALLA METAFISICA ONTOLOGICA CLASSICA, GRECA E CRISTIANA, ALLA CRITICA FORMALE DI KANT E DEI NEO-KANTIANI, ALLA DIALETTICA ASSOLUTISTICA E TOTALITARIA DI HEGEL E DEGLI HEGELIANI. METAFISICA DIALETTICA E CRITICA DELL'INTEGRALITA' SONO ORIENTATE DALL'ESSERE NEL SUO ORDINE PER VEDERE CON CHIAREZZA LA VERITA' DELLA FILOSOFIA DI CONTRO ALL'ERRORE DELLA FILODOXIA. IN TEORETICA ESTETICA E PRATICA, IN INTELLIGENZA E SENSIBILITA', SI LIBERANO DAL NON SENSO E DALL'AMBIGUITA' LA SCIENZA E L'ARTE, L'ETICA LA RELIGIONE E LA POLITICA.

VIRCILLO, DOMENICO. SCIENZA E FILOSOFIA IN CASSIRER. TEORESI 27,225-259 JL-D 72.

UN NUOVO CONCETTO DI SCIENZA, NON SOSTANZIALE MA FUNZIONALE, CONSENTE UNA NUOVA FORMA DI AUTOCOSCIENZA TEORETICA CHE TRASFORMA IL COMPITO E L'IDEALE DEL SAPERE. FILOSOFICO. LA STRUTTURA E LA FUNZIONE DELLA CONOSCENZA SONO ESPRESSIONE E SIGNIFICAZIONE DELL'AUTONOMA ATTIVITA' SPIRITUALE, CREATRICE DI UN MONDO DI PURE FORME SIMBOLICHE, IN CUI LOGICA DELLE SCIENZE UMANE E LOGICA DELLE SCIENZE NATURALI SI INTEGRANO E SI DIFFERENZIANO RECIPROCAMENTE ABBRACCIANDO, NELLA DIALETTICA DELLA VITA SPIRITUALE, L'UOMO E IL COSMO, LA NATURA E LA STORIA, LA CULTURA E L'INTERA CIVILTA'.

VIRCILLO, DOMENICO. STRUTTURALISMO E FILOSOFIA. TEORESI 28,127-148 JA-JE 73.

L'AUTORE SI DOMANDA CHE SENSO HA LO STRUTTURALISMO IN FILOSOFIA. NATO DALLO SCHEMATISMO TRASCENDENTALE DI KANT, ESSO HA INTESO RISOLVERE NEL CONOSCERE SCIENTIFICO E FUNZIONALE, COSTRUZIONISTICO ED OPERAZIONALE, I PROBLEMI DI FONDO DELLA MODERNA EPISTEMOLOGIA E METODOLOGIA DELLA RICERCA. LA TALE CONOSCERE, FORMALE SOLTANTO, RESTA IN SIGNIFICANTE PER IL MONDO DELLA STORIA E DELLA VITA, PER LA COMPRENSIONE E LA SPIEGAZIONE DELLA REALTA; UMANA ANZITUTTO. DI FRONTE ALLO SCACCO ONTOLOGICO DEL SAPERE STRUTTURALE EMERGE LA DONAZIONE DI SENSO DEL PENSIERO METAFISICO, MEMORATIVO E RIVELATIVO DELL'ESPERIENZA ESISTENZIALE, PRE-PREDICATIVA E PRECATEGORIALE.

VITA, LUIS WASHINGTON. THE MEANING AND DIRECTION OF PHILOSOPHICAL THOUGHT IN BRAZIL. PHIL PHENOMENOL RES 33,531-546 JE 73.

VITADELLO, ANNA MARIA. EXPERIENCE ET RAISON DANS LA PSYCHOLOGIE DE CHRISTIAN WOLFF. REV PHIL LOUVAIN 71,488-511 AG 73.

CET EXPOSE DE LA PSYCHOLOGIE DE CHRISTIAN WOLFF ADOPTE UN POINT DE VUE DESCRIPTIF ET EPISTEMOLOGIQUE. LE BUT DE L'AUTEUR FUT DE SAISIR LA PSYCHOLOGIE WOLFFIENNE DANS L'INTENTIONALITE DE SON LANGAGE, QUI, TOUT EN RESTANT PHILOSOPHIQUE ET MEME SUBSTANTIALISTE, LAISSE ENTREVOIR UNE DIRECTION ASSEZ NETTE DANS L'ENSEMBLE. CELLE-CI PREFIGURE, D'UNE FACON LOINTAINE MAIS SIGNIFICATIVE, LA PSYCHOLOGIE DE LABORATOIRE; C'EST-A-DIRE UNE SCIENCE QUI TRAITE EMPIRIQUEMENT DE L'EXPERIENCE PSYCHOLOGIQUE AU MOYEN DE L'INTROSPECTION ET SUR LE MODELE DES SCIENCES DE LA NATURE, EN S'APPUYANT SUR UN DUALISME TRANCHE. TOUT EN SUGGERANT LES APORIES OU S'ENGAGE UNE METHODE INTROSPECTIVE EN PSYCHOLOGIE, CETTE ANALYSE S'EST TENUE CEPENDANT A UN PROPOS INTRODUCTIF.

VITALE, ELODIE. ART ET POLITIQUE DANS L'AVANT-GARDE RUSSE. REV ESTH 24,348-358 O-D 71.

LE BUT DE L'ARTICLE EST D'ETABLIR: 1. SI L'AVANT-GARDE RUSSE A EU UNE INFLUENCE REELLE SUR LA POLITIQUE, ET QUELLE ETAIT LA NATURE ET LA PORTEE DE SON ADHESION A LA REVOLUTION; ET 2. QUELLE

SIGNIFICATION RECOUVRENT LES RECHERCHES FAITES ULTERIEUREMENT EN OCCIDENT SUR SA LANCEE. SUIT UNE ANALYSE HISTORIQUE DES IDEES SOUSJACENTES AU FUTURISME RUSSE ET AUX MOUVEMENTS COMME LE SUPREMATISME ET LE CONSTRUCTIVISME, ARRIVANT A LA CONCLUSION QUE LA "REVOLUTION DE L'ESPRIT" N'A PAS EU LIEU A CAUSE DE LA BUREAUCRATISATION DU PARTI BOLCHEVIQUE, STERILISANT TOUTE RECHERCHE ARTISTIQUE ET INTELLECTUELLE. QUANT AUX TENDANCES ARTISTIQUES ACTUELLES EN OCCIDENT, SE RECLAMANT DE L'AVANT-GARDE RUSSE, ELLES VISENT SOUVENT, PAR LE BIAIS D'UNE ESTHETISATION DE LA VIE, A FAIRE L'ECONOMIE D'UNE REVOLUTION SOCIALE.

VLACHY, J. SCIENCE IN RETROSPECT AND FORECAST. TEOR METOD 4,105-160 1972.

THE SUMMARY OF QUANTIFIABLE INDICATORS TRACES SELECTED PATTERNS WHICH MAY CHARACTERIZE THE GROWTH OF SCIENCE. DATA, GRAPHICAL PRESENTATION AND BACKGROUND SOURCES ARE GIVEN TO EXEMPLIFY IN ABSOLUTE AND RELATIVE TERMS THE SIZE OF SCIENCE EFFORT (MANPOWER, BUDGETS, ENROLLMENTS), GROWTH RATES AND SATURATION PHENOMENA, THE EFFECT OF BIG PROGRAMS, CHANGES WITHIN SCIENCE, MEASURES OF OUTPUT, COLLABORATIVENESS, AGING AND COMMUNICATION, RELATIONSHIPS TO ECONOMY AND SOCIETY, AS WELL AS SOME FUTURE PROBLEMS.

VOELKEL, THEODORE S. SELLARS' TREATMENT OF SENSATION. PERSONALIST 54,130-148 SPR 73.

WILFRID SELLARS DISTINGUISHES BETWEEN THREE POSSIBLE MEANINGS OF THE CLASSICAL TERM 'SENSATION', HIMSELF APPLYING THE TERM ONLY TO THE LATTER TWO. (1) SENSATION MAY BE REGARDED, FIRST, AS EPISTEMIC, I.E., AS CONSTITUTING THE 'DESCRIPTIVE' OR QUALITATIVE CONTENT OF PERCEPTUAL ACTS. (2) SENSATION MAY BE REGARDED, SECONDLY, AS AN ELEMENT IN A THEORY DEVELOPED WITHIN THE 'MANIFEST IMAGE' OF MAN. SENSATIONS, HERE, ARE THEORETICAL ENTITIES POSTULATED WITHIN A FRAMEWORK BASED ON PERSONS AND PHYSICAL ENTITIES. (3) SENSATION MAY BE REGARDED, THIRDLY, AS AN ELEMENT IN A THEORY DEVELOPED WITHIN THE SCIENTIFIC IMAGE OF MAN. HERE, SENSATIONS ARE ULTIMATELY EVENTS ('SENSA') POSTULATED WITHIN THE FRAMEWORK OF MICROTHEORETICAL EXPLANATION. IT IS IN THE SCIENTIFIC IMAGE THAT WE LEARN WHAT SENSATIONS 'REALLY' ARE. THEY ARE A DIMENSION OF NEURAL PROCESSES.

VOLGIN, I L AND RABINOVICH, V L. DOSTOEVSKY AND MENDELEEV: AN ANTISPIRITIST DIALOGUE. SOVIET STUD PHIL 11,170-194 FALL 72.

VOLKMANN-SCHLUCK, K H. DAS ETHOS DER DEMOKRATIE. PRAXIS 80-86 1970.

VON ABELE, RUDOLPH. FILM AS INTERPRETATION: A CASE STUDY OF ULYSSES. J AES ART CRIT 31,487-500 SUM 73.

VON BRETZEL, PHILIP AND CARNEY, JAMES D. MODERN MATERIALISM AND ESSENTIALISM. AUSTL J PHIL 51,78-81 MY 73.

VON LEDEN, W. PARRY ON PERFORMATIVES AND OBLIGATION IN HOBBES. PHIL QUART (SCOT) 23,258-259 JL 73.

VON LEYDEN, W. LA LOI, LA LIBERTE ET LA PREROGATIVE DANS LA PENSEE POLITIQUE DE JOHN LOCKE. REV PHIL FR 163,187-203 AP-JE 73.

VON SCHILLER, FRIEDRICH. THE NATURE AND VALUE OF UNIVERSAL HISTORY: AN INAUGURAL LECTURE (1789). HIST THEOR 11,321-334 1972.

VON SCHOENBORN, ALEXANDER. HEIDEGGERIAN EVERYDAYNESS. SW J PHIL 3,103-110 WINT 72.

TO ATTACK THE FREQUENT CLAIM THAT, ACCORDING TO HEIDEGGER, HUMAN EVERYDAYNESS CONSISTS OF DEALINGS WITH UTENSILS, I EXHIBIT EVERYDAYNESS AS AN ONTOLOGICAL CONSTRUCT OF A PRE-SCIENTIFIC MODE OF

HUMAN EXISTENCE DRAWING ITS MEANING FROM HEIDEGGER'S CONSTRUCTION OF A SCIENTIFIC MODE OF EXISTENCE. THE LATTER ALLOWS FOR TWO DISTINCT SENSES OF 'PRE-SCIENTIFIC.' ONCE THESE ARE DISTINGUISHED, THE ABOVE CLAIM IS SEEN TO BE MISTAKEN.

VON WEIZSAECKER, CARL F. PLATONIC NATURAL SCIENCE IN THE COURSE OF HISTORY. MAIN CURRENTS 29,3-13 S-O 72.

A PLATONIC CONCEPTION OF NATURAL-SCIENCE IN THE COURSE OF HISTORY WHICH SHOWS THE LIMITATION OF NATURAL SCIENCE IN GENERAL. PLATO IN HIS PARABLE OF THE CAVE IMPLIES THAT AFTER THE ASCENT, SEEING THE LIGHT, MAN WILL RETURN TO HIS CAVE, AND EARTH, AND THERE FULFILL HIS DUTIES. ONE OF THESE DUTIES MAY BE TO SHOW THE LIMITS NATURAL SCIENCE OBVIOUSLY INVOLVED WITH THE LIMITATION OF MAN'S THOUGHT.

VON WRIGHT, G H. THE LOGIC OF PREFERENCE RECONSIDERED. THEOR DECIS 3,140-167 D 72.

PREFERENCES ARE AN IMPORTANT OBJECT OF STUDY IN ECONOMIC THEORY. THE TOPIC OF PREFERENCE HAS TURNED OUT UNEXPECTEDLY PROBLEMATIC AND THERE IS AS YET LITTLE CONSENSUS AMONG LOGICIANS ABOUT THE BASIC LAWS OF PREFERRING. A REASON FOR THIS IS APPARENTLY THAT THERE EXIST SEVERAL CONCEPTS OF PREFERENCE WHICH MUST BE DISENTANGLED AND KEPT APART IN A LOGICAL THEORY. HOW THIS IS TO BE DONE IS DISCUSSED IN THE INTRODUCTORY SECTIONS (1-5) OF THE PRESENT PAPER. IN SECTION 8 IS SKETCHED A LOGIC FOR AN ASYMMETRIC AND CONNECTED PREFERENCE-RELATION WHICH HOLDS BETWEEN 'POSSIBLE WORLDS' WITHIN A SUBJECT'S 'PREFERENCE-HORIZON' (SECTION 7). PREFERENCES BETWEEN STATES OF AFFAIRS GENERALLY ARE CALLED 'HOLISTIC'. HOLISTIC PREFERENCES BETWEEN STATES ARE ASYMMETRICAL AND TRANSITIVE BUT THEY DO NOT FORM A LINEAR PREFERENCE ORDER. (SECTION 9.) FAILURE TO NOTICE THIS, THE AUTHOR MAINTAINS, IS RESPONSIBLE FOR MUCH CONFUSION IN THE TRADITIONAL TREATMENT OF THE SUBJECT. IN THE CONCLUDING SECTIONS (10-12) THE AUTHOR DISCUSSES THE MUTUAL RELATIONS OF THE VALUE-ABSOLUTES, THE GOOD AND THE BAD. (EDITED).

VOROS, F K. TRUTH IS IN THE DEPTH (IN GREEK). PHILOSOPHIA (ATHENS) 137-150 1972.

DEMOCRITUS' FRAGMENT 117 SAYS: "WE KNOW NOTHING IN REALITY; FOR TRUTH IS IN THE DEPTH". OBVIOUSLY IT IS AN ENTHYMEME (ACCORDING TO LATER TERMINOLOGY) OR AN INCOMPLETE SYLLOGISM. TWO QUESTIONS ARISE: 1. WHAT IS THE MISSING PROPOSITION, SO THAT THE TRANSITION FROM "TRUTH IS IN THE DEPTH" TO THE CONCLUSION "WE KNOW NOTHING IN REALITY" IS JUSTIFIED? 2. ARE THE TWO PARTS OF THIS FRAGMENT COMPATIBLE? STRICTLY SPEAKING THEY SEEM TO BE CONTRADICTORY. IN MY ARTICLE I TRIED TO FILL IN THE MISSING PREMISS AND FIND A LINK BETWEEN THE TWO EXTANT PROPOSITIONS BY GIVING: 1. SOME CLARIFICATION OF DEMOCRITEAN TERMINOLOGY, 2. A CORRESPONDING TRANSLATION OF OTHER FRAGMENTS REFERRING TO THE DEMOCRITEAN EPISTEMOLOGY, 3. A COMPARISON OF THEIR MEANING. NOW WE CAN PROCEED TO FILL IN THE EMPTY SPACE IN THE REFERENCE WE FAILED TO UNDERSTAND IN THE BEGINNING: 1. TRUTH IS IN THE DEPTH (THE FUNDAMENTAL BELIEF OF DEMOCRITUS IN ACCORDANCE TO THE ATOMIC THEORY). 2. BY OUR SENSORY EQUIPMENT WE APPREHEND ONLY APPEARANCES (PHENOMENA, THE SURFACE OF REALITY, SECONDARY QUALITIES). THEREFORE 3. WE APPREHEND NO TRUTH (PRIMARY QUALITIES, REALITY, ATOMS). (EDITED).

VORSTEG, ROBERT H. ARE EXPLICATION STATEMENTS EMPIRICAL? PHIL STUD 23,343-350 O 72.

SOME PHILOSOPHERS HOLD THAT THERE ARE NO NON-DEDUCTIVE IMPLICATIONS BETWEEN THE UTTERANCE OF LINGUISTIC EXPRESSIONS AND CONDITIONS OF SUCH UTTERANCE, AND THAT THERE EXIST ONLY DE FACTO REGULARITIES BETWEEN THESE. BUT IF THIS VIEW WERE CORRECT, WE COULD NOT ACCOUNT FOR THE FACT THAT WE CAN BE MISLED BY LANGUAGE IN AN IMPORTANT RANGE

OF CASES; AND THERE COULD NOT EVEN BE SUCH A THING AS BEING LED OR MISLED BY LANGUAGE IN THESE CASES.

VOSS, JOSEF. NOAM CHOMSKY ET LA LINGUISTIQUE CARTESIENNE. REV PHIL LOUVAIN 71,512-538 AG 73.

LE BUT DE CETTE ETUDE EST DOUBLE: RESITUER LA GRAMMAIRE GENERATIVE DE CHOMSKY DANS LE CADRE DE LA LINGUISTIQUE CARTESIENNE DONT IL S'EST FAIT LE PORTE-PAROLE ET METTRE EN EVIDENCE QUELQUES FIGURES MAJEURES ET QUELQUES THEMES IMPORTANTS DE CE COURANT LINGUISTIQUE. L'IDEE LA PLUS SIGNIFICATIVE ET LA PLUS INSISTANTE DE LA LINGUISTIQUE CARTESIENNE EST SANS DOUTE CELLE DE CREATIVITE DU LANGAGE. L'AUTEUR EN FAIT PLUS PARTICULIEREMENT L'ANALYSE DANS L'OEUVRE DE W VON HUMBOLDT, DONT IL CONFRONTE LA SPRACHFORM AUX DIVERSES CONCEPTIONS DE LA FORME LINGUISTIQUE CHEZ HARRIS, COLERIDGE, GOETHE ET SCHLEGEL, TANDIS QU'IL LA RAPPROCHE DES CONCEPTS DE COMPETENCE, INNEITE, CREATIVITE ET GRAMMAIRE GENERATIVE CHEZ CHOMSKY. D'UN TEL RAPPROCHEMENT SE DEGAGE UNE SAISIE DU LANGAGE COMME FORCE CREATRICE (ENERGEIA). MAIS CHEZ VON HUMBOLDT LE LANGAGE EST AUSSI VISION DU MONDE (WELTANSCHAUUNG). SUR CE POINT, LA REFERENCE NE SERAIT PLUS A CHERCHER DU COTE DU CARTESIANISME MAIS DU ROMANTISME.

VRACAR, STEVAN. LE MONOPOLISME DE PARTI ET LA PUISSANCE POLITIQUE DES GROUPES SOCIAUX. PRAXIS 381-393 1970.

VRANICKI, PREDRAG. LE SOCIALISME ET LA CRISE. PRAXIS 335-351 1971.

VRASDONK, WILLIAM G. BEYOND THANATOLOGY: IMMORTALITY. J VALUE INQ 6,280-285 WINT 72.

ALTHOUGH THANATOLOGY HELPS MAN TO APPROACH DEATH REALISTICALLY, IT CONTAINS A TENDENCY OF FATALISM. THERE IS A NEED FOR ASPECTS WHICH TRANSCEND THE FINALITY OF DEATH. THESE ASPECTS HAVE BEEN THE SOURCE OF CIVILIZATIONS. MODERN SCIENCE REVITALIZES THE EMPIRICAL SEARCH FOR IMMORTALITY. NUMEROUS OPPOSITIONS SHOULD BE TAKEN IN STRIDE AND LIFE-SERVING SOLUTIONS SHOULD BE DEVELOPED. MODERN MAN'S VOCATION IS TO SEEK A CONTEMPORARY UNDERSTANDING OF IMMORTALITY, OTHERWISE HIS DIGNITY IS LOST AND STANDS FOR NOTHING.

VUCKOVIC, VLADETA. LOCAL RECURSIVE THEORY. NOTRE DAME J FORM LOG 14,237-246 AP 73.

AUTHOR DEFINES THE NOTION OF A RECURSIVE MANIFOLD AND INVESTIGATES THE POSSIBILITIES OF A LOCAL RECURSIVE THEORY.

VUILLEMIN, J. LA TOLERANCE. REV INT PHIL 25,198-212 1971.

J'ETUDIE D'ABORD LE MECANISME PSYCHOLOGIQUE DE L'INTOLERANCE EN INSISTANT SUR L'ASPECT RELIGIEUX DE L'ENTHOUSIASME. J'EXAMINE ENSUITE LES CONSEQUENCES DE L'INTOLERANCE SUR LA VIE CIVILE, ECONOMIQUE ET INTELLECTUELLE. ENFIN JE DEMANDE COMMENT IL SE FAIT QUE L'INTOLERANCE PUISSE ETRE COMPATIBLE AVEC LES LUMIERES DU PROGRES SCIENTIFIQUE.

VUILLEMIN, J. LOGICAL FLAWS ON PHILOSOPHICAL PROBLEMS: ON RUSSELL'S PRINCIPIA MATHEMATICA. REV INT PHIL 26,534-556 1972.

THERE ARE LOGICAL FLAWS IN RUSSELL'S P.M.: 1) TYPES MUST BE KEPT DISTINCT; 2) QUANTIFICATION IS OVER FUNCTIONS AND PROPOSITIONS. THE AXIOM OF INFINITY AND THE AXIOM OF REDUCIBILITY SERVE TO REMEDY THESE FLAWS. QUINE'S DIAGNOSIS AND REFORM IS EXAMINED. IT IS SHOWN THAT RUSSELL MAINTAINED HIS POINT OF VIEW AND JUSTIFIED THE INTRUSION OF INTENSIONS AND EPISTEMOLOGY INTO LOGIC BY DISTINGUISHING BETWEEN INDICATION AND EXPRESSION.

VUILLEMIN, JULES. POINCARE'S PHILOSOPHY OF SPACE. SYNTHESE 24,161-178 JL-AG 72.

I DISTINGUISH THREE MEANINGS OF SPACE'S CONVENTIONALITY IN POINCARE. THE FIRST ONE RESULTS IN A NEW THEORY OF THE ASSOCIATION OF IDEAS: IDEAS CAN BE ASSOCIATED BY COMPENSATION. THIS ALLOWS US TO DEFINE DISPLACEMENTS, AND THEIR GROUP ENDOWS SPACE WITH CONTINUITY AND UNLIMITEDNESS. THE THREE DIMENSIONS REQUIRE A SECOND SENSE OF CONVENTION: WE MUST IDENTIFY ALL INTERNAL CHARGES WHICH PRESERVE THE SAME RELATION BETWEEN DIFFERENT PAIRS OF EXTERNAL CHARGES. THE THIRD SENSE OF CONVENTION IS MORE POPULAR ("DUHEM-QUINE THESIS") AND IS RESPONSIBLE FOR SPACE BEING HOMOGENEOUS AND ISOTROPIC.

VUORINEN, RISTO. ON PHYSIOLOGICAL STRUCTURALISM IN PSYCHOLOGY. AJATUS 34,84-112 1972.

WADDELL, JAMES. PHENOMENOLOGY, THE AGITATOR AND REVOLUTION. J SOC PHIL 4,8-10 AP 73.

THE PURPOSE OF THE ARTICLE IS TO DEMONSTRATE THAT MERLEAU-PONTY'S PSYCHO-HISTORICAL THEORY PROVIDES A MORE ADEQUATE DESCRIPTION OF THE AGITATOR'S ROLE IN REVOLUTION THAN DOES EITHER A PURELY PSYCHOLOGICAL OR A PURELY HISTORICAL THEORY. USING MERLEAU-PONTY'S METHODOLOGY OF A GENETIC PHENOMENOLOGY, THE REVOLUTIONARY ACTIVITIES OF ATTICA PRISONERS AND COLLEGE STUDENTS ARE EXAMINED. THE CONCLUSION IS THAT THE GENUINELY REVOLUTIONARY SITUATION "MATURES GRADUALLY AS AN INARTICULATE PROJECT MOVING TOWARDS A GOAL, NOT CLEARLY SEEN OR ACTUALLY RECOGNIZED". THIS GENERALIZED SITUATION IS A NECESSARY SETTING WHICH MAKES IT POSSIBLE FOR THE SLOGANS OF THE ALLEGED AGITATORS TO BE IMMEDIATELY UNDERSTOOD BY PRISONERS AND STUDENTS.

WADIA, P S. 'MULTI-PERSON PAINS'. MIND 82,450-451 JL 73.

WADIA, PHEROZE S. PROFESSOR AYER ON THE POSSIBILITY OF A PRIVATE LANGUAGE. PHILOSOPHIA (ISRAEL) 1,197-208 JL 71.

WAINWRIGHT, W J. MYSTICISM AND SENSE PERCEPTION. RELIG STUD 9,257-278 S 73.

THE ARTICLE CONTAINS A DETAILED COMPARISON OF MYSTICAL EXPERIENCE AND SENSE EXPERIENCE AND ARRIVES AT THE CONCLUSION THAT IN SPITE OF CERTAIN IMPORTANT DIFFERENCES (E.G., IN THE ROLE WHICH AGREEMENT PLAYS IN THE EVALUATION OF THE COGNITIVE CHARACTER OF THESE EXPERIENCES) THE TWO MODES OF EXPERIENCE ARE SIGNIFICANTLY SIMILAR.

WAINWRIGHT, WILLIAM J. GOD AND THE NECESSITY OF PHYSICAL EVIL. SOPHIA 11,16-19 JL 72.

H. J. MCCLOSKEY HAS ARGUED THAT THE THEIST CANNOT CONSISTENTLY MAINTAIN (1) WE HAVE AN OBLIGATION TO REDUCE PHYSICAL EVIL, (2) WE HAVE AN OBLIGATION TO INCREASE THE TOTAL AMOUNT OF GOOD IN THE UNIVERSE, AND (3) PHYSICAL EVIL IS NECESSARY FOR A GREATER GOOD. SINCE THE THEIST ACCEPTS (1) AND (2), HE MUST REJECT (3) AND CANNOT, THEREFORE, EMPLOY (3) IN A THEODICY. I ATTEMPT TO SHOW THAT MCCLOSKEY'S ARGUMENT FOR THE INCONSISTENCY OF (1), (2), AND (3) IS UNCOMPELLING, AND SUGGEST THAT EVEN IF (3) IS INCOMPATIBLE WITH (4) (VIZ., THE STRUGGLE AGAINST PHYSICAL EVIL IS MORALLY LEGITIMATE), NOTHING FOLLOWS WHICH SHOULD BOTHER THE THEODICIST.

WAINWRIGHT, WILLIAM J. NATURAL EXPLANATIONS AND RELIGIOUS EXPERIENCE. RATIO 15,98-101 JE 73.

IT IS OFTEN ARGUED THAT 'THERE IS AN ADEQUATE SCIENTIFIC ACCOUNT OF RELIGIOUS EXPERIENCE' AND 'RELIGIOUS EXPERIENCE IS COGNITIVE' ARE INCOMPATIBLE. I EXAMINE WILLIAM ALSTONS' VERSION OF THAT ARGUMENT

AND ATTEMPT TO SHOW THAT IT IS DEFECTIVE. SIMILAR CONSIDERATIONS WOULD, I THINK, SHOW THAT OTHER ARGUMENTS OF THIS TYPE ARE EQUALLY DEFECTIVE.

WAKS, LEONARD J. RE-EXAMINING THE VALIDITY OF ARGUMENTS AGAINST BEHAVIORAL GOALS. EDUC THEORY 23,133-143 SPR 73.

WALHOUT, DONALD. KANT'S CONCEPTION OF NONMORAL GOOD. SW J PHIL 3,7-19 WINT 72.

IT IS ARGUED THAT KANT'S MORAL PHILOSOPHY WOULD BENEFIT FROM A REVISED CONCEPTION OF THE GOOD IN KEEPING WITH A MORE CLASSICAL ARISTOTELIAN DOCTRINE OF PERFECTION; THAT SUCH A CONCEPTION IS COMPATIBLE WITH KANT'S SYSTEM, CONTRA SILBER; THAT A BASIS FOR IT CAN BE DRAWN FROM KANT; THAT KANT SOMETIMES ALLUDES TO IT, INCONSISTENTLY; AND THAT KANT MADE VALUABLE CONTRIBUTIONS TO THE THEORY.

WALHOUT, DONALD. THE LOGIC OF AESTHETIC JUDGEMENTS. MIDWEST J PHIL 43-52 SPR 73.

THE ARTICLE DISCUSSES WHETHER AESTHETIC JUDGMENTS ARE COGNITIVE. SINCE THIS TOPIC IS OFTEN CONFUSED BY NOT DISTINGUISHING VARIOUS KINDS OF AESTHETIC JUDGMENT, A 5-FOLD CLASSIFICATION IS FIRST OUTLINED--NAMELY, JUDGMENTS (1) OF AESTHETIC IDENTIFICATION OR CLASSIFICATION, (2) OF ARTISTIC MERIT, (3) OF ARTISTIC APPRECIATION, (4) OF PERSONAL PREFERENCE, (5) OF PHILOSOPHICAL AESTHETICS--WITH SUBTYPES UNDER EACH. IT IS THEN ARGUED THAT TYPES (1), (2), AND (5) CAN BE CONSIDERED COGNITIVE, AND THAT THE COGNITIVE FUNCTION IS SUBORDINATE IN (3) AND (4).

WALKER, A D M. GOODNESS OF A KIND AND GOODNESS FROM A POINT OF VIEW. ANALYSIS 33,156-160 AP 73.

THE PAPER EXAMINES J O URMSON'S DISTINCTION (IN THE EMOTIVE THEORY OF ETHICS, CHAPTER 9) BETWEEN GOODNESS OF A KIND AND GOODNESS FROM A POINT OF VIEW. IT SHOWS THAT URMSON'S DESCRIPTIONS OF THE TWO USES OF 'GOOD' CANNOT BE RECONCILED WITH HIS ILLUSTRATIVE EXAMPLES, AND SUGGESTS IN CONCLUSION THAT URMSON PRESENTS US NOT WITH A SINGLE DISTINCTION BUT WITH TWO INDEPENDENT DISTINCTIONS.

WALKER, JEREMY. A NATURALIST REPLY TO HARE. PHIL STUD 24,45-51 JA 73.

WALKER, JEREMY. THE TOLERABILITY OF METAPHYSICS. INT PHIL QUART 13,5-23 MR 73.

WALKER, JEREMY. WITTGENSTEIN'S EARLY THEORY OF THE WILL: AN ANALYSIS. IDEAL STUD 3,179-205 MY 73.

WALKOE JR, WILBUR AND KEISLER, H JEROME. THE UNIVERSITY OF QUANTIFIER PREFIXES. J SYM LOG 38,79-85 MR 73.

WALL, GEORGE B. A FACT IS A FACT IS A FACT. ZYGON 8,128-132 JE 73.

THIS ARTICLE CONTINUES THE DISCUSSION OF AN EARLIER ARTICLE (ZYGON, SEPT., 1969) CONCERNING THE FACT-NORM ISSUE. THE ARTICLE IS LARGELY A RESPONSE TO EARLIER STATEMENTS AND CRITICISMS BY STEPHEN PEPPER AND MAY LEAVENWORTH. THE BASIC THESIS DEFENDED IS THAT PEPPER AND LEAVENWORTH, IN APPEALING TO VALUE-LADEN FACTS, SIMPLY BEG THE QUESTION.

WALLACE, GERALD. BROWN ON RELIGIOUS MORALITY. MIND 82,86-88 JA 73.

BROWN HAS CLAIMED THAT WHAT GOD WILLS IS THE CHRISTIAN'S ULTIMATE MORAL STANDARD. A STANDARD ON WHICH A CHRISTIAN CANNOT PASS JUDGEMENT. IN THIS REPLY IT IS ARGUED THAT BROWN NEEDS TO SHOW THAT WHAT GOD WILLS EXPRESSES A MORAL STANDARD. SOME REASONS ARE GIVEN FOR THINKING THAT IT WILL BE DIFFICULT FOR HIM TO DO THIS, AND AN ALTERNATIVE ACCOUNT OF RELIGIOUS MORALITY IS SKETCHED.

WALLACE, JAMES D. COWARDICE AND COURAGE. AMER PHIL QUART MONO 7,97-108 1973.

WALLACE, JOHN R. BELIEF AND SATISFACTION. NOUS 6,85-95 MY 72 (LLBA).

THE RELATIONAL SENSE OF TRUTH IS SATISFACTION, OR BETTER YET, TRUTH IS A SPECIAL CASE OF SATISFACTION, THE CASE IN WHICH EVERY SEQUENCE SATISFIES IT. SOMETHING SIMILAR MAY BE TRUE OF BELIEF, IN WHICH THE NOTIONAL "SENSE" IS A SPECIAL CASE, BY ADOPTING THE POINTED BRACKET NOTATION FOR SEQUENCES, AND QUINE'S SQUARE BRACKET NOTATION FOR INTENSIONAL ABSTRACTION IN SENTENCE REPRESENTATION, BELIEF IS SHOWN TO BE PARALLEL TO SATISFACTION. IN MORE COMPLEX CASES, MODALITIES AND PROPOSITIONAL ATTITUDES IN ADDITION TO BELIEF ARE INTRODUCED. ALSO, TRUTH IS SHOWN TO BE RELATED TO SATISFACTION BY THE EQUATION, TRUTH DIVIDED BY SATISFACTION EQUALS NOTIONAL SENSE OF BELIEF DIVIDED BY RELATIONAL SENSE OF BELIEF, WHICH IS MERELY A REGRESSION BACK TO SEMANTIC THEORY. THE RELATIONAL SENSE OF BELIEF EMPHASIZED BY QUINE HAS THE NOTIONAL SENSE AS THE SPECIAL CASE. HOWEVER, THAT BELIEF HAS A SATISFACTION-LIKE STRUCTURE WAS NOT ESTABLISHED.

WALLACE, JOHN. POSITIVE, COMPARATIVE, SUPERLATIVE. J PHIL 21,773-782 23 N 72 (LLBA).

A PRESENTATION OF REASONING INTENDED TO INCREASE THE PRECISION OF THE REPRESENTATION OF COMPARATIVE AND SUPERLATIVE IN QUANTIFICATION THEORY. ALTHOUGH THE REPRESENTATION PROBLEM IS NOT SOLVED, WHAT IS OFFERED IS THE CONJECTURE OR SUGGESTION THAT A SOLUTION OF THE REPRESENTATION PROBLEM FOR "MOO" WOULD BE A SATISFYING AND PRECISE ARTICULATION OF THE ROUGH IDEA THAT THE USE OF POSITIVE FORMS OF ADJECTIVES IS INDETERMINATE WITH RESPECT TO THE USE OF COMPARATIVE FORMS.

WALLACE, KYLE. NIETZSCHE'S AND WITTGENSTEIN'S PERSPECTIVISM. SW J PHIL 4,101-107 SUM 73.

IT IS ARGUED THAT WHAT DANTO HAS LABELED NIETZSCHE'S PERSPECTIVISM IS AMAZINGLY SIMILAR TO WITTGENSTEIN'S ONTOLOGY AS WORKED OUT IN THE LAST YEAR OF HIS LIFE. IN PARTICULAR, WITTGENSTEIN HOLDS THAT THERE ARE EMPIRICAL PROPOSITIONS WHICH ARE THE FOUNDATION OF OUR ENTIRE CONCEPTUAL SYSTEM, YET ARE 'CERTAIN' ONLY IN THE PRAGMATIC SENSE THAT WE ARE THE KIND OF CREATURES WE ARE. THIS POSITION IS DISCUSSED BY COMPARISON OF THE THREE LOGICAL FEATURES OF NIETZSCHE'S PERSPECTIVISM WHICH DANTO HAS EXAMINED.

WALLACE, KYLE. SHOEMAKER AND PERSONAL IDENTITY. PERSONALIST 54,71-74 WINT 73.

SHOEMAKER'S POSITION ON PERSONAL IDENTITY IS REFORMULATED AND FURTHER CLARIFIED. THEN TWO QUITE SERIOUS DIFFICULTIES ARE OUTLINED: THAT HIS EXPLICATION OF HOW ONE ESTABLISHES PSYCHOPHYSICAL RELATIONSHIPS IS QUESTION-BEGGING, AND THAT WHAT IS MEANT BY THE PHRASE 'NECESSARILY BEING USUALLY THE CASE' IS FAR FROM BEING CLEAR, LET ALONE ACHIEVING THE PURPOSE SHOEMAKER CLAIMS.

WALLACE, WILLIAM A. THE COSMOLOGICAL ARGUMENT: A REAPPRAISAL. PROC CATH PHIL ASS 46,43-57 1972.

SINCE MODERN CRITIQUES OF THE COSMOLOGICAL ARGUMENT COMMONLY CONFUSE CAUSES WITH FORCES, IT IS HELPFUL IN THE EARLY STAGES OF PROOF TO PROCEED ON THE BASIS OF MATERIAL RATHER THAN EFFICIENT CAUSALITY. ARISTOTLE'S DEMONSTRATION OF 'OMNE QUOD MOVETUR' IN "PHYSICS" VII, 1, IS EXAMINED WITH THE AID OF COMMENTATORS FROM ALEXANDER TO NIFO TO LAY BARE ITS 'PROPTER QUID' CHARACTER IN TERMS OF THE MATERIAL CAUSE, AND SUGGESTIONS ARE MADE FOR REHABILITATING COSMOLOGICAL ARGUMENTATION IN THIS LIGHT.

WALSH, DOROTHY. LITERARY AND LINGUISTIC MEANING. BRIT J AES 12,321-330 AUTUMN 72.

WALTER, EDWARD F. A DEFENSE OF NATURALISM: A REPLY TO PAUL KURTZ. J VALUE INQ 7,217-228 FALL 73.

RECENTLY PAUL KURTZ HAS ARGUED THAT ETHICAL NATURALISM HAS NOT BEEN REFUTED BY PHILOSOPHERS LIKE R M HARE. KURTZ CONTENDS THAT NATURALISTS DO NOT CLAIM THAT VALUE TERMS ARE SOLELY DESCRIPTIVE AND THAT VALUE JUDGMENTS CAN BE DEDUCED FROM STATEMENTS OF FACT. AFTER AGREEING WITH HARE THAT MORAL JUDGMENTS HAVE BOTH DESCRIPTIVE AND PRESCRIPTIVE FEATURES, HE SEEMS TO END UP WONDERING WHY HARE IS AN ANTI-NATURALIST. AGAINST KURTZ, I SUGGEST THAT IF NATURALISM IS TO BE TREATED SERIOUSLY IT MUST MAINTAIN THAT ETHICAL JUDGMENTS ARE FACTUAL AND NOT PRESCRIPTIVE (ALTHOUGH PRESCRIPTIONS MAY BE USED IN CONJUNCTION WITH ETHICAL JUDGMENTS). IN MAKING THIS CLAIM FOR NATURALISM, I SUGGEST THAT THIS IS THE ONLY WAY THAT ULTIMATE MORAL COMMITMENTS CAN BE NON-ARBITRARY, I.E., ETHICAL JUDGMENTS, EVEN FUNDAMENTAL ONES, CAN BE FACTUAL. I BELIEVE THAT THIS CAN BE THE CASE EVEN THOUGH MORAL JUDGMENTS CONCERN THE INTERESTS OF PEOPLE (AS KURTZ MAINTAINS).

WALTON, DOUGLAS. THE CONTEMPORARY RELEVANCE OF HUME'S REMARKS ON LIBERTY AND NECESSITY. J THOUGHT 8,183-187 JL 73.

THIS ARTICLE IS AN INTERPRETATION OF HUME'S REMARKS ON LIBERTY AND NECESSITY IN THE "TREATISE" AND "INQUIRY" AND AN APPLICATION OF SOME OF HUME'S INSIGHTS TO RECENT VIEWS IN THE SOCIAL SCIENCES ON VALUE, RESPONSIBILITY AND CAUSATION.

WALTON, DOUGLAS. THE PRINCIPLES OF FREEDOM AND DIGNITY IN SOCIAL TECHNOLOGY. J SOC PHIL 4,8-11 S 73.

WE ARGUE THAT MENTALISTIC INDETERMINISTIC EXPLANATIONS OF CERTAIN KINDS SUCH AS THOSE EXEMPLIFIED IN THIRD-FORCE AND FREUDIAN MODELS HAVE A LEGITIMATE AND NECESSARY PLACE IN SOCIAL TECHNOLOGY.

WALTON, KENDALL L. PICTURES AND MAKE-BELIEVE. PHIL REV 82,283-319 JL 73.

A THEORY OF "FICTIONS" IS DEVELOPED. STATEMENTS "ABOUT FICTIONS" HAVE "MAKE-BELIEVE" TRUTH VALUES. THE MAKE-BELIEVE IS DISTINGUISHED FROM METAPHOR AND OTHER KINDS OF NON-LITERALNESS. ALL REPRESENTATIONS GIVE RISE TO MAKE-BELIEVE TRUTHS. DEPICTIONS (E.G., PAINTINGS) DIFFER FROM OTHERS (E.G., NOVELS) CHIEFLY IN THAT BY PERCEIVING THEM SPECTATORS MAKE-BELIEVEDLY PERFORM PERCEPTUAL ACTIONS. THE TEMPTATION TO ANALYZE DEPICTION IN TERMS OF RESEMBLANCE IS THUS RESISTED. BUT THIS ACCOUNT, UNLIKE NELSON GOODMAN'S, EXPLAINS IT EASILY.

WALTON, PAUL AND PHILO, GREG. MAX WEBER ON SELF-INTEREST AND DOMINATION. SOCIAL THEOR PRACT 2,335-346 SPR 73.

WALTON, ROBERTO J. EL LENGUAJE Y LO TRASCENDENTAL. CUAD FILOSOF 10,291-306 JL-D 70.

DESDE UN PUNTO DE VISTA TRASCENDENTAL CABE PREGUNTAR POR LAS CONDICIONES SUBJETIVAS DE LA SIGNIFICACION, REACTIVAR LOS HORIZONTES OLVIDADOS Y OCULTOS QUE PARTICIPAN EN SU CONSTITUCION, CONSIDERAR TODA SIGNIFICACION COMO UNA SIGNIFICACION PARA LA CONCIENCIA, Y ANALIZAR LAS RELACIONES ENTRE EL LENGUAJE Y LAS COSAS. ESTAS RELACIONES PUEDEN SER LAS DE ENTRELAZAMIENTO, FUNDAMENTACION, CONFIGURACION SIMBOLICA Y SEPARACION ARBITRARIA. CADA CASO REMITE AL ESQUEMATISMO, LA ESTETICA, LA ANALITICA Y LA DIALECTICA TRASCENDENTALES.

WALTON, ROBERTO J. MERLEAU-PONTY Y EL PROBLEMA DEL TIEMPO. CUAD FILOSOF 10,77-98 JA-JE 70.

LA FILOSOFIA DE MERLEAU-PONTY ESTA DOMINADA POR LA IDEA DE UN TIEMPO EN ESTADO NACIENTE QUE APARECE COMO DIMENSION DE NUESTRO SER. A TRAVES DE DIVERSOS TEMAS--REALISMO E IDEALISMO EN EL PROBLEMA DEL TIEMPO; EL CAMPO DEPRESENCIA; LA SINTESIS DE TRANSICION; TIEMPO, CUERPO Y MUNDO; TIEMPO Y QUIASMA; ESPONTANEIDAD Y PASIVIDAD--Y LA COMPARACION CON OTRAS PERSPECTIVAS--HUSSERL, BERGSON, SARTRE--SE DESCRIBE EL MODO EN QUE EL FLUIR TEMPORAL ES UN ELEMENTO FUNDANTE EN NUESTRA EXPERIENCIA. ESTA POSICION LE CONFIERE UN ALCANCO METAFISICO, E IMPONE A LA FILOSOFIA LA TAREA DE INSTALARSE EN EL PRESENTE Y DESVELAR EN ESTE AMBITO EL ORIGEN DE LAS SIGNIFICACIONES.

WALZER, MICHAEL. POLITICAL ACTION: THE PROBLEM OF DIRTY HANDS. PHIL PUB AFFAIRS 2,160-180 WINT 73.

WARD, ANDREW. MORALITY AND THE THESIS OF UNIVERSALISABILITY. MIND 82,285-291 AP 73.

THE PAPER ATTEMPTS TO DISPROVE THE SCEPTIC'S CLAIM THAT MORAL JUDGMENTS ARE SIMPLY EXPRESSIONS OF LIKES AND DISLIKES. IT IS ARGUED THAT WHEREAS A PERSON DOES NOT NEED TO KNOW WHY HE LIKES OR DISLIKES SOMETHING IN ORDER TO KNOW THAT HE LIKES OR DISLIKES IT, A PERSON DOES NEED TO KNOW WHY SOMETHING IS MORALLY RIGHT OR WRONG IN ORDER TO KNOW THAT IT IS MORALLY RIGHT OR WRONG. SO THERE IS A DIFFERENCE BETWEEN KNOWING THAT SOMETHING IS MORALLY RIGHT OR WRONG AND KNOWING THAT ONE LIKES OR DISLIKES IT.

WARD, ANDREW. THE IDEA OF EQUALITY RECONSIDERED. PHILOSOPHY 48,85-90 JA 73.

THIS PAPER CRITICISES BERNARD WILLIAMS' ARTICLE "THE IDEA OF EQUALITY". IT IS ARGUED THAT HIS TWO (CLAIMED) LOGICAL TRUTHS--THAT THE SOCIAL GOOD OF MEDICAL CARE SHOULD BE DISTRIBUTED TO THE ILL; AND THAT OF A SUPERIOR EDUCATION TO THE INTELLIGENT--QUITE FAIL TO SHOW THAT A SOCIETY, WHERE PERSONAL WEALTH IS A NECESSARY CONDITION FOR SECURING SUCH SOCIAL GOODS, IS ANY LESS FAIR THAN A SOCIETY, WHERE THE AVAILABILITY OF SUCH SOCIAL GOODS IS FINANCED BY A PROPORTIONAL SYSTEM OF UNIVERSAL TAXATION.

WARD, ANDREW. THE WAY THINGS ARE. RATIO 15,74-83 JE 73.

THE PAPER ATTACKS A MUCH USED REJOINDER, WHICH DERIVES FROM WITTGENSTEIN, AGAINST MANY FORMS OF PHILOSOPHICAL SCEPTICISM. FOR INSTANCE, WITH OTHER MINDS SCEPTICISM, THE GENERAL OUTLINE OF THE REJOINDER IS THAT WHEN A SCEPTIC SAYS THAT HE DOUBTS WHETHER WE HAVE KNOWLEDGE OF OTHER MINDS, ALL A SCEPTIC REALLY MEANS, DESPITE WHAT HE SAYS, IS THAT WHAT COUNTS AS KNOWLEDGE OF OTHER MINDS DIFFERS BOTH FROM WHAT COUNTS AS KNOWLEDGE OF OUR OWN MINDS AND FROM WHAT

COUNTS AS KNOWLEDGE OF OBJECTS IN THE EXTERNAL WORLD. THIS TYPE OF REJOINDER TO THE SCEPTIC IS ATTACKED ON THE GROUNDS THAT IT CONFUSES QUESTIONS ABOUT THE CORRECT USE OF THE WORD 'KNOWLEDGE', WITH QUESTIONS ABOUT THE CORRECT USE OF THE SAME SINGLE CONCEPT OF KNOWLEDGE. IT IS ARGUED THAT THE SCEPTIC'S DOUBT IS ABOUT WHETHER THE SAME SINGLE CONCEPT OF KNOWLEDGE IS ALWAYS BEING USED; AND THAT HIS DOUBT IS NOT ALLAYED BY THE ABOVE TYPE OF WITTGENSTEINIAN REJOINDER.

WARD, KEITH. EXPLANATION AND MYSTERY IN RELIGION. RELIG STUD 9,23-37 MR 73.

WARD, KEITH. LANGUAGE AND UNDERSTANDING IN MORALITY. PHILOSOPHY 47,249-262 JL 72.

THE MAIN ARGUMENT IS THAT MORALITY IS INDEFINABLE, THAT THERE IS NOT JUST ONE 'LANGUAGE OF MORALS.' THERE ARE MANY DIFFERENT SORTS OF MORAL LANGUAGE, CORRELATED WITH DIFFERENT PATTERNS OF CULTURE; AND MORAL LANGUAGE CANNOT BE SHARPLY SEPARATED FROM OTHER SORTS OF LANGUAGE WITHIN SUCH A PATTERN. PEOPLE DIFFER RADICALLY OVER WHAT IT MAKES SENSE TO SAY IN MORALITY, AND SUCH DIFFERENCES CORRELATE WITH DIFFERNET 'INSCAPES' - GENERAL VIEWS OF THE NATURE OF MAN. MORAL CONCEPTS FIND THEIR PLACE IN SUCH WIDER SYSTEMS, WHICH DETERMINE THE AGENTS' VIEW OF HIS SITUATION AND ITS POSSIBILITIES. THUS MORAL OUTLOOKS ARE DIVERSE AND PARASITIC ON WIDER CONTEXTS; MORALITY IS NOT A UNIVERSAL AUTONOMUS PHENOMENON. MORAL PHILOSOPHERS SHOULD STUDY, NOT A MYTHICAL 'MORAL LANGUAGE,' BUT WIDER NORMATIVE CULTURE-CONFIGURATIONS - WHICH INVOLVES MORE THAN THE STUDY OF LANGUAGE IN ISOLATION.

WARD, LIONEL O. THE INFLUENCE OF ART EDUCATION AND AGE ON DESIGN JUDGEMENT. BRIT J AES 13,61-67 WINT 73.

THIS INVESTIGATION EXAMINED THE INFLUENCE ON STUDENT-TEACHERS, OF ART EDUCATION AND AGE IN THREE TESTS OF DESIGN JUDGMENT. THESE WERE THE GRAVES DESIGN JUDGMENT TEST, THE BULLEY TEST AND A DEVIZED TEST (TEST 3) CONSTRUCTED BY THE INVESTIGATORS. THE LATTER ASSESSED AWARENESS OF STRUCTURAL AND FORMAL RELATIONSHIPS, INTEGRITY OF MATERIAL, PROPORTIONS, SYMPATHY OF FORM AND MATERIALS, EXPRESSIVE AND EDUCATIONAL FACTORS, UNITY AND ECONOMY OF FORM, QUALITY OF EXPRESSION AND INTEGRITY OF SURFACE. THE SAMPLE COMPRISED FEMALE STUDENTS OF 19 TO 22 YEARS, AND MATURE STUDENTS OF 35 TO 45 YEARS, TESTING BEING BOTH BY GROUP AN INDIVIDUALLY. ON THE GRAVES TEST ART EDUCATION EXERCISED A SIGNIFICANT INFLUENCE AND INCREASED AGE ALONE EXERCISED NO INFLUENCE. THE BULLEY TEST RESULTS SUGGESTED THAT NON-ART STUDENTS IMPROVED IN PERFORMANCE AND ACQUIRED A SIMILAR LEVEL AS ART STUDENTS THROUGH GREATER EXPERIENCE ALONE. IN TEST 3 ART STUDENTS OBTAINED AN INSIGNIFICANTLY SUPERIOR PERFORMANCE, BUT INCREASED AGE ALONE WAS A SIGNIFICANT FACTOR. INTERCORRELATIONS BETWEEN THE TESTS WERE LOW, RAISING THE QUESTION OF THE AESTHETIC VALIDITY OF A PRIORI PRINCIPLES IN THEM.

WARE, ROBERT. ACTS AND ACTION. J PHIL 70,403-418 19 JL 73.

ACTS AND ACTIONS ARE DOINGS DISTINGUISHED BY ACTIONS INVOLVING PHYSICAL CHANGE, BEING SPECIFIED BY ACTIVITY-VERB PHRASES, AND BELONGING TO SOMETHING AND ACTS BEING SPECIFIED BY ACCOMPLISHMENT-VERB PHRASES, REQUIRING PERSONAL AGENTS, AND HAVING THE POSSIBILITY OF DECISIONS BEING EFFICACIOUS. SUCH DISTINCTIONS ARE USED TO SHOW THE DIFFERENCE BETWEEN SPECIFICATION AND DESCRIPTION IN APPLICATION TO ACTS AND ACTIONS. THE RELATION BETWEEN SPECIFICATIONS AND ACT-EXPLANATIONS IS DISCUSSED.

WARNER, MARTIN. BLACK'S METAPHORS. BRIT J AES 13,367-372 AUTUMN 73.

A CRITICISM OF MAX BLACK'S THESIS THAT SOME METAPHORS CANNOT BE PARAPHRASED BY A SET OF LITERAL STATEMENTS WITHOUT A 'LOSS IN COGNITIVE CONTENT', TOGETHER WITH AN ACCOUNT OF THE WORKING OF THESE METAPHORS DESIGNED TO SHOW THAT THEY MAY NEVERTHELESS BE COGNITIVELY USEFUL.

WARNOCK, G J. COMMENT ON LOCKE. CAN J PHIL 2,389-390 MR 73.

LOCKE OFFERS TWO CRITICISMS OF MY BOOK "THE OBJECT OF MORALITY"--(1) THAT ITS ACCOUNT OF OBLIGATION IS WRONG AND (2) THAT IT IGNORES THE 'ESSENTIALLY SOCIAL' ASPECT OF MORALITY. THE FIRST CRITICISM IS PROBABLY RIGHT; THE SECOND IS STRAIGHT FORWARDLY UNTRUE.

WARREN, MARY ANNE. ON THE MORAL AND LEGAL STATUS OF ABORTION. MONIST 57,43-61 JA 73.

WARREN, W PRESTON. EXPERIMENTALISM PLUS. PHIL PHENOMENOL RES 33,149-162 D 72.

TO BE A COMPLETE PHILOSOPHY, EXPERIMENTALISM MUST BE EXPERIMENTATISM OF SOMETHING, BY SOMETHING, AND, IN CERTAIN INSTANCES AT LEAST, FOR SOMETHING. THIS ESSAY IS AN EXPLORATION OF R. W. SELLARS' COSMOLOGY WITH A VIEW TO ITS CONTINUITY WITH AND COMPLETION OF AN EXPERIMENTALISM SUCH AS DEWEY'S. SELLARS' COSMOLOGY MAY BE CONSIDERED EXPERIMENTALIST IN THAT NATURE IS ENDLESSLY ENGAGED IN REORDERING ITSELF, AND NEW EMERGENT LEVELS ARISE FROM PREVIOUSLY EMERGENT ENTITIES: BIOLOGICAL EVOLUTION FROM CHEMICAL EVOLUTION, ETC. SELLARS' PHILOSOPHY, FURTHERMORE, HAS AN ESPECIALLY INTIMATE RELATION WITH EXPERIMENTAL SCIENCE: 1) IN ITS CONCERN WITH THE CATEGORIAL UNDERGIRDING OF SCIENCE; AND 2) IN THE IMPORT OF THE FINDINGS OF DIVERSE SCIENCES FOR PERENNIAL PHILOSOPHICAL PROBLEMS. SELLARS' COSMIC-ORIENTED EXPERIMENTALISM SHEDS FAR-REACHING LIGHT ON THE MIND-BODY PROBLEM AND THE PROBLEM OF PERCEPTUAL KNOWLEDGE, AS WELL AS THE PROBLEM OF THE EMERGENCE OF MIND.

WASHELL, RICHARD F. LOGIC, LANGUAGE, AND ALBERT THE GREAT. J HIST IDEAS 34,445-450 JL-S 73.

WASHELL, RICHARD F. TOWARDS AN ECOLOGY OF COMMUNICATIVE FORMS. PHIL RHET 6,109-118 SPR 73 (LLBA).

AN EXPLICATION OF A VIEW OF COMMUNICATION WHICH EMPLOYS THE CONCEPT OF ORGANISM AND SUGGESTS THAT THE CONCEPTS OF ECOSYSTEM AND ECOLOGY ARE RELEVANT TO THIS VIEW. THERE ARE THREE DIFFERENT TYPES OF COMMUNION: (1) ORGANIC, (2) SENSUAL OR, MORE SPECIFICALLY, SEXUAL, AND (3) SPIRITUAL OR INTELLECTUAL. INTELLECTUAL COMMUNION IS WHAT COMMUNICATION IN THIS SENSE REFERS TO. THE ECOLOGY OF COMMUNICATIVE FORMS IS THE STUDY OF THE INTERRELATIONS BETWEEN COMMUNICATIVE FORMS AND GROUPS OF COMMUNICATIVE FORMS. IT IS THE STUDY OF VARIOUS KINDS OF POSSIBLE AND ACTUAL ECOSYSTEMS OF COMMUNICATIVE FORMS. THE STUDENT OF THE ECOLOGY OF COMMUNICATIVE FORMS IS THUS INTERESTED IN PROBLEMS SUCH AS POLLUTION, INSOFAR AS THEY RELATE TO HIS PRIMARY CONCERN: THE COMMUNION OF THE SPIRIT, THE GROWTH OF CONSCIOUSNESS, AND THE DEVELOPMENT OF THE NOOSPHERE.

WASON, P C. IN REAL LIFE NEGATIVES ARE FALSE. LOG ANAL 15,17-35 MR-JE 72.

THIS PAPER IS CONCERNED WITH THE PSYCHOLOGICAL PROBLEM OF NEGATION. NEGATIVES DO NOT USUALLY CAUSE DIFFICULTY IN DAILY LIFE, BUT IN LABORATORY TASKS THE SUBJECTS TEND TO ADOPT COMPUTER-LIKE OPERATIONS IN ORDER TO AVOID CONSIDERING THEM DIRECTLY. THIS APPARENT PARADOX MAY BE RESOLVED BY AN INTERPRETATION OF THE FACT THAT, IN VERIFICATION TASKS, TRUE AFFIRMATIVES ARE EASIER THAN FALSE

AFFIRMATIVES, BUT FALSE NEGATIVES EASIER THAN TRUE NEGATIVES. IT IS SUGGESTED THAT THE SERIAL OPERATIONS, WHICH THE SUBJECTS ADOPT IN VERIFICATION TASKS, ARE AN ATTEMPT TO RECOVER THE PRECONCEPTION WHEN IT IS NOT EXPLICIT. IT FOLLOWS THAT SUCH TASKS ARE MISLEADING BECAUSE THEY EVALUATE THE RESPONSE TO SENTENCES IN RELATION TO FACTS RATHER THAN PRECONCEPTIONS. SOME RECENT EXPERIMENTS WHICH SEEK TO CORRECT THIS BIAS ARE DISCUSSED. (EDITED).

WASOW, THOMAS. MORE MIGS AND PILOTS. FOUND LANG 9,297-305 JA 73.

KARTTUNEN HAS ARGUED IN FAVOR OF DERIVING ANAPHORIC PRONOUNS TRANSFORMATIONALLY ON THE BASIS OF THE AMBIGUITY OF SENTENCES CONTAINING DEFINITE DESCRIPTIONS WITH CROSSING COREFERENCE. KARTTUNEN'S ANALYSIS PREDICTS THAT SUCH SENTENCES SHOULD HAVE INFINITELY MANY READINGS, WHICH THEY DO NOT. A VERY SIMPLE INTERPRETIVE THEORY ASSIGNS THE CORRECT INTERPRETATIONS TO THE SENTENCES.

WATANABE, MAMORU. DER STIL IM KUNSTGENIESSEN (IN JAPANESE). BIGAKU 24,1-14 JE 73.

DA DIE KUNST SOZIAL BEDINGT IST, WIRD DER STIL INNERHALB EINER SOZIALEN GRUPPE DIE GEMEINSAME BASIS FUER DAS VERSTAENDNIS DER KUNST. MAN KANN EIN KUNSTWERK NICHT VOLLWERTIG GENIESSEN, WENN MAN FUER DESSEN STIL KEIN VERSTAENDNIS HAT. DER STIL IST DAHER EINE SINNVOLLE UND UNERLAESSLICHE KOMPONENTE IN DER STRUKTUR DES KUNSTWERKES. ICH WILL HIER EINIGE WICHTIGE CHARAKTERZUEGE AUFZAEHLEN. 1) ANSCHAULICHKEIT; 2) GANZHEIT; 3) GEMEINSAMKEIT; 4) EINMALIGKEIT; 5) STIL ALS NORM. (EDITED).

WATT, A J. REPLY TO HARRIS. CAN J PHIL 2,541-544 JE 73.

WATT, A J. THE CAUSALITY OF GOD IN SPINOZA'S PHILOSOPHY. CAN J PHIL 2,171-185 D 72.

THE USUAL ACCOUNT OF SPINOZA'S VIEW OF GOD'S CAUSAL AGENCY IN THE WORLD ON THE MODEL OF PREMISES ENTAILING CONCLUSIONS IS REJECTED, AS TEXTUALLY UNWARRANTED AND INVOLVING GRATUITOUS ASCRIPTION OF UNINTELLIGIBLE DOCTRINES ABOUT THE UNREALITY OF TIME AND CHANGE. BY DISTINGUISHING BETWEEN GOD AS CAUSING THE ESSENCE AND EXISTENCE OF THINGS, ANOTHER INTERPRETATION IS SUGGESTED, ACCOMMODATING THE REALITY OF THE TEMPORAL WORLD.

WATT, A J. THE INTELLIGIBILITY OF WANTS. MIND 81,553-561 O 72.

THE PAPER ENLARGES ON THE ASSERTION IN ANSCOMBE'S "INTENTION" THAT SOME EXPRESSIONS OF WANTS ARE UNINTELLIGIBLE. APART FROM CASES WHERE NO POSSIBLE STATE OF AFFAIRS COULD SATISFY THE WANT, TWO VERY DIFFERENT TYPES OF UNINTELLIGIBILITY ARE DISTINGUISHED, ONE COGNITIVE, ONE IMAGINATIVE. IN ONE THE EXACT STATE OF AFFAIRS WANTED IS NOT FULLY SPECIFIED OR CONTEXTUALLY OBVIOUS. IN THE SECOND WE UNDERSTAND EXACTLY WHAT IS WANTED BUT CANNOT UNDERSTAND ANYONE'S WANTING THIS: THAT IS, IMAGINE WANTING IT OURSELVES.

WEAVER, JANICE FARMER. CRISIS AS A COERCIVE METAPHOR. PROC PHIL EDUC 28,84-91 1972.

WEBB, MICHAEL AND CHAPIN, WILLIAM E. A NON-STANDARD PROOF IN THE THEORY OF INTEGRATION. NOTRE DAME J FORM LOG 14,125-127 JA 73.

A NON-STANDARD PROOF IS GIVEN OF THE FOLLOWING THEOREM OF CLASSICAL ANALYSIS: LET F BE A BOUNDED REAL-VALUED FUNCTION DEFINED ON AN INTERVAL A = (A,B,) OF THE REAL LINE. SUPPOSE THAT THE RIEMANN INTEGRAL OF F FROM A TO B EXISTS; THEN F IS CONTINUOUS EXCEPT OF A SET OF LEBESGUE MEASURE ZERO, SO THAT F IS MEASURABLE. FURTHER, THE LEBESGUE INTEGRAL OF F OVER THE INTERVAL (A,B) IS EQUAL TO THE

RIEMANN INTEGRAL OF F OVER THAT INTERVAL.

WEBSTER, GLENN. CONCEIVABILITY. IDEAL STUD 3,32-51 JA 73.

WEDBERG, ANDERS. HOW CARNAP BUILT THE WORLD IN 1928. SYNTHESE 25,337-371 AP 73.

THE PAPER CONTAINS AN ATTEMPT TO CLARIFY SOME BASIC LINES OF THOUGHT IN RUDOLF CARNAP'S "DER LOGISCHE AUFBAU DER WELT" (1928). THIS WORK IS HERE UNDERSTOOD AS PRESENTING A 'MODEL' OF THE WORLD OF SCIENCE, THE MODEL BEING AN EXTENSIONAL TYPE-THEORETICAL HIERARCHY BASED ON A FINITE DOMAIN OF INDIVIDUALS CONSISTING OF CARNAP'S OWN 'ELEMENTARY EXPERIENCES'. WHAT IS THE MODEL SUPPOSED TO BE A MODEL OF? AND WHAT RELATION IS SUPPOSED TO HOLD BETWEEN THE MODEL AND ITS ARCHETYPE? THE PAPER TRIES TO SHOW THAT SEVERAL DISTINCT ANSWERS TO THESE QUESTIONS CAN BE TRACED IN THE BOOK.

WEDEKING, GARY A. REASONS FOR ACTING VERSUS REASONS FOR BELIEVING. ANALYSIS 33,102-106 JA 73.

I HAVE ARGUED IN A PREVIOUS PAPER THAT REASONS FOR ACTING DIFFER FROM REASONS FOR BELIEVING IN THAT THEY LACK ANY SIMILAR RELATIONSHIP TO POSSIBLE INFERENCES. THIS PAPER CONTAINS A CRITIQUE OF CASTANEDA'S PROPOSED ANALYSIS OF REASONS FOR ACTING IN TERMS OF IMPLICATION OR INFERENCE AS WELL AS A DEFENSE OF MY EARLIER ARGUMENT AGAINST HIS CRITICISMS.

WEI, TAN TAI. RECENT DISCUSSIONS ON MIRACLES. SOPHIA 11,21-28 O 72.

THE ARTICLE ARGUES THAT RECENT ATTEMPTS, TO REFUTE THE NEO-HUMEAN CONTENTION 1. THAT MIRACLES CONSIDERED AS VIOLATIONS OF NATURAL LAWS ARE IN PRINCIPLE UNIDENTIFIABLE, AND 2. THAT IN ANY CASE CRITICAL HISTORY WOULD ALWAYS RULE AGAINST ACCEPTING PURPORTED EVIDENCES FOR MIRACLES, ARE UNSUCCESSFUL EVEN THOUGH SUGGESTIVE IN THE RIGHT DIRECTION. THEY EITHER EVADE THE ISSUE, OR FAIL TO FULLY COGNISE THE PURPORT OF THE CONTENTION. IT IS THEN ARGUED THAT ONCE MIRACLES ARE CONSIDERED WITHIN THEIR RELIGIOUS CONTEXT, SITUATIONS COULD BE ENVISAGED WHERE THE NEO-HUMEAN POSITION WOULD BE UNDULY SCEPTICAL.

WEINBERGER, OTA. BEMERKUNGEN ZU J ROEDIG'S 'KRITIK DES NORMLOGISCHEN SCHLIESSENS'. THEOR DECIS 3,311-317 MR 73.

DER BEITRAG IST EINE ERWIDERUNG AUF ROEDIGS KRITIK MEINER "RECHTSLOGIK," WIEN-NEW YORK 1970. A) EINWAENDE GEGEN ROEDIGS WIDERGABE MEINER THESEN: DAS BUCH ENTHAELT KEIN SYSTEM DES NORMENLOGISCHEN SCHLIESSENS, SONDERN NUR EINIGE UNSTRITTIGE FOLGERUNGSSCHEMEN; ANDERE--DIE KRITISIERTEN--WERDEN AUSDRUECKLICH ALS PROBLEMATISCH ODER UNGUELTIG BEZEICHNET, UND SO WEITER. B) TARSKIS WAHRHEITSBEGRIFF BEZIEHT SICH NICHT AUF NORMSAETZE. C) MAN KANN DEN WAHRHEITSBEGRIFF SO ERWEITERN, DASS ER AUCH AUF NORMSAETZE ANWENDBAR WIRD; DOCH BLEIBEN ALLE SEMANTISCHEN, LOGISCHEN UND METHODOLOGISCHEN UNTERSCHIEDE BESTEHEN. D) DIE DEONTISCHEN OPERATOREN KOENNEN NICHT EINFACH ALS PRAEDIKATE GEDEUTET WERDEN. E) DIE NORMENLOGIK MUSS DEN AUSSAGEN-FOLGERUNGSBEGRIFF ERWEITERN (JOERGENSENS DILEMMA), DOCH UMFASST DER SYNTAKTISCHE FOLGERUNGSBEGRIFF NACH TARSKI (1930) AUCH DAS NORMENLOGISCHE FOLGERN.

WEINBERGER, OTA. NORMENLOGIK ANDWENDBAR IM RECHT. LOG ANAL 13,93-106 MAR-JE 70.

ES WERDEN DIE AUFGABEN DER NL FUER DIE JURISPRUDENZ UND DIE FRAGE DISKUTIERT, OB DIE NL DIE ERWARTUNGEN DER RECHTSWISSENSCHAFT ERFUELLT. ZWEIFEL UEBER DIE ANWENDBARKEIT DER HEUTIGEN NL IM RECHT ENTSPRINGEN AUS DER INTERDEFINIERBARKEIT VON ERLAUBNIS UND VERBOT, AUS DER VERBINDUNG VON NORMSAETZEN DURCH AUSSAGENFUNKTOREN, AUS DER NICHTBEACHTUNG DER MOEGLICHKEIT DER NICHT-ERFUELLUNG VON NORMSAETZEN

(ROSS SCHES PARADOX, FOLGERUNG VON OP AUS O(P UND Q)). EIN UMBAU DER NL ERSCHEINT NOETIG, DIE LOGISCHE ANALYSE DES RECHTS DARF ABER NICHT ABGELEHNT WERDEN.

WEINGARD, ROBERT. ON TRAVELING BACKWARD IN TIME. SYNTHESE 24,117-131 JL-AG 72.

WEINGARTNER, PAUL. A PREDICATE CALCULUS FOR INTENSIONAL LOGIC. J PHIL LOG 2,220-298 AP 73.

THE CALCULUS IS A FINITE MANY SORTED MODEL OF SET THEORY INCLUDING A LOGIC OF EXTENSIONS AND INTENSIONS AND INTERPRETING 'EPSILON' AS A PART-WHOLE RELATION. WS INCLUDES STANDARD PROPOSITIONAL LOGIC. "X EPSILON Y" IS DEFINED BY A MATRIX OF TRUTH-VALUES WHICH DEPENDS ON THE VALUES OF 'X' AND 'Y'. QUANTIFICATION IS DEFINED WITH (AND) AND OR. WS IS NOT RESTRICTEDTO MONADIC OR FIRST ORDER. THEOREMS: 1. WS IS CONSISTENT AND DECIDABLE. 2. INTENSIONAL IDENTITY IMPLIES EXTENSIONAL IDENTITY (NOT CONVERTY). 3. EXT (A) IS INCLUDED IN EXT (B) IFF INT (B) IS INTENSIONALLY INCLUDED IN INT (A) (LAW OF THE INVERSE RELATION BETWEEN EXTENSION AND INTENSION). 4. FINITE STANDARD FIRST ORDER PREDICATE CALCULUS IS INCLUDED IN WS IFF THE MANY-SORTEDNESS IS SPECIFIED TO ONE-SORTEDNESS. 5. EXCEPT THE AXIOM OF EXTENSIONALITY THE AXIOMS OF PAIRING, UNION, SUM-SET, POWER-SET, SEPARATION, CONSTRUCTION OF CLASSES, REPLACEMENT, COMPREHENSION AND INFINITY OF ZERMELO-FRAENKEL AND GOEDEL-BERNAYS SET THEORY HOLD (ARE VALID IN ALL FINITE DOMAINS) IN WS.

WEINROTH, JAY. A MARXIAN VIEW OF CRIME. PHIL CONTEXT 2,33-40 1973.

WEISS, PAUL A. EL SISTEMA VIVIENTE, DETERMINISMO ESTRATIFICADO. CONVIVIUM 33,3-45 1971.

WEITMAN, SASHA R AND SHAPIRO, GILBERT AND MARKOFF, JOHN. QUANTITATIVE STUDIES OF THE FRENCH REVOLUTION. HIST THEOR 12,163-191 1973.

WEITZ, MORRIS. OPEN CONCEPTS. REV INT PHIL 26,86-110 1972.

WEITZ, MORRIS. THE GROUNDS OF SENSE: THE PHILOSOPHY OF EVERETT J NELSON. PHIL PHENOMENOL RES 33,455-471 JE 73.

WELDING, S O. FREGE'S CONCEPTION OF SENSE AND REFERENCE RELATED TO RUSSELL'S THEORY OF DEFINITE DESCRIPTIONS. REV INT PHIL 25,389-402 1971.

FREGE'S DISTINCTION BETWEEN THE SENSE AND THE REFERENCE OF AN EXPRESSION DESIGNATING AN OBJECT TURNS OUT TO BE LOGICALLY INCONSISTENT, IF THE SENSE OF AN EXPRESSION IS INQUIRED PRECISELY IN VIEW OF RUSSELL'S ANALYSIS. STRIKINGLY ENOUGH, FREGE'S ARGUMENTS ARE CLOSELY RELATED TO RUSSELL'S AND YET REVEAL TO BE DEFICIENT IN SOME RESPECTS: FREGE EMPLOYS DIFFERENT CRITERIA FOR HOLDING THAT AN EXPRESSION DESIGNATES AN OBJECT AND INCONSISTENTLY CONSIDERS SUCH EXPRESSIONS ALTOGETHER AS PROPER NAMES. WITH REGARD TO FREGE'S EXPOSITION RUSSELL'S DISTINCTION BETWEEN INDESCRIPTIVE EXPRESSIONS (NAMES) AND DESCRIPTIVE ONES, AND, PARTICULARLY, HIS CONSISTENT ACCOUNT OF THE DEFINITE SINGULAR ARTICLE PROVE TO BE FUNDAMENTAL.

WELDING, S O. RUSSELL'S THEORY OF DEFINITE DESCRIPTION AS OPPOSED TO QUINE'S SINGULAR TERMS. REV INT PHIL 26,513-533 1972.

AS TO RUSSELL'S EPISTEMOLOGICAL CONSIDERATIONS EVEN ORDINARY PROPER NAMES ARE 'USUALLY REALLY DESCRIPTIONS'. QUINE SEEMS TO REVERT THIS POSITION, SINCE HE CONCEIVES BOTH NON-DESCRIPTIVE AND DESCRIPTIVE EXPRESSIONS AS SINGULAR TERMS WHICH PURPORT TO 'NAME' ONE AND ONLY ONE OBJECT. ON THE SUPPOSITION THAT RUSSELL'S EPISTEMOLOGICAL VIEWS ARE NOT RELEVANT TO LOGIC HIS DISTINCTION BETWEEN PROPER NAMES AND DEFINITE DESCRIPTIONS APPEARS TO BE LOGICALLY NECESSARY. FOR THIS

REASON, QUINE'S VIEWS ON SINGULAR TERMS TURN OUT TO BE CONTRARY TO RUSSELL'S LOGICAL ACCOUNT, PARTICULARLY WITH RESPECT TO THE ANALYSIS OF STATEMENTS OF IDENTITY AND OF EXISTENCE. QUINE'S VIEWS SEEM TO REST ON A SPECIAL KIND OF ARGUMENT: THE REFORMULATION OF AN EXPRESSION OR OF A STATEMENT REVEALS TO BE INSTRUCTIVE FOR EXPOUNDING ITS LOGICAL CHARACTERISTICS. IN DOING SO 'QUINE DOES NOT PAY ANY ATTENTION TO THE CORRESPONDENCE HOLDING BETWEEN DIFFERENT FORMULATIONS OF THE SAME EXPRESSION OR STATEMENT, RESPECTIVELY'.

WELLS, DONALD. VIETNAM AND THE CALCULATION OF ATROCITIES. J SOC PHIL 4,13-16 S 73.

THERE IS SOMETHING BASICALLY WRONG WITH THE THEORIES AND PRESUMPTIONS OF THE JUST-WAR-LIMITED-WAR THESIS. FIRST, THESE THEORIES PRESUME THAT MODERN WAR IS STILL A MEDIEVAL GAME. SECOND, THE LIMITING CONDITIONS WHICH MIGHT MAKE THE THEORIES HELPFUL ARE SIMPLY MISSING. THIRD, AND AS A CONSEQUENCE, JUST-WAR-LIMITED-WAR THEORIES ENCOURAGE US TO CALCULATE ATROCITIES. WE MIGHT REWRITE THE ARGUMENT SO THAT THE JUST-WAR CRITERIA ARE USED TO JUSTIFY SURRENDER. IT WOULD LOOK LIKE THIS: 1) IF SURRENDER IS DECLARED BY THE DULY CONSTITUTED AUTHORITY, THEN IT IS JUST. 2) WILLINGNESS TO SURRENDER MUST BE PROPORTIONAL TO THE VALUES ONE ROOTS IN HIS CITIZENS. 3) IF THERE IS A REASONABLE CHANCE OF SAVING LIVES, SURRENDER IS PREFERABLE TO ANY VIOLENT ALTERNATIVE. 4) HUMAN DISAGREEMENT SHOULD BE NEGOTIATED BY ALL POSSIBLE NON-VIOLENT MEANS, AND AS A LAST RESORT, NATIONS OUGHT TO SURRENDER.

WELSH JR, PAUL J. ON THE NUMBER OF OVERLAPPING SUBSETS OF A SET. NOTRE DAME J FORM LOG 14,269-272 AP 73.

IF TWO SUBSETS A AND B OF A SET M OVERLAP, I.E., THERE ARE ELEMENTS IN A AND B, IN A BUT NOT IN B, AND IN B BUT NOT IN A, THEN HOW MANY SETS ALSO POSSESS THIS PROPERTY TOGETHER WITH A AND B. IF M IS A FINITE SET OF CARDINALITY 'M', THEN THERE ARE AT LEAST 'M' SUCH SETS. IF M IS NOT FINITE OF CARDINALITY 'M', THE RESULT IS STILL TRUE, UNDER THE ASSUMPTION OF THE AXIOM OF CHOICE. (EDITED).

WENIN, CHRISTIAN. L'INFORMATISATION D'UNE REVUE PHILOSOPHIQUE CLASSIQUE L'INDEX DE LA "REVUE PHILOSOPHIQUE DE LOUVAIN". REV INT PHIL 27,105-111 1973.

DESCRIPTION DE LA METHODE UTILISEE POUR ETABLIR, PAR ORDINATEUR, UN INDEX DES PERSONNES ET DES CONCEPTS PHILOSOPHIQUES MENTIONNES DANS LES ARTICLES DE LA REVUE PHILOSOPHIQUE DE LOUVAIN, PAR LE PHILOSOPHY DOCUMENTATION CENTER DE DUESSELDORF. METHODE POUR REALISER LES ABSTRACTS. CONFECTION D'INDEX STATIQUES ET POSSIBILITES D'UTILISATION DYNAMIQUE PAR INTERROGATION DE L'ORDINATEUR. LE PREMIER VOLUME DE CET INDEX (ANNEES 1946-1969) EST PUBLIE EN 1973 PAR KRAUS, NENDELN, LIECHTENSTEIN.

WENKART, HENNY. KNOWLEDGE AS THE POSIT OF THE PHYSICAL PSYCHE. S J PHIL 10,173-185 SUM 72.

WENTZ, JAN T. "DESIRE" IN HEGEL'S REALM OF SELF-CONSCIOUSNESS. DIALOGUE (PST) 15,93-98 MY 73.

WERKMEISTER, W H. ANALYTIC AND SYNTHETIC CONCEPTS ACCORDING TO KANT'S LOGIK. SW J PHIL 4,25-28 SUM 73.

THE DISCUSSION OF THE PROBLEM IS BASED UPON KANT'S LECTURES ON LOGIC DURING THE SPRING SEMESTER OF 1772, NOW PUBLISHED IN THE FORM OF STUDENTS' "NOTES" AS VOLUME XXIV OF THE AKADEMIE-AUSGABE. KANT'S ARGUMENTS CENTER AROUND THE DIFFERENCE BETWEEN MAKING A CONCEPT CLEAR AND MAKING A CLEAR CONCEPT, THE FORMER INVOLVING THE ANALYTICAL PROCEDURE OF PHILOSOPHY, THE LATTER THE SYNTHETIC PROCEDURE OF MATHEMATICS. THE DISTINCTION CASTS NEW LIGHT ON KANT'S

CONCEPTION OF SYNTHETIC A PRIORI PROPOSITIONS.

WERNER, E. RAYMOND ARON ET LE PROBLEME DE LA GUERRE. REV METAPH MORALE 78,218-234 AP-JE 73.

WERNER, LOUIS. A NOTE ABOUT BENTHAM ON EQUALITY AND ABOUT THE GREATEST HAPPINESS PRINCIPLE. J HIST PHIL 11,237-251 AP 73.

BENTHAM (B) FAVORED MAXIMIZING HAPPINESS; HE CARED ONLY INCIDENTALLY ABOUT DISTRIBUTING IT. HE EXPLICITLY STATED THIS. HE PREFERRED THE PHRASE 'THE GREATEST HAPPINESS' TO THE PHRASE 'THE GREATEST HAPPINESS OF THE GREATEST NUMBER' ('GHGN'); HIS PREFERENCE IS REVEALING. THE EVIDENCE INVOLVES QUOTATIONS FROM B'S MSS AND A CONTROVERSIAL IDENTIFICATION OF THE AUTHOR OF A 'WESTMINSTER' ARTICLE OF 1829. (STILL, B WAS AN EGALITARIAN OF SORTS.) ALSO, B PROBABLY OWED THE PHRASE 'GHGN' MAINLY TO PRIESTLEY, NOT BECCARIA.

WERTZ, S K. LOGIC, THEOLOGY, AND FALSIFICATION. PERSONALIST 54,75-79 WINT 73.

EXAMINED HERE FROM A LOGICAL POINT OF VIEW IS ANTONY FLEW'S ARGUMENT CHALLENGING THE MEANINGFULNESS OF THEOLOGICAL UTTERANCES. THE CRUCIAL PREMISE, 'THE MEANING OF AN ASSERTION IS THE NEGATION OF THAT ASSERTION,' IS SHOWN NOT TO WORK AS EFFECTIVELY AS PROFESSOR FLEW THINKS IT DOES. RATHER, GIVEN HIS OTHER PREMISES, HIS GENERAL LINE OF ARGUMENT FAILS BECAUSE ITS LOGICAL PRINCIPLES ARE MISAPPLIED (E.G., NEGATION).

WERTZ, SPENCER K. HUME'S USE OF THE GAME ANALOGY. SW J PHIL 3,127-135 FALL 72.

THIS PAPER DISCUSSES DAVID HUME'S USE OF THE GAME ANALOGY. ITS USE OCCURS IN THE TREATISE, THE SECOND ENQUIRY, AND THE ESSAY, 'THE SCEPTIC'. THESE USES ARE EXAMINED IN THEIR OWN LIGHT AND THEN COMPARED TO THOSE OF LUDWIG WITTGENSTEIN. HUME'S APPLICATION OF THE GAME ANALOGY EXTENDS TO SUCH CONCEPTS AS SOCIETY, WAR, MURDER, RULES, INTERCOURSE, LIFE, AND PHILOSOPHY.

WERTZ, SPENCER K. ON WITTGENSTEIN AND JAMES. NEW SCHOLAS 46,446-448 AUTUMN 72.

IN THIS PAPER, HISTORICAL AND CONCEPTUAL PARALLELS BETWEEN WITTGENSTEIN AND JAMES ARE OBSERVED IN THEIR USES OF THE WORD 'CRAVING'. IT IS NOTICED THAT IN THEIR VARIOUS WRITINGS THE TERM HAS A SIMILAR (IF NOT IDENTICAL) CONTEXT OR SURROUNDING. WITTGENSTEIN SPEAKS OF 'OUR CRAVING FOR GENERALITY' AND 'THE CRAVING FOR SIMPLICITY'; JAMES, OF 'OUR CRAVING FOR SIMPLICITY' AND 'A CRAVING FOR CLEARNESS'. THESE CRAVINGS AFFECT A PHILOSOPHER'S ATTITUDE, AND HENCE, HIS RESULTS; FURTHERMORE, THESE IDEAS LEAD BOTH PHILOSOPHERS TO APPRECIATE VAGUENESS, PARTICULAR DETAIL, AND BLURRED OUTLINES OR CONCEPTS AS IMPORTANT FEATURES OF THE PHILOSOPHICAL ACTIVITY AND ITS OBJECTS.

WESSEL, H. UEBERLEGUNGEN ZUM AUFBAU EINER LOGIK DER ENTWICKLUNG. TEOR METOD 4,25-32 1972.

WEST, DAVID. A NEW MEDIUM FOR TEACHING PHILOSOPHY. METAPHILOSOPHY 3,310-323 O 72.

IT IS HELD THAT METHODS OF TEACHING CURRENTLY IN USE IN THE MAJORITY OF UNIVERSITIES ARE INAPPROPRIATE TO THE TEACHING OF PHILOSOPHY. THE DRAWBACKS OF THE LECTURE AND SEMINAR METHODS ARE OUTLINED AND A NEW METHOD FOR TEACHING PHILOSOPHY IS DESCRIBED. THIS METHOD IS AN ADAPTION OF A TEACHING METHOD DEVELOPED BY BLAKE AND MOUTON AND FURTHER REFINED BY REDDIN AND STUART-KOTZE. IT EMPHASISES PEER-GROUP DISCUSSION AND DE-EMPHASISES THE 'ANSWER-GIVER' ROLE OF

THE TEACHER.

WEST, ELINOR J. NIETZSCHE: CONCEPTS WITHOUT SHRINES. J CRIT ANAL 3,72-84 JL 71.

TRACING NIETZSCHE'S ATTITUDE TOWARD LANGUAGE, THIS ARTICLE SHOWS HOW HE AT FIRST BELIEVED AESTHETIC LANGUAGE COULD SYMBOLIZE DIONYSIAN TRUTH ONLY THEN TO QUESTION AND REJECT THE METAPHYSICAL DUALISM HE PRESUPPOSED. SO JETTISONING ALL METAPHYSICS AND ANNOUNCING GOD'S DEATH, NIETZSCHE SAID YES TO A 'THIS WORLDLY' CHAOS BUT PHILOSOPHIZED STILL TO CRACK THE GRIP OF ENSHRINED CONCEPTS, EXPOSE THE LINGUISTIC PRESUPPOSITIONS OF ALL CONVENTIONAL TRUTHS, AND SCORE THE CHAOS WITH FRESH PERSPECTIVES, FRANKLY RECOGNIZED AS METAPHORICAL.

WESTBURY, IAN. THE ARISTOTELIAN 'ART' OF RHETORIC AND THE 'ART OF CURRICULUM. PROC PHIL EDUC 28,126-136 1972.

SCHWAB HAS ARGUED THAT THE LANGUAGES OF EDUCATION HAVE FAILED TO OFFER AS MUCH AS THEY SHOULD TO THE ADVANCEMENT OF EDUCATION. HE PROPOSED THAT THE THEORETICAL LANGUAGES NOW USED BE REPLACED BY PRACTICAL LANGUAGES. THE ARGUMENT, THOUGH PERSUASIVE, IS INADEQUATELY DEVELOPED. ARISTOTELIAN RHETORIC OFFERS A WAY OF REHEARSING SOME OF THE DIFFICULTIES IN HIS VIEW. ARISTOTLE'S CONCEPTION OF RHETORIC AS AN ART AND HIS CONCEPTION OF TOPICS ARE EXPLORED AS NOTIONS WHICH MIGHT HAVE KEY ROLES IN PRACTICAL LANGUAGES WITHIN EDUCATION.

WESTLAND, GORDON. PSYCHOLOGY AND THE PHILOSOPHY OF SCIENCE. MIND 81,533-542 O 72.

MANY PSYCHOLOGISTS FEEL THAT PHILOSOPHY OF SCIENCE BEARS LITTLE RELATION TO WHAT THEY DO, AND THEREFORE REJECT PHILOSOPHY. THIS ARTICLE ATTEMPTS TO ANALYSE THIS SITUATION. IT IS ARGUED THAT ALTHOUGH THE DENOTATION OF 'SCIENCE' IS TYPICALLY VAGUE, THE IMPLIED PARADIGM IS THEORETICAL PHYSICS, AND THAT THIS ACCORDS NEITHER WITH THE PROCESS NOR THE LOGIC OF PSYCHOLOGICAL RESEARCH. THUS WHETHER PSYCHOLOGY IS OR IS NOT CALLED A 'SCIENCE', WHAT IS NEEDED IS A CONVINCING PHILOSOPHY OF PSYCHOLOGY AS SUCH.

WESTMAN, ROBERT S. KEPLER'S THEORY OF HYPOTHESIS AND THE 'REALIST DILEMMA'. STUD HIST PHIL SCI 3,233-264 N 72.

WETTERSTROM, THOMAS. THE CONCEPT OF MORAL ACTION. MIND 82,191-206 AP 73.

THERE ARE SPECIFICALLY MORAL EVALUATIONS OR SENTIMENTS WHICH HAVE LEAD SOME PHILOSOPHERS, NOTABLY KANT, TO ETHICAL DEONTOLOGY. THE PRESENT PAPER IS AN ATTEMPT AT DISTINGUISHING MORAL EVALUATIONS FROM OTHER ETHICALLY RELEVANT EVALUATIONS BY UNCOVERING DESCRIPTIVE PROPERTIES--MORALLY RIGHT OR WRONG MAKING CHARACTERISTICS--THAT NEARLY INVARIABLY ELICIT PEOPLE'S MORAL EVALUATIONS OF ACTIONS.

WEXLER, DAVID B. TOKEN AND TABOO: BEHAVIOR MODIFICATION, TOKEN ECONOMIES, AND THE LAW. BEHAVIORISM 1,1-23 SUM 73.

THIS ARTICLE EXPLORES BEHAVIORAL MODIFICATION TREATMENT TECHNIQUES IN LIGHT OF LEGAL DEVELOPMENTS EXPANDING THE RIGHTS OF INSTITUTIONALIZED MENTALPATIENTS. SINCE THE LAW IS BEGINNING TO REQUIRE THAT PATIENTS BE PROVIDED AS A MATTER OF 'ABSOLUTE RIGHT' CERTAIN ITEMS AND ACTIVITIES THAT THERAPISTS NOW USE AS 'CONTINGENT REINFORCERS', THE LAW MAY THREATEN TREATMENT TECHNIQUES SUCH AS THE TOKEN ECONOMY. ALTERNATIVE TECHNIQUES THAT MAY BE EFFECTIVE AND YET MESH WITH THE EMERGING LAW ARE EXPLORED.

WEYLAND, MIRIANA. LAS INFLUENCIAS MISTICAS EN EL ROMANTICISMO ALEMAN. CUAD FILOSOF 12,287-296 JL-D 72.

EL OBJETIVO CONSISTE EN RASTREAR LAS INFLUENCIAS DE LA MISTICA APOFANTICA EN LA FILOSOFIA ROMANTICA ALEMANA. PUDE PROBAR COMO EVOLUCIONA ESTA MISTICA TOMANDO COMO PUNTO DE PARTIDA LOS CONCEPTOS CREADOS POR ECKEHART, TAULER, SUSO, PARACELSO, BOEHME Y LOS PIETISTAS ALEMANES. EL OBJETIVO FUE CONSEGUIDO MEDIANTE UNA HERMENEUTICA FILOSOFICA HISTORICA QUE NO CONSISTE EN UN ENUNCIADO CRONOLOGICO DE PROBLEMATICAS, SINO EN LA INVESTIGACION DE LAS TRANSPOSICIONES DE LAS MISMAS A TRAVES DE LOS AUTORES ARRIBA CITADOS.

WHEATLEY, JOHN. ETHICS DOES NOT EXIST. ETHICS 84,62-69 O 73.

IN THIS PAPER I ARGUE THAT, IN THE AREA OF CONDUCT, THE IMPORTANT QUESTION IS WHETHER OR NOT A GIVEN ACTION IS RATIONAL, NOT WHETHER OR NOT IT IS ETHICAL. I ARGUE THAT ETHICS DOES NOT IMPORTANTLY EXIST IN THAT EITHER IT IS JUST THE STUDY OF THE NATURE OF RATIONAL ACTION, IN WHICH CASE IT SHOULD BE SO CALLED, OR ELSE THAT IT IS THE STUDY OF PREJUDICE, WHICH IS PROPERLY WITHIN THE AMBIT OF ANTHROPOLOGISTS NOT PHILOSOPHERS.

WHEELER, SAMUEL C. ATTRIBUTIVES AND THEIR MODIFIERS. NOUS 6,310-334 N 72.

AFTER SETTING OUT ADEQUACY CONDITIONS FOR A SEMANTIC THEORY OF THE ATTRIBUTIVE CONSTRUCTION, THE AUTHOR DEVELOPS TWO VERSIONS OF A FINITE EXTENSIONAL THEORY WHICH MEETS THESE CONDITIONS. THE ATTRIBUTIVE CONSTRUCTION IS TREATED AS A TWO-PLACE PREDICATION. 'MODIFIERS' OF ATTRIBUTIVES ARE TREATED AS MECHANICAL TRANSFORMATIONS AND ITERATIONS OF ATTRIBUTIVES. AMONG THE DELIGHTS THE PAPER OFFERS ARE THE UNIFICATION OF THE COMPARATIVE AND THE ATTRIBUTIVE CONSTRUCTION, A PREDICATIVE THEORY OF 'MORE' AND 'MANY', AND A TREATMENT OF MANY WORDS WHICH ARE USUALLY TAKEN TO BE WORDS OF PROPERTY-ASCRIPTION AS TWO-PLACE ATTRIBUTIVE PREDICATES.

WHITAKER, THOMAS R. HISTORY AND PROPHECY: A FEW QUESTIONS. CLIO 1,61-65 JE 72.

WHITE, DAVID A. IMAGINATION AND DESCRIPTION: COLLINGWOOD AND THE HISTORICAL CONSCIOUSNESS. CLIO 1,14-26 F 72.

COLLINGWOOD'S NOTION OF AN A PRIORI IMAGINATION OPERATIVE IN HISTORICAL DESCRIPTION IS DEVELOPED BOTH CONCEPTUALLY FROM HIS OWN TEXTS AND BY ILLUSTRATION THROUGH A COMPARISON OF AN HISTORICAL DESCRIPTION FROM TACITUS AND A LITERARY DESCRIPTION FROM PROUST. THE PROVISIONAL CONCLUSION IS THAT THE DESCRIPTION EMPLOYED BY THE HISTORIAN IS A NECESSARY FEATURE OF HIS 'ART', BUT THAT THE STYLE OF DESCRIPTION VARIES AS THE NARRATIVE TECHNIQUE VARIES.

WHITE, F C. 'HOS EPISTEME OUSA': A PASSAGE OF SOME ELEGANCE IN THE 'THEAETETUS'. PHRONISIS 17,219-226 1972.

THE CASE PRESENTED IN "THEAETETUS" 151E-152C TO SHOW HOW PROTAGORAS' CLAIM THAT "MAN IS THE MEASURE OF ALL" IS THE SAME AS THEAETETUS' SUGGESTION THAT KNOWLEDGE IS IDENTICAL WITH PERCEPTION, IS NEITHER OBSCURE MUDDLED NOR IMPLAUSIBLE. PROVIDED WE ARE NOT MISLED BY THE WORDING OF THE LAST PHRASE ('PERCEPTION ... IS INFALLIBLE, AS BEING KNOWLEDGE') WE SEE THE WHOLE PASSAGE TO BE NEAT, BRILLIANTLY CONSTRUCTED, AND PHILOSOPHICALLY INTERESTING.

WHITE, F C. THE CONTINGENCY ARGUMENT AGAIN. SOPHIA 12,29-34 JL 73.

A DETAILED CRITICISM OF A NEW FORM OF THE CONTINGENCY ARGUMENT PRESENTED BY B MILLER IN "THE MONIST," JULY 1970.

WHITE, HAYDEN V. CROCE AND BECKER: A NOTE ON THE EVIDENCE OF INFLUENCE. HIST THEOR 10,222-227 1971.

DESTLER ("HISTORY AND THEORY IX," 335-342) IS INCORRECT IN CLAIMING THAT BECKER WAS GUILTY OF "IDEOLOGICAL PLAGIARISM" FROM CROCE. THIS CLAIM RESTS ON A MISUNDERSTANDING OF CROCE AND ON A FAILURE TO REALIZE THAT MOST OF THE ALLEGED POINTS OF RESEMBLANCE BETWEEN BECKER AND CROCE ARE SO GENERAL THAT THEY COULD REFER TO THE MAJORITY OF LEADING THINKERS ABOUT HISTORY AT THAT TIME.

WHITE, HAYDEN V. FOUCAULT DECODED: NOTES FROM UNDERGROUND. HIST THEOR 12,23-54 1973.

WHITE, HAYDEN V. THE POLITICS OF CONTEMPORARY PHILOSOPHY OF HISTORY. CLIO 3,35-53 O 73.

WHITE, HAYDEN V. THE STRUCTURE OF HISTORICAL NARRATIVE. CLIO 1,5-19 JE 72.

WHITE, JAMES E. HEDMAN ON EXPLANATION. MIND 81,595-596 O 72.

HEDMAN CLAIMS THAT SEEING BEHAVIOR AS AN ACTION IS CENTRAL TO THE PROBLEM OF CHARACTERIZING ACTIONS. BUT AN EXAMINATION OF THIS NOTION OF 'SEEING' SHOWS THAT IT IS NOT ESSENTIAL FOR ACCOUNTS OF EXPLANATION.

WHITE, MORTON. POSITIVE FREEDOM, NEGATIVE FREEDOM, AND POSSIBILITY. J PHIL 70,309-317 7 JE 73.

WHITTEMORE, ROBERT C. SANTAYANA'S LAY RELIGION. S J PHIL 10,253-261 SUM 72.

FROM ROYCE TO HARTSHORNE THE CRITICS OF SANTAYANA'S PHILOSOPHY OF RELIGION ARE AS ONE IN ASSUMING THAT A VIABLE RELIGIOUS PHILOSOPHY PRESUPPOSES AN IDEALIST, AND PRECLUDES A MATERIALIST, GROUND. CONSEQUENTLY, SANTAYANA'S 'LAY' RELIGION HAS BEEN LARGELY IGNORED. IT IS ARGUED THAT THIS IS A MISTAKE, BASED UPON A GENERAL FAILURE OF HIS CRITICS TO TAKE ACCOUNT OF THE RELIGIOUS PHILOSOPHY OF THE LATER WRITINGS BEGINNING WITH THE REALMS OF BEING. SANTAYANA'S ADMISSION THAT HIS SYSTEM DOES NOT ESCAPE BEING, IN EFFECT, A SYSTEM OF THE UNIVERSE IS EXAMINED WITH SPECIFIC REFERENCE TO ITS THEOLOGICAL IMPLICATIONS AND FOUND WANTING. HIS ULTIMATE CONCEPTION OF GOD AS SYMBOL IS NOTED AND THE INHERENT DIFFICULTIES IN THE NOTION ARE REMARKED. THERE IS NO SATISFACTORY RESOLUTION: GOD QUA SPIRIT IS FOR SANTAYANA, AS FOR HIS CRITICS, A PURELY PERSONAL EVOCATION.

WIEBE, DON. COMPREHENSIVELY CRITICAL RATIONALISM AND COMMITMENT. PHIL STUD (IRELAND) 21,186-201 1973.

THEOLOGIANS WHO CLAIM COGNITIVE SIGNIFICANCE FOR THEIR DISCIPLINE HAVE BEEN ATTACKED NOT ONLY AS IRRATIONAL BUT IMMORAL AS WELL. BECAUSE OF THEIR COMMITMENT IT IS CLAIMED THAT THEY CONTRAVENE THE RULES OF THE MORALITY OF KNOWLEDGE IMPLICIT IN SCIENTIFIC PROCEDURE. IT IS MY INTENTION IN THIS PAPER TO DEFEND THE THEOLOGIANS' CLAIM BY MEANS OF A CRITICAL ANALYSIS OF BARTLEY'S THEORY OF COMPREHENSIVELY CRITICAL RATIONALISM--A GENERAL THEORY OF RATIONALITY BASED ON POPPER'S PHILOSOPHY OF SCIENCE--WHICH, HE CLAIMS, GOES UNHEEDED BY THE THEOLOGIANS. I THEN SUGGEST THAT POLANYI'S PHILOSOPHY OF SCIENCE, WHICH ACCOUNTS ADEQUATELY FOR SCIENTIFIC KNOWLEDGE AND ITS GROWTH IS ALSO CONGENIAL TO THE THEOLOGIAN'S CLAIM TO COGNITIVE SIGNIFICANCE.

WIELAND, WOLFGANG. DIE ARISTOTELISCHE THEORIE DER MOGLICHKEITSSCHLUSSE. PHRONESIS 17,124-152 1972.

DER AUFSATZ FUEHRT DIE VOM VERFASSER IN EINER FRUEHEREN ARBEIT (DIE ARISTOTELISCHE THEORIE DER NOTWENDIGKEITSSCHLUESSE. IN: PHRONESIS. VOLUME 11/1966, PAGES 35-60.) BEGONNENE UNTERSUCHUNG DER ARISTOTELISCHEN MODALLOGIK FORT. ER VERSUCHT, DIE ARISTOTELISCHE THEORIE VON DEN SCHLUESSEN AUS ZWEI PROBLEMATISCHEN PRAEMISSEN SOWIE VON DEN SCHLUESSEN AUS EINER PROBLEMATISCHEN UND EINER ASSERTORISCHEN PRAEMISSE ZU REKONSTRUIEREN. AUSGANGSPUNKT IST DIE ARISTOTELISCHE LEHRE, DASS ALLE PROBLEMATISCHEN AUSSAGEN IHRER LOGISCHEN QUALITAET NACH POSITIV SIND. DA ES FUER APODIKTISCHE AUSSAGEN HIERZU KEIN AEQUIVALENT GIBT, IST DIE VERMUTUNG BEGRUENDET, DASS SICH APODIKTISCHE UND PROBLEMATISCHE AUSSAGEN BEI ARISTOTELES AUSSER DURCH IHREN MODALOPERATOR AUCH DURCH IHRE STRUKTUR UNTERSCHEIDEN.

WIENER, PHILIP P. CENTENARY OF A O LOVEJOY'S BIRTHDAY (OCTOBER 10, 1873). J HIST IDEAS 34,591-598 O-D 73.

A COMMEMORATIVE ADDRESS TO THE HISTORY OF IDEAS CLUB IN BALTIMORE, REVIEWING ARTHUR O LOVEJOY'S INTERDISCIPLINARY CONCEPTION OF AND CONTRIBUTIONS TO INTELLECTUAL HISTORY, MISUNDERSTANDINGS BY CRITICS OF HIS METHOD OF ANALYSIS INTO 'UNIT-IDEAS', HIS CRITIQUE OF RATIONALISM IN THE GREAT CHAIN OF BEING TRADITION, HIS HISTORICAL CRITIQUE OF ROMANTICISM, AMBIGUITIES OF 'NATURE', AND VARIETIES OF PRAGMATISM. LOVEJOY AS A STAUNCH DEFENDER OF ACADEMIC FREEDOM, FORMULATED ITS PRINCIPLES FOR THE AAUP, AND DEFENDED BERTRAND RUSSELL IN THE CCNY CASE.

WIENER, PHILIP P. MORE THOUGHTS ABOUT MILLER'S "FURTHER THOUGHTS ON PEIRCE'S USE OF HISTORY". TRANS PEIRCE SOC 8,187-195 SUM 72.

FURTHER EVIDENCE FROM PEIRCE'S EVOLUTIONARY IDEAS IN LOGIC CONFIRM PEIRCE'S FAVORING THE LAMAREKIAN THEORY OF BIOLOGICAL HEREDITY AS WELL AS THE CULTURAL GENERALIZATION OF PROGRESS THROUGH THE GROWTH OF CONCRETE REASONABLENESS IN HISTORY. MILLER IS CRITICIZED FOR IDENTIFYING PEIRCE'S IDEA OF ABDUCTION WITH EXPLANATION IN HISTORY; FIFTEEN PASSAGES IN PEIRCE SHOW THAT HE INCLUDED INDUCTION AND DEDUCTION WITH ABDUCTION IN HIS THEORY OF EXPLANATION.

WIENPAHL, PAUL. WITTGENSTEIN'S BLUE AND BROWN BOOKS: PART I. INQUIRY 15,267-319 AUTUMN 72.

THE THESIS OF MY ARTICLE, "WITTGENSTEIN AND THE NAMING RELATION" (INQUIRY, VOL. 7, NO. 4, 1964), WAS THAT WITTGENSTEIN SOLVED SOME EARLY PROBLEMS WITH A PICTURE THEORY OF LANGUAGE. THE SOLUTION ASSUMED THAT THE UNITS OF LANGUAGE ARE WORDS WHICH ARE NAMES OF SIMPLE OBJECTS. ITS UNDESIRABLE CONSEQUENCES ARE EXPOSED IN MY 'WITTGENSTEIN'S NOTEBOOKS 1914-1916' (INQUIRY, VOL. 12, NO. 3, 1969). BECAUSE OF THESE CONSEQUENCES WITTGENSTEIN WAS LED TO ANALYZE THE IDEA OF A NAME. THIS ANALYSIS, TOGETHER WITH A NEW PHILOSOPHIC METHOD, WAS DEVELOPED IN "THE BLUE AND BROWN BOOKS" AND THE "INVESTIGATIONS". THE PRESENT ARTICLE CONCERNS THIS DEVELOPMENT AND SUPPORTS A THEME OF THE FIRST ARTICLE THAT THERE WAS A CENTRAL TENDENCY IN ALL WITTGENSTEIN'S WORK: RADICAL EMPIRICISM.

WIENPAHL, PAUL. WITTGENSTEIN'S BLUE AND BROWN BOOKS. INQUIRY 15,434-457 WINT 72.

WILBANKS, JAN J. SOME (LOGICAL) TROUBLE FOR ST ANSELM. NEW SCHOLAS 47,361-365 SUM 73.

IN THIS BRIEF PAPER I CRITICIZE THE ARGUMENT FOR THE EXISTENCE OF GOD (I.E., A BEING THAN WHICH NOTHING GREATER CAN BE CONCEIVED) THAT ST. ANSELM PRESENTS IN CHAPTER II OF THE "PROSLOGIUM". THE LINE OF

ATTACK IS DISTINCTIVE IN THAT IT INVOLVES THE CONSTRUCTION OF AN UNUSUAL COUNTER-ARGUMENT TO ST. ANSELM'S, AN ARGUMENT THAT IS IN KEY RESPECTS ANALOGOUS TO ST. ANSELM'S AND YET CONTRADICTS ONE OF ITS PREMISES. IT IS AN ARGUMENT BASED ON AN APPEAL TO THE CONCEPT OF A BEING THAT IS THE POLAR OPPOSITE OF THE CONCEPT OF GOD, VIZ., OF A BEING THAN WHICH NOTHING LESSER CAN BE CONCEIVED. WHAT I TRY TO SHOW IS THAT IF ST. ANSELM'S ARGUMENT IS COGENT, THEN SO IS MY COUNTER-ARGUMENT; BUT IF MY COUNTER-ARGUMENT IS COGENT, THEN ST. ANSELM'S IS NOT. FROM THIS I INFER, BY 'REDUCTIO AD ABSURDUM', THAT ST. ANSELM'S ARGUMENT IS NOT COGENT.

WILCOX, JOHN T. ELEMENTS OF IRRATIONALISM IN NIETZSCHE'S METAETHICS. PHIL PHENOMENOL RES 33,227-240 D 72.

WITHOUT DENYING THAT THERE ARE STRONG ELEMENTS OF RATIONALISM IN NIETZSCHE, THIS ARTICLE EXPLORES SEVEN MOTIFS SUPPORTING A NONCOGNITIVIST (OR 'IRRATIONALIST') INTERPRETATION OF HIS METAETHICAL THOUGHT: HIS EPISTEMOLOGICAL SKEPTICISM, HIS THEORY OF THE INSTRUMENTAL NATURE OF THE INTELLECT, HIS EPIPHENOMENALISM, HIS BELIEF IN THE UTILITY OF ILLUSION, HIS DOUBTS ABOUT PAST MORAL PHILOSOPHY, HIS ESOTERISM, AND HIS SUGGESTIONS THAT VALUES ARE CREATED OR WILLED.

WILCOX, JOHN T. ONE MORE FLAW IN G E MOORE'S CRITIQUE OF SUBJECTIVISM. ETHICS 84,86-88 O 73.

IN ETHICS, CHAPTER III, MOORE DISCUSSED THE SUBJECTIVIST THESIS THAT 'X IS WRONG' ASSERTS SOMETHING ABOUT THE SPEAKER'S FEELINGS. MOORE SAID THAT THIS ENTAILED THAT NO TWO PEOPLE EVER HAVE AN ETHICAL DISAGREEMENT AND THAT THIS CONSEQUENCE REFUTES SUBJECTIVISM. BUT CHAPTER III PURPORTS TO DISCUSS REASONS FOR DOUBTING THE PRINCIPLE THAT AN ACTION CAN NOT BE BOTH RIGHT AND WRONG. IF THAT IS IN DOUBT THEN IT IS IN DOUBT WHETHER TWO PEOPLE EVER DO HAVE AN ETHICAL DISAGREEMENT. SO EITHER THE PROBLEM OF CHAPTER III IS SPECIOUS OR ELSE MOORE'S REFUTATION OF SUBJECTIVISM BEGS THE POINT AT ISSUE.

WILDER, HUGH T. QUINE ON NATURAL KINDS. AUSTL J PHIL 50,263-270 D 72.

THE MAIN ARGUMENT OF THE PAPER IS DIRECTED AGAINST QUINE'S THESIS CONCERNING THE DISSOLUTION OF THE PROBLEM OF NATURAL KINDS, AS THIS THESIS IS PRESENTED IN QUINE'S PAPER "NATURAL KINDS". A SECONDARY CONCERN OF THE PAPER IS WITH EXPLICATION OF QUINE'S COMMITMENT TO A REALIST VIEW CONCERNING THE ONTOLOGICAL STATUS OF THEORETICAL ENTITIES. QUINE CLAIMS THAT THE PROBLEM OF NATURAL KINDS IS DISSOLVED AS THE NOTION OF NATURAL KIND GETS ANALYSED IN PARTICULAR BRANCHES OF SCIENCE, AS THESE BRANCHES REACH A CERTAIN POINT OF MATURITY. MY MAIN ARGUMENT IS THAT QUINE HAS NOT OFFERED ANY EVIDENCE IN SUPPORT OF THIS CLAIM.

WILDERSON, T E. THINGS, STUFFS, AND KANT'S AESTHETIC. PHIL REV 82,169-187 AP 73.

WILENIUS, REIJO. RADIKALISMUS IM MOENCHGEWAND. AJATUS 34,113-132 1972.

DIESER ARTIKEL BEHANDELT EIN INTERESSANTES INTERMEZZO IN DER GESCHICHTE DES SOZIALEN DENKENS: DIE SPANISCHE SPAETSCHOLASTIK, DIE VIELE IDEEN DER SPAETEREN POLITISCHEN AUFKLAERUNG, SOGAR DES SOZIALISMUS, VORAUSNIMMT. FOLGENDE BEGRIFFE DER SPAETSCHOLASTIK WERDEN BESONDERS ANALYSIERT: DIE VOLKSSOUVERAENITAET, DAS WIDERSTANDSRECHT DES VOLKES UND COMMUNITAS RERUM (DIE KOMMUNISTISCHE IDEE). ALS WICHTIGSTER VERTRETER DES "RADIKALISMUS IM MOENCHGEWAND" WIRD BETRACHTET FRANCISCO SUAREZ (1548-1617), DEN DER AUTOR SCHON IN SEINER DISSERTATION "THE SOCIAL AND POLITICAL THEORY OF F.S." (1963) BEHANDELT HAT.

WILKERSON, T E. A GRUESOME NOTE. MIND 82,276-277 AP 73.

WILKERSON, T E. DUTY, INCLINATION AND MORALS. PHIL QUART 23,28-40 JA 73.

THE PAPER HAS THREE MAIN FEATURES. FIRST, THERE IS AN ATTEMPT TO SHOW THAT THE FAMILIAR, SEVERELY DEONTOLOGICAL, INTERPRETATION OF KANT'S (CRITICAL) ETHICS, THOUGH PERHAPS UNFASHIONABLE, IS THE CORRECT INTERPRETATION; THAT KANT DOES (AND MUST) INSIST THAT DUTY IS LOGICALLY INDEPENDENT OF ANY WANTS OR INTERESTS OR PURPOSES WHATEVER. SECOND, THERE ARE VARIOUS CRITICISMS OF KANT'S MORAL PSYCHOLOGY, AS SO INTERPRETED. AND, THIRD, THERE IS BRIEF DISCUSSION OF THE PUZZLE OF WEAKNESS OF WILL--SOME OF THE ASSUMPTIONS EMPLOYED IN CRITICIZING KANT SEEM TO SHOW THAT THE AKRATES (I.E., THE MAN WHO DOES WHAT HE KNOWS TO BE WRONG) IS IRRATIONAL, IN A NON-TRIVIAL SENSE OF 'IRRATIONAL'.

WILKERSON, T E. TIME AND TIME AGAIN. PHILOSOPHY 48,173-177 AP 73.

THE PAPER CONSTRUCTS AND EXAMINES A PHILOSOPHICAL FANTASY, DESIGNED TO SHOW THAT A SECOND TEMPORAL DIMENSION IS LOGICALLY POSSIBLE. IT ATTEMPTS TO MEET A NUMBER OF OBJECTIONS TO THE ENTERPRISE; FOR EXAMPLE, THE OBJECTION THAT THERE IS NO PROVISION IN THE FANTASY FOR A SUITABLE CLOCK TO MEASURE THE SECOND TEMPORAL DIMENSION; AND THE MORE IMPORTANT OBJECTION THAT THE FANTASY UNDERMINES RATHER SERIOUSLY OUR CRITERIA OF IDENTITY OF THINGS, AND PARTICULARLY OUR CRITERIA OF PERSONAL IDENTITY.

WILLARD, DALLAS. THE ABSURDITY OF THINKING IN LANGUAGE. SW J PHIL 4,125-132 SPR 73.

THE VIEW THAT WE THINK WITHOUT LANGUAGE IS, TODAY, BY MANY REGARDED AS SO OUTLANDISH AS NOT TO MERIT SERIOUS CONSIDERATION. BUT THIS IS NOT DUE TO A LACK OF WORTHY ADVOCATES IN THE PAST, NOR, I THINK, TO A LACK OF WORTHY ARGUMENTS TO SHOW THE ABSURDITY OF THINKING 'IN' OR 'WITH' LANGUAGE. THE MAIN POINTS IN THESE ARGUMENTS ARE: THINKING DOES OCCUR WITHOUT ANY ACCOMPANYING LANGUAGE WHATSOEVER--IN PERFECT SILENCE AND IMMOBILITY--AND THUS SHOWS ITSELF TO BE NOT A POWER OR ACT OF MANAGING LINGUISTIC SIGNS OR SYMBOLS, ONCE IT IS CLEAR WHAT SUCH SIGNS ARE. 'THINKING', AS DISTINCT FROM PROCESSES INVOLVING IT, CAN DO NOTHING 'TO' SIGNS OR SYMBOLS, AND HENCE CAN DO NOTHING 'WITH' THEM.

WILLETTS, R F. A NOTE ON PLATO LG 773B. J HELLEN STUD 92,184-185 1972.

WILLIAMS, LLOYD P. THE HIGH COST OF EGALITARIANISM IN AMERICAN EDUCATION. J THOUGHT 7,250-253 N 72.

THIS ESSAY IS AN EFFORT TO DISTINGUISH 'EGALITARIANISM' FROM 'DEMOCRACY'. IT ALSO SEEKS TO INDICATE SOME OF THE PRINCIPAL CULTURAL AND EDUCATIONAL CONSEQUENCES OF THE TWO POSITIONS.

WILLIAMS, P M. ON THE CONSERVATIVE EXTENSIONS OF SEMANTICAL SYSTEMS: A CONTRIBUTION TO THE PROBLEM OF ANALYTICITY. SYNTHESE 25,398-416 AP 73.

LET THE INTERPRETED LANGUAGE L BE GIVEN TOGETHER WITH A SET OF POSTULATES P WHOSE EXPRESSIONS INCLUDE, AS WELL AS THOSE OF L, CERTAIN OTHERS BESIDES (E.G. L IS A LANGUAGE OF O-TERMS AND P IS AN EMPIRICAL THEORY). P IS TO STIPULATE MEANINGS FOR THE NEW EXPRESSIONS WHILST PRESERVING THOSE OF THE OLD. IF P HAS SYNTHETIC CONTENT WITH RESPECT TO L, THERE ARISES THE PROBLEM OF DISTINGUISHING WITHIN CN(P), THE CONSEQUENCE CLASS OF P, AN ANALYTIC AND A SYNTHETIC COMPONENT. THE PAPER STATES A NUMBER OF SOLUTIONS AND EXAMINES THEIR BEARING ON THE SO-CALLED COGNITIVE STATUS OF EMPIRICAL THEORIES. IT IS SHOWN, IN PARTICULAR, THAT ACCORDING TO

THE SOLUTION OF CARNAP (LATER RESTATED IN MODEL-THEORETIC TERMS AND IN GREATER GENERALITY BY PRZELECKI AND WOJCICKI), NO T-SENTENCE IN CN(P) IS ANALYTIC UNLESS LOGICALLY VALID WHEREAS, ACCORDING TO A NEW SOLUTION, EVERY T-SENTENCE IN CN(P) IS ANALYTIC.

WILLIAMSON, COLWYN. SQUARES OF OPPOSITION: COMPARISONS BETWEEN SYLLOGISTIC AND PROPOSITIONAL LOGIC. NOTRE DAME J FORM LOG 13,497-500 O 72.

IT HAS BEEN CLAIMED THAT DE MORGAN'S LAWS IN THE PROPOSITIONAL CALCULUS BEAR A CERTAIN RESEMBLANCE TO THE LAWS IN THE TRADITIONAL SQUARE OF OPPOSITION. THIS PAPER SHOWS THAT THE CUSTOMARY ANALOGY IS IMPERFECT. THERE ARE, HOWEVER, TWO RATHER DIFFERENT 'SQUARES OF OPPOSITION' IN PROPOSITIONAL LOGIC, AND THE COMPARISON BETWEEN THESE AND LAWS OF SYLLOGISTIC IS CURIOUSLY EXACT.

WILLIAMSON, R K. ON CURLEY'S INTERPRETATION OF SPINOZA. AUSTL J PHIL 51,157-161 AG 73.

THE PURPOSE OF THIS ARTICLE IS TO DO TWO THINGS. FIRST, TO GIVE AN OUTLINE OF THE MODEL WHICH E M CURLEY ("SPINOZA'S METAPHYSICS") PRESENTS FOR THE UNDERSTANDING OF SPINOZA AND TO SHOW HOW THIS MODEL IS CORRELATED WITH SPINOZA'S SYSTEM. SECONDLY, TO ASSERT THAT CURLEY IS MISTAKEN IN HIS VIEW THAT THE DISTINCTION BETWEEN NATURA NATURANS AND NATURA NATURATA REPRESENTS A 'DIVISION' OF NATURE, RATHER IT REPRESENTS TWO DIFFERENT WAYS OF LOOKING AT THE WHOLE OF NATURE; TO ASSERT THAT HE IS MISTAKEN IN HIS CLAIM THAT 'SUBSTANCE' DENOTES ONLY THE ACTIVE PART OF NATURE, SINCE SPINOZA'S 'SUBSTANCE' IS ABSOLUTELY INFINITE; AND TO DISCUSS CURLEY'S CONTENTION THAT THE PROBLEM OF HOW THE INFINITE GIVES RISE TO THE FINITE NEEDS A SOLUTION IN TERMS OF AN INFINITE SERIES OF FINITE CAUSES AND A FINITE SERIES OF INFINITE CAUSES TERMINATING IN GOD.

WILSHIRE, BRUCE. SELF, BODY, AND SELF-DECEPTION. MAN WORLD 5,422-447 N 72.

SARTRE'S 'NON-THETIC' INTENTIONS ARE CONSIDERED BASIC TO AN ACCOUNT OF SELF-DECEPTION. I.E., IF THE INTENTION TO HIDE THE 'TO BE HIDDEN' IS ITSELF TO BE HIDDEN IT MUST BE UNKNOWING OF ITSELF, NON-THEMATIC. BUT SARTRE'S METAPHYSICS OF CONSCIOUSNESS IS REJECTED. HENCE A VIEW OF THE IDENTITY OF THE SELF IN TERMS OF THE LIVED-BODY-IN-COMPANY-WITH-OTHERS IS DEVELOPED SO THAT THE PRIMORDIAL INTENTION OF HIDING IS THE BODILY SELF SO STANCED IN NON-THEMATIC AND PRE-DELIBERATE ROLES THAT IT CANNOT SEE THAT IT SEES THE OTHER SEEING IT AS WHAT IT IS NOT IN ORDER NOT TO SEE ITSELF AND ITS DOING OF THIS SEEING, BECAUSE IT CANNOT SEE THAT IT SEES ITSELF AND ITS SEEING IN TERMS OF WHAT IT SEES THE OTHER SEEING IT TO BE. SELF-DECEPTION REQUIRES INCOMPLETE SELF-IDENTITY, AND FREEDOM IS NOT A SPONTANEITY OF CONSCIOUSNESS, BUT IS LIMITED BY A DIALECTIC OF NON-THEMATIC INTERPERSONAL RELATIONS.

WILSON, DAVID B. BUTTS ON WHEWELL'S VIEW OF TRUE CAUSES. PHIL SCI 40,121-124 MR 73.

CONTRARY TO BUTTS' SUGGESTION, WHEWELL'S DISCUSSION OF SUCCESSFUL THEORIES WAS NOT A REJECTION OF TRUE CAUSES; RATHER, IT WAS AN ATTEMPT TO DETERMINE WHEN TRUE CAUSES HAD, IN FACT, BEEN IDENTIFIED.

WILSON, EDWIN H AND KURTZ, PAUL. TOWARD A NEW HUMANIST MANIFESTO. HUMANIST 33,13 JA-F 73.

A HUMANIST MANIFESTO WAS FIRST PUBLISHED IN 1933. IT WAS WRITTEN IN THAT DECADE APPLICABLE TO PROBLEMS THEN PROMINENT. A NEW HUMANIST MANIFESTO NOW NEEDS TO BE DRAWN DEALING WITH NEW AND EMERGING PROBLEMS AND APPLYING THE HUMANIST PHILOSOPHY TO THEM. COMMENTS BY HENRY DAVID AIKEN, CORLISS LAMONT, HERBERT J. MULLER, H. J.

BLACKHAM, ARCHIE J. BAHM, ROY WOOD SELLARS AND OTHERS.

WILSON, FRANCIS E. SOME REFLECTIONS ON "ACTION AND REASON". ETHICS 83,237-247 AP 73.

WILSON, J. WHY SHOULD OTHER PEOPLE BE TREATED AS EQUAL? REV INT PHIL 25,272-286 1971.

EXTENDS THE WORK OF HARE BY SHOWING THAT MORAL IDEALS ARE AMONG A MAN'S WANTS OR DESIRES, HENCE SUBJECT TO UNIVERSALISATION. THE CONCEPT OF JUSTIFICATION, BEING INTERPERSONAL, REQUIRES THAT THE IDEALS OF OTHERS BE GIVEN EQUAL WEIGHT WITH ONE'S OWN: REASON ALLOWS NEGOTIATION, ARGUMENT AND COMPROMISE, BUT NOT FORCEFUL IMPOSITION. HARE'S 'FANATICS' ARE IRRATIONAL.

WILSON, N L. THE TWO MAIN PROBLEMS OF PHILOSOPHY. DIALOGUE (CANADA) 12,199-216 JE 73.

WHY SHOULD ANYTHING AT ALL EXIST? WELL, IF THERE IS ONLY ONE POSSIBLE WORLD, THEN IT WOULD 'EXIST' SO TO SPEAK, BECAUSE IN THAT CASE THERE WOULD BE NO DISTINCTION BETWEEN POSSIBILITY AND ACTUALITY. WE PLAY THE 'WHAT WOULD THE WORLD BE LIKE IF...' GAME TO SHOW THAT THERE ARE FAR FEWER POSSIBLE WORLDS THAN APPEAR AT FIRST GLANCE. THERE ARE THE SEMANTICAL ARGUMENTS AND TRANSCENDENTAL ARGUMENTS ISSUING IN SOME STRINGENT CONDITIONS THAT ANY POSSIBLE WORLD MUST SATISFY. THE REDUCTION IS STRIKING ENOUGH TO INSPIRE THE SUSPICION THAT THERE IS AT MOST ONE POSSIBLE WORLD. TO BE (A PHYSICAL OBJECT) IS TO HAVE EFFECTS. THUS AN OBJECT IS JUST THE PERMANENT POTENTIALITY FOR HAVING THOSE EFFECTS. BUT AN EVENT IN CONSCIOUSNESS IS NOT PARASITIC ON ITS EFFECTS. IT IS FULL ACTUALITY.

WILSON, N L. WHAT EXACTLY IS ENGLISH? J PHIL LOG 1,170-183 MY 72.

A LANGUAGE IS NOT LANGUAGE BEHAVIOR OR A COMPETENCE. IT IS A SET - THEORETIC FABRICATION. TWO PEOPLE USE THE SAME LANGUAGE IFF (IN GENERAL) THEY UNDERSTAND EACH OTHER. THIS ENTAILS CERTAIN IDENTITY CONDITIONS FOR LANGUAGES. A LANGUAGE IS HELD TO BE A COUPLE WHOSE FIRST TERM IS A MAPPING OF EXPRESSIONS ONTO ENTITIES (INDIVIDUALS, G-PROPERTIES AND G-PROPOSITIONS), THE SECOND A CLASS OF EXPRESSIONS AND TRIPLES OF EXPRESSIONS (THE LOGICAL TRUTHS AND DIRECT DERIVATIONS). IT IS SHOWN THAT LANGUAGES AS SO DEFINED SATISFY THE IDENTITY CONDITIONS. GENERAL DEFINITIONS OF DESIGNATION, TRUTH AND LOGICAL TRUTH ARE FORTHCOMING. IN THE CASE OF LANGUAGE BEHAVIOR IT IS THE (PRAGMATIC) PROBLEM OF DECIPHERING A CORPUS OF UTTERANCES SO AS TO DISCOVER WHAT LANGUAGE IS BEING USED.

WILSON, NEIL L. COLOR QUALITIES AND REFERENCE TO THEM. CAN J PHIL 2,145-165 D 72.

'WHAT WOULD THE WORLD BE LIKE IF EVERYTHING HAD THE COLOR COMPLEMENTARY TO THE COLOR IT ACTUALLY HAS?' ANS: THE SAME. WE ARGUE FROM THE PROBLEM OF DECIPHERING A SUBJECT'S CORPUS OF COLOR ASCRIPTIONS, WHERE WE PROCEED ACCORDING TO THE PRINCIPLE OF CHARITY: INTERPRET HIS COLOR WORDS SO AS TO MAXIMIZE TRUTH AMONG HIS COLOR ASCRIPTIONS. IT FOLLOWS THAT THE IDENTITY OF A COLOR IS TIED UP WITH ITS EXTENSION. THERE ARE POSSIBLE WORLDS WITH COLORS, NONE OF WHICH ARE IDENTICAL WITH OUR COLORS. A COLOR IS A CLUSTER PROPERTY, CLUSTERED OUT OF ITS INTERNAL RELATIONS TO OTHER COLORS AND ITS EXEMPLIFICATIONS, PLUS THE RELATED OPTICAL PROPERTIES (WAVE-LENGTHS) PLUS OUR POWERS OF DISCRIMINATION, SO THAT IT IS AN OBJECTIVE PROPERTY OF THINGS AND WE ARE DIRECTLY AWARE OF OUR OWN POWERS OF RECOGNIZING ITS INHERENCE.

WINANCE, E. L'EXISTENCE DE DIEU DANS LA PHILOSOPHIE DE L'ETRE. REV THOMISTE 73,5-32 JA-MR 73.

THE OBJECT OF THE ARTICLE IS TO PRESENT THE AFFIRMATION OF GOD AS AN ANSWER TO THE PROBLEM OF EXISTENCE. THE PERSPECTIVE IS STRICTLY PHILOSOPHICAL SO THAT THERE IS NO A PRIORI PROBLEM OF GOD BUT OF THE FINITE BEING. THIS PROBLEM ARISES IN THE FRAMEWORK OF THE PHILOSOPHY OF BEING. THE ANALYSIS DEALS WITH THE MOST BASIC AFFIRMATION OF OUR DAILY LANGUAGE. OUR EFFORT HAS BEEN TO SHOW THAT A COHERENT LANGUAGE ABOUT THE WORLD IMPLIES THE ASSERTION THAT THE WORLD IS NOT THE ABSOLUTE. THEREFORE, A NON-FINITE BEING EXISTS. IT IS NOT DIFFICULT TO IDENTIFY THIS BEING WITH THE TRADITIONAL GOD (INFINITE, TRANSCENDENT, CREATOR), SINCE THE NON-FINITE BEING IS POSITED IN ORDER TO MAKE THE EXISTENCE OF THE WORLD AFFIRMABLE, NAMELY INTELLIGIBLE: AN EXTERNAL 'RATIO ENTIS' IS PRECISELY A CAUSE; MOREOVER THE RADICAL DISTINCTION BETWEEN FINITE AND NON-FINITE MEANS THE SAME AS TRANSCENDANCE.

WINDT, P Y. PLANTINGA'S UNFORTUNATE GOD. PHIL STUD 24,335-342 S 73.

PLANTINGA'S VERSION OF THE FREE-WILL DEFENSE IS DISCUSSED, AND IT IS ARGUED THAT PLANTINGA CAN SUCCEED IN SHOWING THAT MORAL WICKEDNESS IS NOT GOD'S FAULT ONLY BY SHOWING THAT GOD IS SUBJECT TO FATE, OR LUCK. GIVEN THE AMOUNT OF MORAL WICKEDNESS IN THE WORLD, IT SEEMS THAT GOD IS NOT AS FORTUNATE AS HE MIGHT HAVE BEEN; AND IF BEING UNFORTUNATE IS NOT COMPATIBLE WITH BEING OMNIPOTENT, THEN PLANTINGA'S ARGUMENT RESPONDS TO THE PROBLEM OF MORAL EVIL BY SHOWING THAT GOD IS NOT OMNIPOTENT.

WINDT, PETER Y. THE LIAR IN THE PREDICTION PARADOX. AMER PHIL QUART 10,65-68 JA 73.

AN ARGUMENT SCHEMA IS INTRODUCED WHICH SEEMS TO OFFER A WAY TO DISPROVE ANY PROPOSITION WHATEVER. IT IS SHOWN TO OWE ITS APPARENT POWER TO A SELF-REFERENTIAL PROPOSITION OF THE SORT INVOLVED IN THE LIAR PARADOX. IT IS ARGUED THAT THE PREDICTION (SURPRISE EXAMINATION) PARADOX IS A SPECIAL VERSION OF THIS SCHEMA, AND DOES NOT REQUIRE DIFFERENT TREATMENT THAN DOES THE LIAR. WAYS ARE SUGGESTED TO MAKE NON-PARADOXICAL ANNOUNCEMENTS ABOUT UNPREDICTABLE FUTURE EVENTS.

WINGARD, ROBERT. BERGER ON EARMAN ON TEMPORAL ANISOTROPY. J PHIL 21,786-790 23 N 72.

WINGERTER, J RICHARD. PSEUDO-EXISTENTIAL WRITINGS IN EDUCATION. EDUC THEORY 23,240-259 SUM 73.

MANY SO-CALLED EXISTENTIAL WRITINGS IN EDUCATION ARE NOT REALLY EXISTENTIAL AT ALL. WHAT IS GENUINE EXISTENTIAL THINKING IS OFTEN DEGRADED BY EDUCATORS TO AN INFRA-ONTOLOGICAL LEVEL, THAT IS, TO THE LEVEL OF OBJECTIVITY. THIS IS DONE IN WHAT MUST BE UNSUCCESSFUL ATTEMPTS TO USE SUCH THINKING TO SOLVE EDUCATIONAL PROBLEMS. TO DO THIS IS TO CAUSE THE ESSENCE OF ORIGINAL EXISTENTIAL THINKING TO VANISH. BY REFERRING TO THE WRITINGS OF SOME GENUINE EXISTENTIALISTS, I ATTEMPT TO ELUCIDATE THE ABOVE POINTS AS I EXAMINE SAMPLES OF EDUCATIONAL WRITINGS THAT ARE PURPORTEDLY EXISTENTIAL. I SUGGEST IN THE PAPER THAT THE ONLY PROPER WAY FOR EDUCATORS TO GIVE EXPRESSION TO EXISTENTIAL CONCERNS IS TO AFFIRM THE ONTOLOGICAL IN THE FULLEST SENSE, AND THEN TO INVITE OTHERS TO MAKE THIS SAME AFFIRMATION. BARRING THE MAKING OF SUCH AN AFFIRMATION, EXISTENTIAL WRITINGS CAN HAVE LITTLE BEARING ON EDUCATION. THE CRUCIAL QUESTION IS WHETHER OR NOT ONLY A PROBLEMATIC APPROACH TO EDUCATION IS ADEQUATE. I DO NOT BELIEVE THAT IT IS, AND FOR THIS REASON I SUGGEST THAT EDUCATORS GIVE DUE CONSIDERATION TO EXISTENTIAL WRITINGS, BUT ONLY IF THIS CONSIDERATION DOES NOT CAUSE THE ESSENCE OF THESE WRITINGS TO VANISH.

WINSLADE, WILLIAM J. BRADY ON RECKLESSNESS. ANALYSIS 33,31-32 O 72.

WINTER, GIBSON. HUMAN RIGHTS IN A TECHNOLOGICAL SOCIETY. PHIL CONTEXT 1,5-8 1972.

STRUGGLE FOR HUMAN RIGHTS IS EXPLORED UNDER FOUR CATEGORIES ORIGINALLY PROPOSED BY RICHARD MCKEON IN UNESCO DISCUSSIONS: CIVIL, POLITICAL, SOCIO-ECONOMIC AND CULTURAL RIGHTS. IT IS ARGUED THAT CULTURAL RIGHTS BECOME DECISIVE IN HIGH TECHNOLOGY SOCIETIES FOR PRACTISE OF OTHER RIGHTS, AND ARGUED FURTHER THAT EXERCISE OF CULTURAL RIGHTS ASSIMILATES CITIZENS TO TECHNO-CULTURAL DOMINATION UNLESS THOSE RIGHTS ARE CULTIVATED IN COUNTER-CULTURAL SOIL.

WINTER, GIBSON. HUMAN SCIENCE AND ETHICS IN A CREATIVE SOCIETY. CULT HERMEN 2,145-174 JL 73.

THE SOCIOLOGICAL TRADITION IS INTERPRETED AS THE MODERN VISION OF MAN IN WHICH EARTHLY, HISTORICAL, SOCIETAL AND ACTIONAL DIMENSIONS ARE PREDOMINANT. THE DEGRADATION AND REDUCTION OF THE VISION IS REVIEWED BRIEFLY. THE RELIGIOUS IMPORTANCE OF THE VISION IS LOCATED IN THE STRUGGLE OF WESTERN CHRISTIANITY TO COME TO TERMS WITH HISTORICAL EXISTENCE--A STRUGGLE THAT HAS PERSISTED SINCE ITS INCEPTION IN AN ESCHATOLOGICAL FAITH.

WIPPEL, JOHN F. COMMENTARY ON BOETHIUS'S 'DE TRINITATE'. THOMIST 37,133-154 JA 73.

THIS STUDY FOCUSES ON THE REPLY TO THE NINTH OBJECTION OF QUEST. 5, ART. 1, OF THOMAS AQUINAS'S "COMMENTARY ON THE DE TRINITATE OF BOETHIUS", AND SHOWS THAT IN THIS PARTICULAR TEXT THOMAS WAS HEAVILY DEPENDENT ON THE LATIN TRANSLATION OF AVICENNA'S "METAPHYSICS". HAVING ESTABLISHED THIS CLOSE DEPENDENCY, THE STUDY THEN DRAWS UPON A BROADER DEVELOPMENT WITHIN THE TEXT OF AVICENNA TO SUPPORT ONE TRANSLATION AND INTERPRETATION OF A DIFFICULT PASSAGE IN THOMAS'S TEXT. IN THE COURSE OF MAKING EACH OF THESE POINTS IT CONSIDERS CERTAIN VIEWS OF BOTH AVICENNA AND THOMAS AS TO THE RELATIONSHIP BETWEEN FIRST PHILOSOPHY AND OTHER THEORETICAL SCIENCES.

WIPPEL, JOHN F. GODFREY OF FONTAINES AND THE ACT-POTENCY AXIOM. J HIST PHIL 11,299-317 JL 73.

FOR A NUMBER OF MEDIEVAL THINKERS THE PRINCIPLE THAT WHATEVER IS MOVED IS MOVED BY ANOTHER MUST APPLY TO EVERY REDUCTION FROM POTENCY TO ACT. ONE FORCEFUL ADVOCATE OF THIS VIEW WAS THE LATE THIRTEENTH CENTURY PHILOSOPHER-THEOLOGIAN, GODFREY OF FONTAINES. ALTHOUGH HIS RIGID POSITION ON THIS POINT WAS KNOWN TO AND CRITICIZED BY OTHER MEDIEVAL THINKERS SUCH AS GONSALVUS OF SPAIN AND JOHN DUNS SCOTUS, AND ALTHOUGH SOME OF THEIR CRITICISMS OF GODFREY'S VIEW HAVE RECENTLY BEEN NOTED, A DETAILED POSITIVE EXPOSITION OF HIS PHILOSOPHICAL DEFENSE OF THIS PRINCIPLE AND ITS UNIVERSAL APPLICATION IS STILL LACKING. THE PRESENT STUDY ATTEMPTS TO MEET THIS NEED.

WIREDU, J E. DEDUCIBILITY AND INFERABILITY. MIND 82,31-55 JA 73.

THIS PAPER ARGUES THAT DEDUCTIONS FROM CONTRADICTIONS AS 'HYPOTHETICAL ASSUMPTIONS', AS DISTINCT FROM PREMISSES (I.E., 'CATEGORICAL ASSUMPTIONS'), ARE LEGITIMATE AND THAT THE VALIDITY OF DEDUCTIONS FROM HYPOTHETICAL ASSUMPTIONS (I.E., HYPOTHETICAL ARGUMENTS) CAN BE DEFINED IN TERMS OF STRICT IMPLICATION. HOWEVER, SINCE CONTRADICTIONS CANNOT BE ADOPTED AS PREMISSES (TRUE STARTING POINTS), THE RELATION BETWEEN THE PREMISS SET AND THE CONCLUSION OF A 'PROOF' CANNOT BE DEFINED IN TERMS OF STRICT IMPLICATION. THIS LAST RELATION IS CALLED 'INFERABILITY', AND IT IS SUGGESTED THAT IT CAN BE DEFINED ONLY IN TERMS OF A NARROWER CONCEPT THAN MATERIAL IMPLICATION (THE FOUNDATION OF STRICT IMPLICATION). RECENT STUDIES

ON 'CONNEXIVE IMPLICATION' ARE SEEN AS PROMISING IN THIS CONNECTION.

WIREDU, J E. MATERIAL IMPLICATION AND "IF. INT LOG REV 3,252-259 D 72.

THIS PAPER ARGUES THAT THERE ARE AT LEAST TWO SENSES OF THE PHRASE "IF..THEN", ONE IDENTIFIABLE WITH THE MATERIAL CONDITIONAL OF TRUTH-FUNCTIONAL LOGIC, AND THE OTHER, WITH SO CALLED CONNEXIVE IMPLICATION. BOTH CLASSES OF LOGICIANS WHO CLAIM THAT "IF...THEN" HAS ONLY A TRUTH-FUNCTIONAL MEANING AND THOSE WHO CLAIM THAT IT HAS ONLY A CONNEXIVE MEANING ARE CRITICIZED FROM THIS POINT OF VIEW. LOGICAL PRINCIPLES AND COMMON IDIOM ARE APPEALED TO IN SUBSTANTIATING THIS POSITION.

WIREDU, J E. ON THE REAL LOGICAL STRUCTURE OF LEWIS' 'INDEPENDENT PROOF'. NOTRE DAME J FORM LOG 14,543-545 O 73.

IN DISCUSSIONS OF C I LEWIS' 'INDEPENDENT PROOF' OF HIS CLAIM THAT AN IMPOSSIBLE PROPOSITION STRICTLY IMPLIES ANY PROPOSITION WHATEVER THE USUAL REPRESENTATION THAT IS GIVEN OF THE PROOF IS INADEQUATE, SUFFICING ONLY TO PROVE THAT A CONTRADICTION STRICTLY IMPLIES ANY PROPOSITION WHATEVER. IN THIS PAPER, IT IS SHOWN HOW LEWIS' EXPLANATION OF THE MEANING OF IMPOSSIBILITY, WHICH I FORMALIZE AS "NOT POSSIBLE P EQUALS BY DEFINITION, P IF AND ONLY IF R AND NOT R," MAY BE INCORPORATED INTO THE ARGUMENT SO AS TO MAKE THE FORMAL COMPLETENESS OF LEWIS' PROOF OBVIOUS TO INSPECTION. (EDITED).

WISDOM, J O. SCIENTIFIC THEORY: EMPIRICAL CONTENT, EMBEDDED ONTOLOGY, AND WELTANSCHAUUNG. PHIL PHENOMENOL RES 33,62-77 S 72.

BOUNDARIES BETWEEN SCIENCE AND NON-SCIENCE HAVE BEEN BASED ON EMPIRICAL CONTENT. BUT ESSENTIAL INGREDIENTS ARE THUS EXCLUDED. EMPIRICAL CONTENT HAS BEEN REGARDED AS OBSERVATIONAL. HOWEVER, THERE ARE ONTOLOGICAL FACTORS THAT ARE NOT. SOME SUCH ARE EMBEDDED IN THE CONTENT, SUCH AS ABSOLUTE SPACE IN NEWTONIAN MECHANICS, AND CANNOT BE ERADICATED. A METHOD OF THEORY-REFUTATION IS PROPOSED TO SERVE AS A CRITERIA FOR SUCH ONTOLOGIES WHERE OBSERVATIONAL TEST IS IRRELEVANT. NEXT COMES THE WELTANSCHAUUNG OF SCIENCE. THIS IS CONCERNED WITH RESEARCH POLICY, WHAT IS TO COUNT AS SCIENCE, WHAT IS TO COUNT AS METHOD IN SCIENCE; ALSO THE EMOTIONAL INVESTMENT INVOLVED. THEORY-TESTABILITY IS ALSO APPROPRIATE HERE, THOUGH OBSERVATION-TESTABILITY IS NOT. THUS SCIENCE CONSISTS OF CONTENT, ONTOLOGY, AND WELTANSCHAUUNG. THESE DISTINCTIONS SHARPEN PREVIOUS IDEAS ABOUT THE FORMS OF METAPHYSICS TO BE FOUND IN SCIENCE, AND THEY CLARIFY THE NOTION OF A PARADIGM. IT SEEMS THAT SCIENTIFIC CONTROVERSY CENTERS BASICALLY ON WELTANSCHAUUNGEN.

WISDOM, JOHN. EPISTEMOLOGICAL ENLIGHTENMENT. PROC AMER PHIL ASS 44,32-44 1970-71.

WISTUBA, HALINA. INTELEKTUALNE PODSTAWY TWORCZOW KULTURY WEDLUG FILOZOFII SW TOMASZA Z AKWINU. STUD PHIL CHRIST 7,243-275 1971.

L'AUTEUR SE PROPOSE D'ANALYSER LE PENSEE PHILOSOPHIQUE DE ST. THOMAS, SURTOUT SA THEORIE DE L'INTELLECT, DE L'IDEE, DE L'ACTIVITE ET DE LA CREATION. LE PROBLEME QUI L'INTERESSE, EST SUIVANT: QUELLE EST LA STRUCTURE INTELLECTUELLE DE L'HOMME ET QUELLES DE SES QUALITES LE RENDENT CAPABLE DE CREER LA CULTURE. LA DISSERTATION CONCERNE PLUTOT LES SOURCES DE LA CULTURE, QUI DEMEURENT DANS L'HOMME, QUE LES PRODUITS. CE N'EST QU'A LA FIN DU XIX SIECLE QUE LES ETUDES SCIENTIFIQUES DE LA PHILOSOPHIE THOMISTE DANS LE DOMAINE DE LA CULTURE EURENT LEUR COMMENCEMENT. SUR CE SUJET IL N'EXISTE JUSQU'A PRESENT BEAUCOUP DE PUBLICATIONS. POUR LA CULTURE EST ACCEPTE LA DEFINITION SUIVANTE: "LA CULTURE C'EST CHAQUE ACTIVITE RAISONABLE DE L'HOMME, QUI L'AMENE A LE PERFECTIONER COMME SUJET OU COMME OBJET, DANS L'ASPECT INDIVILUEL ET SOCIAL, AINSI QUE LES EFFETS INTERIEURS ET EXTERIEURS DE SON ACTIVITE". (EDITED).

WITKOWSKI, KEN AND BEAUCHAMP, TOM L. A CRITIQUE OF PURE ANARCHISM. CAN J PHIL 2,533-539 JE 73.

R P WOLFF'S ARGUMENTS CONCERNING LEGITIMACY AND ANARCHISM ARE CRITICIZED. WOLFF GIVES TWO INCONSISTENT CHARACTERIZATIONS OF LEGITIMACY, WHICH SPAWN TWO INCONSISTENT DEFENSES OF ANARCHISM. WOLFF IS ALSO SHOWN TO HAVE ECCENTRIC ACCOUNTS OF AUTONOMY AND AUTHORITY, WHICH ARE NOT SUPPORTED BY MORE THAN DEFINITIONAL APPEALS AND WHICH CAN BE UNDERMINED BY MORE PLAUSIBLE DEFINITIONS. NON-ANARCHISTIC ALTERNATIVES TO HIS ACCOUNTS OF AUTONOMY AND AUTHORITY ARE BRIEFLY SKETCHED.

WITSCHI-BERNZ, ASTRID. BIBLIOGRAPHY OF WORKS IN THE PHILOSOPHY OF HISTORY - 1500-1800. HIST THEOR 12,3-50 1972.

THIS BIBLIOGRAPHY COVERS THE WORKS IN THE PHILOSOPHY OF HISTORY BETWEEN 1500-1800.

WITSCHI-BERNZ, ASTRID. MAIN TRENDS IN HISTORICAL-METHOD LITERATURE: SIXTEENTH TO EIGHTEENTH CENTURIES. HIST THEOR 12,51-90 1972.

THIS ANALYSIS OF THE LITERATURE DEALING WITH HISTORICAL PHILOSOPHY AND METHODOLOGY FROM 1500 TO 1800 DIVIDES THE THEORY TO BE FOUND IN THE 'ARTES HISTORICAE', INTRODUCTIONS, HISTORICAL TEXTBOOKS, MANUALS, JOURNALS, SCHEMATICALLY INTO TWO LINES OF DEVELOPMENT: AN EDUCATIONAL OR PEDAGOGICAL ONE AND A YOUNGER CRITICAL AND ANCILLARY VARIETY, AND SEEKS TO DESCRIBE THE TENSIONS AND INTERACTION BETWEEN THEM. ITS MAIN FOCUS IS ON THE CLASSICAL HERITAGE OF THE RHETORICAL, DIDACTIC, UTILITARIAN USE OF HISTORY, AND IT TRACES THE WAYS AND MEANS BY WHICH THIS LONG-LIVED TRADITION PERPETUATED ITSELF. IN CONCLUSION IT ATTEMPTS TO SHOW THAT CERTAIN POSITIONS ESPOUSED BY THE DIDACTIC THEORIST WERE NOT INCOMPATIBLE WITH A FUTURE HISTORICIST MENTALITY.

WITTGENSTEIN, LUDWIG. NOTES ON LOGIC. TEOREMA MONO,6-47 1972.

WOJCICKI, RYSZARD. THE DEGREE OF COMPLETENESS OF THE FINITELY-VALUED PROPOSITIONAL CALCULI. PRACE LOG 77-85 1972.

W ARTYKULE WYKAZUJE SIE, ZE RACHUNKI ZDANIOWE, KTORE POSIADAJA MATRYCE SKONCZONE SILNIE WZGLEDEM NICH ADEKWATNE, SA RACHUNKAMI O SKONCZONYM STOPNIU ZUPELNOSCI. WYKAZUJE SIE TEZ ZE JESLI JEST ZNANA SKONCZONA MATRYCA TAKIEGO RACHUNKU, TO ISTNIEJE EFEKTYWNA METODA POZWALAJACA USTALIC JEGO STOPIEN ZUPELNOSCI.

WOJCIECHOWSKI, JERZY A. PHILOSOPHIE DE LA CULTURE. REV UNIV OTTAWA 43,145-151 JA-MR 73.

L'ARTICLE DISCUTE LES DIFFICULTES METHODOLOGIQUES DE L'ETUDE DE LA CULTURE ET ESSAIE D'EN TIRER DES CONSEQUENCES QUANT AU ROLE ET AU STATUT EPISTEMOLOGIQUE DE LA PHILOSOPHIE DE LA CULTURE. L'ANALYSE REVELE LE DANGER DES FORMALISATIONS CONCEPTUELLES DU PHENOMENE CULTUREL ET L'INTERDEPENDANCE EPISTEMOLOGIQUE ENTRE LA PHILOSOPHIE DE LA CULTURE ET SON SUJET. LA PHILOSOPHIE DE LA CULTURE DOIT MONTRER LE RAPPORT ENTRE LES CATEGORIES EXPLICATIVES PROPRES A UNE CULTURE ET L'EXPLICATION QU'ELLES PERMETTENT D'EN FORMULER.

WOLF, ROBERT G. AN ANALYTIC INTERPRETATION OF SPECULATIVE METAPHYSICS. METAPHILOSOPHY 4,140-151 AP 73.

WOLFE, JULIAN. ON KNOWING ONE IS AWAKE. PHIL PHENOMENOL RES 33,268 D 72.

WOLFF, KURT H. SOCIOLOGY, PHENOMENOLOGY, AND SURRENDER-AND-CATCH. SYNTHESE 24,439-471 S-O 72.

TAKING SERIOUSLY THE EDITOR'S INVITATION TO CONTRIBUTE TO AN ISSUE OF SYNTHESE "ON THE METHODOLOGICAL SITUATION IN SOCIOLOGY AND OTHER SOCIAL SCIENCES", THE AUTHOR FINDS HIMSELF ENGAGED IN AN ENTERPRISE WHICH IN ITS COURSE EMERGES AS AN "OCCASION FOR SURRENDER". IN IT, THE TERMS MAKING UP ITS TITLE BECOME BRACKETED, AND THOSE ENGAGED IN THE COLLECTIVE INVESTIGATION THIS PAPER IS MOVED FROM THE EVERYDAY WORLD INTO THAT "OF SUSPENSION", WHILE IN THE "CATCH", WHICH ALSO CONTAINS STATEMENTS ON SOCIOLOGY, THEY ONCE MORE RETURN INTO THE EVERYDAY WORLD.

WOLNIEWICZ, BOGUSLAW. THE NOTION OF FACT AS A MODAL OPERATOR. TEOREMA MONO,59-66 1972.

THE NOTION OF FACT /FP = "IT IS A FACT THAT P"/ IS CHARACTERIZED AXIOMATICALLY, AND THE ENSUING MODAL SYSTEMS SHOWN TO BE EQUIVALENT TO T, S4 AND S5 RESPECTIVELY.

WOO, ESTHER. THEOPHANIC COSMIC ORDER IN SAINT BONAVENTURE. FRAN STUD 32,306-330 1972.

BONAVENTURE SYNTHESIZED IN THE 13TH CENTURY THE AUGUSTINIAN TRADITION AND THE GREEK FATHERS OF THE EAST - ESPECIALLY PSEUDO-DIONYSIUS - DEVELOPING THE FRANCISCAN SCHOOL OF NEOPLATONISM. IT VIEWS THE WORLD AS A REPLICA OF THE TRINITY, SO MUCH SO THAT COSMIC ORDER FOLLOWS THE ARCHETYPAL PATTERN OF THE DYNAMIC EMANATION OF THE SON FROM THE FATHER AS FROM 'FONTALIS PLENITUDO', AND THE PROCESSION OF THE SPIRIT AS FROM A SELF-DIFFUSIVE GOOD. NOT ONLY IS THERE A DYNAMIC ORDER OF EMANATION, BUT THERE IS ALSO A DYNAMIC ORDER OF RETURN. THIS ARTICLE ATTEMPTS TO SHOW HOW - SINCE COSMIC ORDER IS THEOPHANIC - ONE CAN FIND THE TRINITARIAN ARCHETYPE IN THE UNIVERSE. WITHIN THE TRIPLE ORDER OF ESSENCE, EXISTENCE AND CAUSALITY, THERE IS A FURTHER TRIPLE DIVISION EXEMPLIFYING THE TRINITARIAN ARCHETYPE. IN DISCOVERING THIS PATTERN, BONAVENTURE CONCLUDES THAT COSMIC ORDER IS TRINITARIAN AND THEREFORE THEOPHANIC.

WOOD JR, FORREST. A WHITEHEADIAN CONCEPT OF THE SELF. SW J PHIL 4,57-65 SPR 73.

THE SELF SHOULD BE UNDERSTOOD AS AN 'ENTIRELY LIVING NEXUS' OF ACTUAL ENTITIES. THREE ASPECTS OF WHITEHEAD'S METAPHYSICS ARE DEALT WITH BECAUSE OF THEIR HELPFULNESS IN UNDERSTANDING THE SELF. THEY ARE (1) CREATIVITY (ORIGINALITY AND INITIATIVE) (2) THE RELATION OF THE PAST TO THE PRESENT AND (3) THE SUBJECTIVE AIM. IT IS ARGUED THAT THIS ANALYSIS OF THE SELF FORMS A MORE ADEQUATE BASIS FOR DEALING WITH PEOPLE.

WOOD JR, FORREST. THE RELATION OF THE ONTOLOGICAL ARGUMENT TO METAPHYSICS. INT J PHIL RELIG 4,92-104 SUM 73.

CHARLES HARTSHORNE'S DISTINCTION BETWEEN COSMOLOGICAL AND METAPHYSICAL CATEGORIES OF KNOWLEDGE IS EXPANDED INTO THREE CATEGORIES BY DISTINGUISHING BETWEEN TWO TYPES OF METAPHYSICAL CATEGORIES: THOSE WHICH PERTAIN TO A SPECIFIC COSMIC EPOCH AND THOSE WHICH PERTAIN TO ANY COSMIC EPOCH. THE LATTER ARE NONRESTRICTIVE IN THAT THEY EXCLUDE NO POSITIVE POSSIBILITY. AND THEY ARE KNOWABLE. THE ONTOLOGICAL ARGUMENT IS BASED ON SUCH KNOWLEDGE AND HENCE IS NOT DEPENDENT UPON SOME PARTICULAR METAPHYSICAL SYSTEM.

WOOD, SUSAN AND CORCORAN, JOHN. THE SWITCHES "PARADOX" AND THE LIMITS OF PROPOSITIONAL LOGIC. PHIL PHENOMENOL RES 34,102-108 S 73.

THIS ARTICLE IS A DISCUSSION OF THE DATA, PURPOSES, RESULTS, APPLICATIONS AND LIMITATIONS OF LOGICAL THEORY. CONCRETE CONTENT IS PROVIDED BY MEANS OF AN EXAMPLE, 'THE SWITCHES PARADOX', WHICH HAD ALREADY BEEN DISCUSSED IN THIS JOURNAL. BECAUSE OF ITS ELEMENTARY LEVEL, THIS ARTICLE MIGHT BE FOUND SUITABLE FOR UNDERGRADUATE COURSES IN LOGICAL THEORY.

WOODBURY, LEONARD. SOCRATES AND THE DAUGHTER OF ARISTIDES. PHOENIX 27,7-25 SPR 73.

THE STORY OF SOCRATES' "BIGAMOUS MARRIAGE" TO MYRTO, THE DAUGHTER OR DAUGHTER'S DAUGHTER OF ARISTIDES IS FOUND IN ARISTOTLE AND PERIPATETIC SOURCES, BUT NOT IN PLATO, XENOPHON, OR (SO FAR AS CAN BE DETERMINED) IN OTHER EARLIER AUTHORITIES. OUR SOURCES FOR THE STORY ARE EXAMINED, WITH THE RESULT THAT DIOGENES LAERTIUS (2.26) IS SHOWN TO BE MORE RELIABLE THAN ATHENAEUS (13.555D FF.) AND PLUTARCH ("ARISTIDES" 27). IT IS ARGUED THAT THE EARLIEST KNOWN SOURCE, ARISTOTLE, TOLD A STORY THAT IS CHRONOLOGICALLY IMPOSSIBLE AND IS LIKELY TO HAVE BEEN NARRATED AS AN ILLUSTRATIVE ANECDOTE AND NOT AS HISTORY OR BIOGRAPHY. VARIANTS IN LATER SOURCES TEND TO MAKE THE STORY MORE PLAUSIBLE AND ARE LIKELY TO HAVE BEEN INVENTED FOR THIS PURPOSE. ARISTOXENUS, ABOUT WHOSE VERSION WE ARE MOST FULLY INFORMED, IS LIKELY TO HAVE BEEN INSPIRED BY A MALICIOUS AND POLEMICAL PURPOSE. THE STORY OF MYRTO RESTS UPON VERY DOUBTFUL EVIDENCE OR THE GAPS IN OUR EARLIEST AND BEST SOURCES.

WOODFIELD, ANDREW. DARWIN, TELEOLOGY AND TAXONOMY. PHILOSOPHY 48,35-49 JA 73.

DARWIN'S THEORY IS A GENERAL CONCEPTUAL FRAMEWORK IN WHICH MORE SPECIALISED THEORIES CAN BE FORMULATED. IT OFFERS A STRATEGY FOR DEALING WITH ADAPTEDNESS WITHOUT DIVINE PURPOSES, WHICH YIELDS A METHOD FOR CLASSIFYING SPECIES. ALTHOUGH THE NATURAL SELECTION HYPOTHESIS IS EMPIRICAL, IT IS ALSO A REGULATIVE PRINCIPLE FOR UNIFYING ZOOLOGY. IT RESTS ON THE PREMISE THAT ANIMALS ARE TELEOLOGICAL SYSTEMS. ITS IMPLICATIONS FOR SOCIOLOGY ARE METHODOLOGICAL.

WOODFIELD, RICHARD. WINCKELMANN AND THE ABBE DU BOS. BRIT J AES 13,271-275 SUM 73.

WOODRUFF, PETER W. ON COMPACTNESS IN MANY-VALUED LOGIC: PART I. NOTRE DAME J FORM LOG 14,405-407 JL 73.

THIS ARTICLE PROVES A VERY GENERAL COMPACTNESS PROPERTY FOR ARBITRARY FINITE-VALUED LOGICS. THE PROOF MAKES ESSENTIAL USE OF A GENERALIZATION OF THE SPECIAL VALUATION LEMMA OF ROBINSON "INTRODUCTION TO MODEL THEORY AND TO THE METAMATHEMATICS OF ALGEBRA" NORTH HOLLAND, AMSTERDAM 1965 CHAPTER 1. AS A COROLLARY TO THE MAIN RESULT MORE FAMILIAR FORMS OF COMPACTNESS ARE DERIVED. THE PAPER IS RESTRICTED TO PROPOSITIONAL CALCULUS; QUANTIFIERS WILL BE DISCUSSED IN A SEQUEL.

WOODS, EARL R. OCKHAM ON NATURE AND GOD. THOMIST 37,69-87 JA 73.

THE PURPOSE OF THE ARTICLE IS TO DETERMINE WHETHER OR NOT WILLIAM OF OCKHAM IN FACT TRANSCENDS THE PHYSICAL UNIVERSE IN HIS PROOF FOR THE EXISTENCE OF GOD. THE CONCLUSION, BASED UPON AN ANALYSIS OF SUCH METAPHYSICAL CATEGORIES AS FORM, MATTER, AND EFFICIENT CAUSALITY AS UNDERSTOOD BY OCKHAM, IS THAT HE DOES NOT; HIS PHILOSOPHICAL THEOLOGY IS, IT SEEMS, NATURALISTIC.

WOODS, JOHN. "NONE IN PARTICULAR". CAN J PHIL 2,379-387 MR 73.

IT IS ARGUED THAT IT IS NOT NECESSARY IN ORDER TO WANT SOMETHING THAT ONE KNOW WHAT (EQUALS THE KIND OF THING) IT IS. THE QUANTIFICATIONAL STRUCTURE OF SUCH WANTS IS SET FORTH IN A BRIEF SKETCH.

WOODS, JOHN. CONSIDERATIONS SEMANTIQUES SUR LA LOGIQUE DE LA FICTION. DIALOGUE (CANADA) 12,50-60 MR 73.

WHY SHOULD WE ACCEPT IT THAT SHERLOCK HOLMES LIVED IN BAKER STREET, RATHER THAN BERCZY STREET? PART OF THE ANSWER INVOLVES THE INTRODUCTION A FICTIVE OPERATOR, O, (EVOCATIVE OF THE LATIN "OLIM"). A SEMANTICS FOR O IS PROPOSED. (EDITED).

WOODS, JOHN. DESCRIPTIONS, ESSENCES AND QUANTIFIED MODAL LOGIC. J PHIL LOG 2,304-320 AP 73.

IN A TRIVIAL SENSE INDIVIDUAL ESSENTIALISM COMMITS ONE TO SENTENCES IN WHICH MODAL OPERATORS OCCUR WITHIN THE SCOPE OF QUANTIFIERS. BUT NO SUCH SENTENCE EXHIBITS ANY OF THE FLAWS WHICH QUINE CLAIMS TO DISCERN IN SENTENCES OF QUANTIFIED MODAL LOGIC. SHORT OF SUCH FLAWS, IT IS DIFFICULT TO IMAGINE WHAT IS WRONG WITH ESSENTIALISM.

WOOLHOUSE, R S. FROM CONCEIVABILITY TO POSSIBILITY. RATIO 14,144-154 D 72.

IT IS OFTEN SUPPOSED THAT IN ORDER TO REFUTE THE VIEW THAT LAWS OF NATURE ARE NECESSARY TRUTHS IT IS SUFFICIENT TO APPEAL TO HUME'S ARGUMENT FROM THE CONCEIVABILITY OF TO THE POSSIBILITY OF THEIR BEING FALSE. BUT WHILE HUME'S ARGUMENT DOES PRESENT THE NECESSITARIAN WITH INSUPERABLE DIFFICULTIES IT NEEDS TO BE MADE CLEAR JUST WHAT THESE ARE. THE MERE APPEAL TO HUME IS QUITE INSUFFICIENT FOR WHAT HE SAYS CAN BE INTERPRETED IN MORE THAN ONE WAY. AND IF IT CONSTITUTES AN ARGUMENT RATHER THAN A MERE ASSERTION KNEALE HAS GIVEN REASON TO SUPPOSE THAT IT IS AT LEAST NOT OBVIOUSLY VALID. THE UPSHOT OF THIS ARTICLE IS THAT HUME'S ARGUMENT MAY BE SEEN AS A DIRECT CHALLENGE TO THE NOTION THAT THERE COULD BE PROPOSITIONS WHOSE MODAL VALUE IS NECESSARILY "OPAQUE TO THE HUMAN INTELLECT".

WOOLHOUSE, R S. LOCKE, GEACH, AND INDIVIDUAL'S ESSENCES. PHIL STUD 24,204-206 MY 73.

ODEGARD'S RECENT ATTEMPT (PHIL STUD 22, 70-73) TO EFFECT A RECONCILIATION BETWEEN GEACH AND LOCKE ON THE MATTER OF NOMINAL ESSENCES RESTS SQUARELYON HIS INTERPRETATION OF ESSAY, 3.6.4. THERE SEEMS NO REASON TO ACCEPT HIS READING OF THE PASSAGE AND CONCLUSIVE REASON TO REJECT IT.

WOOLHOUSE, R S. TENSED MODALITIES. J PHIL LOG 2,393-414 JL 73.

THE PAPER EXPLORES THE IDEA OF TENSED MODALITIES, THE IDEA OF CONSTRUING PROPOSITIONS OF THE FORM 'IT IS NECESSARY THAT P' AS PROPOSITIONS WHICH MAY BE TRUE AT ONE TIME AND NOT AT ANOTHER. FURTHER, IT SUGGESTS FOR SUCH MODALITIES A FORMAL SYSTEM WHICH COMBINES A SYSTEM OF CHRONOLOGICAL LOGIC WITH A MODAL SYSTEM, RATHER THAN INTERPRETS THE ONE IN TERMS OF THE OTHER BY MEANS OF AN EQUATION OF 'IT IS NECESSARY THAT P' WITH 'IT IS TRUE AT ALL TIMES THAT P'. THE SYSTEM IS PROVED TO BE SOUND.

WOOLHOUSE, R S. THINGS. PHIL PHENOMENOL RES 33,199-206 D 72.

HUME SAYS "THE IDEA OF A SUBSTANCE... IS NOTHING BUT A COLLECTION OF SIMPLE IDEAS" WHEREAS LOCKE SAYS "(A) SUBSTANCE IS SUPPOSED ALWAYS SOMETHING BESIDES... OBSERVABLE IDEAS". IT MIGHT APPEAR THAT NECESSARILY ONE OF THESE VIEWS IS CORRECT; THAT EITHER THINGS ARE MERELY "COLLECTIONS" OF PROPERTIES OR ARE SUCH COLLECTIONS PLUS "SOMETHING BESIDES". BUT NEITHER IS CORRECT FOR BOTH FAIL TO ACKNOWLEDGE, AND TRY TO DENY, THE VERY CONSIDERATIONS THAT GIVE INTELLIGIBILITY TO THEIR CONCERN.

WOOLHOUSE, ROGER AND HALL, ROLAND. A SUPPLEMENT TO THE LOCKE BIBLIOGRAPHY. LOCKE NEWS 10-24 SUM 73.

THIS SUPPLEMENT LISTS ITEMS OF THE SECONDARY LITERATURE ON JOHN LOCKE WHICH HAD BEEN OMITTED FROM THE STANDARD HALL-WOOLHOUSE BIBLIOGRAPHY IN ORDER TO SAVE SPACE. HITHERTO THEY WERE TRACEABLE INDIRECTLY, THROUGH STARRED ITEMS IN THE BIBLIOGRAPHY. THEY ARE IN SPECIALIST FIELDS, SUCH AS EDUCATION, POLITICAL SCIENCE, AND LITERARY STUDIES.

WOOZLEY, A D. INJUSTICE. AMER PHIL QUART MONO 7,109-122 1973.

WREN, THOMAS E. RIGHTNESS AND THE FORMAL LEVELS OF ACTION. ETHICS 83,327-337 JL 73.

THE QUESTION "WHY SHOULD I DO WHAT IS RIGHT?" IS VACUOUS EXCEPT WHEN "WHAT IS RIGHT" REFERS TO A CERTAIN TYPE OF ACTION THAT HAS BEEN DESIGNATED "RIGHT" BY SOME QUESTIONABLE AUTHORITY OR TRADITION, AND WHEN WHAT IS IN QUESTION IS THAT ACTION'S COMPATIBILITY WITH OTHER, MORE GENERAL INTENTIONS WHICH THE AGENT HAS AND WHICH HE ALREADY CONSIDERS "RIGHT." FROM THIS IT FOLLOWS THAT IF IT CAN BE SHOWN THAT A CERTAIN KIND OF INTENTION IS OF ITSELF RIGHT, THERE IS NO SENSE IN ASKING WHY IT SHOULD BE ADOPTED (PUT INTO ACTION), ALTHOUGH ONE WOULD STILL ASK WHY SOME SPECIFIC ACTION SHOULD BE PERFORMED IF ONE WERE UNCLEAR ABOUT HOW THAT ACTION IS RELATED TO THE PER SE RIGHT INTENTION. I ARGUE THAT THE GENERAL INTENTION TO PRESERVE AND PROMOTE HARMONY AMONG AGENTS IS SUCH AN INTENTION, AND THAT IT IS THE MORAL INTENTION PAR EXCELLENCE BECAUSE IT IS IMMEDIATELY CONTRIBUTORY TO THE OBJECT OF THE AGENT'S ULTIMATE CONCERN, I.E., TO HIS VERY AGENCY.

WRIGHT, JESSE B. CHARACTERIZATION OF RECURSIVELY ENUMERABLE SETS. J SYM LOG 37,507-511 S 72.

A CHARACTERIZATION OF THE RECURSIVELY ENUMERABLE BINARY RELATIONS IS DERIVED FROM J. ROBINSON'S WORK ON GENERAL RECURSIVE MONADIC FUNCTIONS. THE BRACKET OPERATION TAKES RELATIONS P,Q,R, INTO THE INFINITE UNION OF THE PIERCE PRODUCTS C,PQR,PPQRR,... THEOREM: THE SET OF RECURSIVELY ENUMERABLE BINARY RELATIONS IS THE SMALLEST SET WITH THE CONSTANT C RELATION AND THE SUCCESSOR RELATION AS ELEMENTS AND CLOSED UNDER THE CONVERSE, PIERCE PRODUCT AND BRACKET OPERATIONS.*

WRIGHT, LARRY. A COMMENT ON RUSE'S ANALYSIS OF FUNCTION STATEMENTS. PHIL SCI 39,512-514 D 72.

MICHAEL RUSE HAS ANALYZED FUNCTION IN TERMS OF THE NOTION OF ADAPTATION. BY TYING THE NOTION OF ADAPTATION ANALYTICALLY TO POTENTIAL FECUNDITY AND SURVIVAL, RUSE MAKES HIS ANALYSIS ALMOST IDENTICAL TO AN EARLIER ONE BY JOHN CANFIELD, AND OPEN TO THE SAME OBJECTIONS. A MORE NATURAL GLOSS WOULD LINK ADAPTATION TO SURVIVAL VALUE WHICH HAS ALREADY BEEN EFFECTIVE, AND HENCE TO PHYLOGENY. THE AUTHOR ARGUES THAT THIS CONSTRUCTION IS VASTLY MORE PLAUSIBLE, BOTH BECAUSE IT AVOIDS THE MENTIONED DIFFICULTIES, AND ALSO ACCOMMODATES THE CONTRIVED FUNCTIONS OF ARTIFACTS UNDER THE SAME ANALYSIS.

WRIGHT, LARRY. FUNCTIONS. PHIL REV 82,139-168 AP 73.

THE AUTHOR CRITICALLY EXAMINES THREE INFLUENTIAL ATTEMPTS TO ANALYZE THE NOTION OF 'HAVING A FUNCTION'. HE ARGUES THAT THEY ARE ALIKE IN FAILING TO TAKE ADEQUATE ACCOUNT OF THE EXPLANATORY COMPONENT OF FUNCTION ATTRIBUTIONS. WHEN REFERENCE TO THE BROADLY CAUSAL BACKGROUND--THE "ETIOLOGY" OF THE THING ATTRIBUTED A FUNCTION--IS EXPLICITLY INCLUDED IN THE ANALYSIS, DIFFICULTIES AND COUNTEREXAMPLES ARE MUCH EASIER TO AVOID. THE RESULTING FORMULATION SQUARES WELL WITH MUCH SUBTLE FINE-STRUCTURE OF FUNCTION ASCRIPTIONS AND FUNCTIONAL EXPLANATION.

WRIGHT, LARRY. THE ASTRONOMY OF EUDOXUS: GEOMETRY OR PHYSICS? STUD HIST PHIL SCI 4,165-172 AG 73.

IT IS SOMETIMES THOUGHT THAT THE DIFFERENCE BETWEEN THE USE GIVEN TO THE HOMOCENTRIC SPHERE SYSTEM BY EUDOXUS, AND THAT GIVEN TO IT BY ARISTOTLE, CAN BE CAPTURED BY THE CONTRAST BETWEEN A PURELY PREDICTIVE MECHANISM (EUDOXUS), AND AN EXPLANATORY COSMOLOGICAL THEORY (ARISTOTLE). BUT ON SCRUTINY, IT IS VERY STRANGE TO SUPPOSE THAT EUDOXUS WOULD USE SUCH A SYSTEM IF HIS PRIMARY INTEREST WAS PREDICTION; SO CASTING HIS USE OF THE HOMOCENTRIC SPHERES AS FUNDAMENTALLY EXPLANATORY, AS ACTUALLY REPRESENTING THE CELESTIAL MOTIONS, IS VASTLY MORE PLAUSIBLE. ACCORDINGLY, THE RELATIONSHIP BETWEEN EUDOXUS AND ARISTOTLE MUST BE REASSESSED: A PARALLEL WITH THE RELATIONSHIP BETWEEN KEPLER AND NEWTON IS SUGGESTED.

WROBEL, J. ZAGADNIENIE "REDITO" W KOMENTARZU ROGERA BACONA DO "LIBER DE CAUSIS". STUD PHIL CHRIST 8,121-146 1972.

L'OBJET DE CET ARTICLE C'EST L'ANALYSE DU PROBLEME DE "REDITIO" DISCUTE PAR ROGER BACON DANS LE XIV-ME THEOREME DE SON COMMENTAIRE A "LIBER DE CAUSIS". BACON EXAMINE QUELLE EST LA PLACE DE "REDITIO", DANS LA STRUCTURE DE L'ETRE, ET COMMENT D'APRES BACON, IL FAUT COMPRENDRE "REDITIO". IL RESULTE DES ANALYSES DU TEXTE, QUE LA BASE POUR LES REFLECTIONS SUR CE PROBLEME EST L'ESSENCE EN LUI MEME, DETERMINANT TOUS SES ACTIONS, ET ENTRE OUTRES EGALEMENT "REDITIO". BACON CROIT QUE L'ESSENCE PEUT ETRE EXAMINE DE DEUX FACONS: EN ORDRE ONTIQUE, COMME L'ESSENCE EN LUI-MEME, ET EN ORDRE DE LA CONNAISSANCE, COMME L'OBJET DE LA CONNAISSANCE. CES SONT DEUX VOIES DIFFERENTES DE CONNAITRE LA MEME ESSENCE. BACON SOUTIENT DECIDEMENT QUE L'ESSENCE ET "REDITIO" LIE AVEC LUI, APPARTIENNENT A L'ORDRE ONTIQUE. (EDITED).

WRONSKI, ANDRZEJ. AN ALGORITHM FOR FINDING FINITE AXIOMATIZATION OF FINITE INTERMEDIATE LOGICS. PRACE LOG 87-91 1972.

IT IS KNOWN THAT EVERY FINITE INTERMEDIATE LOGIC IS FINITELY AXIOMATIZABLE. IN THIS PAPER A NEW CONSTRUCTIVE PROOF OF THIS THEOREM OF D.H.T. DE GONGH IS GIVEN. THE PROOF SUGGESTS A COMPARATIVELY FEASIBLE ALGORITHM WHICH ENABLES US TO FIND A FINITE AXIOM SYSTEM FOR ANY FINITE INTERMEDIATE LOGIC. (EDITED).

WU, JOSEPH S. PHILOSOPHY AND REVOLUTION: CONFUCIANISM AND PRAGMATISM. PHIL EAST WEST 23,323-332 JL 73.

THIS ARTICLE IS A COMPARATIVE STUDY OF THE CONFUCIAN THEORY OF REVOLUTION AS EMBODIED IN THE "I CHING" AND THE CONCEPT OF REVOLUTION IN JOHN DEWEY'S POLITICAL PHILOSOPHY. THE AUTHOR FIRST EXPOSED THE COMMON METAPHYSICAL ASSUMPTIONS IN BOTH THE "I CHING" AND DEWEY. HE THEN EXPLICATES THE CONCEPT OF 'KO' (REVOLUTION) IN THE "I CHING". NEXT, DEWEY'S CONCEPT OF REVOLUTION AS IMPLIED IN HIS POLITICAL PHILOSOPHY WAS ANALYSED. IN THE LAST SECTION, THE AUTHOR COMPARED THE TWO IN TERMS OF SIMILARITIES AND DIFFERENCES. HE CONCLUDED THAT BOTH PRAGMATISM AND CONFUCIANISM REJECTED THE USE OF VIOLENCE WHILE THE FORMER EMPHASIZED HUMAN INTELLIGENCE AND THE

LATTER HUMAN-HEARTEDNESS (JEN).

WU, KATHLEEN J. HINTIKKA AND DEFENSIBILITY: SOME FURTHER REMARKS. J PHIL LOG 1,259-261 MY 72.

THIS NOTE COMMENTS ON A REPLY BY JAAKKO HINTIKKA TO A PREVIOUS NOTE BY THE SAME AUTHOR. IN THE PREVIOUS NOTE (AJATUS, VOL. 32 (1970) PP. 25-31), HINTIKKA'S INTUITIVE ACCOUNT OF THE NOTION OF DEFENSIBILITY IN 'KNOWLEDGE AND BELIEF' IS SHOWN INCOMPLETE. IN THE SAME ISSUE OF AJATUS (PP. 32-47), A REVISED ACCOUNT IS PROPOSED BY HINTIKKA. IN THIS NOTE HINTIKKA'S REVISED ACCOUNT IS SHOWN INCOMPLETE AND A SATISFACTORY ACCOUNT PROPOSED.

WU, KATHLEEN JOHNSON. ON HINTIKKA'S DEFENSE OF (CKK*) AND (CBB*). AJATUS 34,139-143 1972.

IT IS ARGUED THAT FOR HINTIKKA A CONSEQUENCE OF BEING LOGICALLY OMNISCIENT IS KNOWING THAT ONE KNOWS WHATEVER ONE KNOWS AND, THEREFORE, PAILTHORP'S CRITICISM OF (C.KK*) IS UNWARRANTED. ANALOGOUS REMARKS ARE MADE WITH RESPECT TO SIMILAR CRITICISM OF (C.BB*). ON THE BASIS OF HINTIKKA'S CONCESSION THAT (C.KK*) HOLDS FOR THE WEAKEST SENSE OF KNOWING IN WHICH KNOWLEDGE LITERALLY EQUALS TRUE BELIEF, HIS INSISTENCE THAT (C.KK*) DOES NOT HOLD FOR MANY MEDIUM-STRONG SENSES OF KNOWING IS QUESTIONED.

WU, KUANG-MING. HOPE AND WORLD SURVIVAL. PHIL FORUM (DEKALB) 12,131-147 S 72.

WHAT IS HOPE? WHAT DOES IT DO? HOW IMPORTANT IS IT FOR TODAY'S HOPELESS WORLD? THESE ARE THE QUESTIONS TACKLED IN THE PAPER. IN BRIEF, HOPE IS SAID TO BE BORN IN THE HOPELESS SUFFERINGS; HENCE, HOPE IS AN UNDYING POSSIBILITY. HOPE IS THE TENSION BETWEEN THE ACTUAL AND THE IDEAL, THE NISUS FROM NOW TO TOMORROW, THE VERY LIFE-NECESSITY. HOPE DESTROYS THREE LIFE-SHELLS: BLIND RELIANCE ON THE PAST, BLIND RELIANCE ON THE PRESENT AND BLIND RELIANCE ON THE FUTURE; IT EXPANDS OUR HORIZON THROUGH FANTASY, SCIENCE AND COSMIC RELEVANCE. ALL IN ALL, HOPE IS WORLD'S POSSIBILITY, LIFE'S NECESSITY, AND THEREFORE MAN'S RESPONSIBILITY.

WU, NELSON I. INTELLECTUAL MOVEMENTS SINCE THE TEACHINGS OF WANG YANG-MING: PARALLEL BUT NONCONCURRENT DEVELOPMENTS. PHIL EAST WEST 23,225-236 JA-AP 73.

XENAKIS, JASON. HIPPIES AND CYNICS. INQUIRY 16,1-15 SPR 73.

HIPPIEDOM IS THE LATEST CYNIC APPARITION. BOTH MAKE FUN OF THE RAT RACE, MONEY-MAKING, ACCUMULATION, CONSUMERISM, UPTIGHTNESS, EGODEPENDENCE, PURITANISM, RACISM, NATIONALISM, SEXISM. THEIR REBELLIONS TRANSCEND PARTICULAR TIMES AND PLACES AND SHARE A COMMON TARGET. EVEN THE EXPRESSIONS OF REBELLION ARE LARGELY THE SAME, FROM LONG HAIR TO PANHANDLING TO SEXUALIZING IN PUBLIC. OF COURSE THERE ARE DIFFERENCES. THUS THE CYNICS WERE NOT SOCIAL DROPOUTS, ALTHOUGH REMEMBER HIPPIE OFFSHOOTS LIKE THE YIPPIES. NOR DID THEY GO FOR ARTIFICIALLY-INDUCED HIGHS AND SELF-CONFIDENCE, THOUGH TO THEM GUTS AND FREEDOM (AS LIBERATION, NOT PRIMARILY AS OPTION OR RESPONSIBILITY) WERE THE WILDEST THINGS, MAN.

XIRUA, RAMON. INNATISMO DE IDEAS Y DE NO-IDEAS. DIANOIA 18,138-151 1972.

YAMADA, KOHEI. THE CONCEPTION OF MODERNITY IN DOSTOEVSKI (IN JAPANESE). BIGAKU 23,50 D 72.

INDEPENDENT MODERN LITERATURE IN RUSSIA WAS CREATED BY TOLSTOI AND DOSTOEVSKI. IT WAS A DEEP REFLECTION UPON WHAT RUSSIAN REALISM HAD DONE. THEIR WORKS WERE BASED NOT ONLY ON LEARNING, ART AND

RELIGION, BUT THROUGH THEIR WORKS THEY ATTEMPTED TO SOLVE ALL THESE PROBLEMS. HOWEVER, THEY HAD DIFFERENT METHODS. IN CONTRAST TO TOLSTOI, DOSTOEVSKI TRIED TO SOLVE EVERYTHING FROM THE INSIDE OF THE WORK, AND BY THE STUDY OF RUSSIAN MEDIEVAL THOUGHT HE FOUND A WAY TO DESCRIBE THE INNER REVOLUTION OF THE RUSSIAN SPIRIT.

YAMAGATA, HIROSHI. ETUDE SUR GASTON BACHELARD - LA CONNAISSANCE SCIENTIFIQUE ET LA CONNAISSANCE POETIQUE (IN JAPANESE). BIGAKU 23,12-24 S 72.

IL Y AURAIT BEAUCOUP DE POSSIBILITES POUR TRAITER DU PHENOMENE DE L'ART, ON PEUT LES TRACER HISTORIQUEMENT EN DETAIL, MAIS NOUS VOULONS LES CLASSER APPROXIMATIVEMENT EN DEUX TENDANCES; "AESTHETIK VON OBEN UND AESTHEHIK VON UNTEN". LA PREMIERE EST LA TENDANCE PHILOSOPHIQUE OU MEDITATIVE, LA SECONDE, SCIENTIFIQUE OU POUR MIEUX DIRE PSYCHOLOGIQUE. LES DEUX TENDANCES, NOUS-SEMBLE-T-IL, APPARAISSENT TOUJOURS DANS L'HISTOIRE DE LA PHILOSOPHIE EN SES ASPECTS DIFFERENTS, SES TERMES DIVERS, SES RAPPORTS VARIES. QUAND IL S'AGIT DE LA PENSEE DE GASTON BACHELARD, ON REMARQUE TOUJOURS DEUX CARACTERES DISTINCTS. AUSSI CETTE ETUDE A POUR SOUS-TITRE "LA CONNAISSANCE SCIENTIFIQUE ET LA CONNAISSANCE POETIQUE". MAIS NOUS N'AVONS PAS VOULU SEPARER CES DEUX CONNAISSANCES. NOUS VOULONS REMONTER JUSQU'A L'ARCHETYPE DE LA PSYCHE OU SE TROUVENT ENSEMBLE LES DEUX TENDANCES CI-DESSUS A L'ETAT DE LA PRE-SEPARATION. (EDITED).

YAND ZECHA, GERHARD AND MORSCHER, EDGAR. CLARKE'S PRINCIPLE OF MOOD CONSTANCY. PHILOSOPHIA (ISRAEL) 1,209-217 JL 71.

THIS PAPER CONTAINS A DISCUSSION ON A PRINCIPLE PROPOSED BY D.S. CLARKE, JR., IN HIS "MOOD CONSTANCY IN MIXED INFERENCES" (ANALYSIS 30.3, JANUARY, 1970, PP. 100-103) READING: 'THE CONSTITUENT ELEMENTS OF A MIXED INFERENCE MUST BE IN THE SAME MOOD FOR EVERY OCCURRENCE WITHIN THE INFERENCE'. CLARKE STATES THAT SATISFACTION OF THIS PRINCIPLE PLUS 'PHRASTIC VALIDITY' PROVIDE NECESSARY AND SUFFICIENT CONDITIONS FOR THE VALIDITY OF MIXED IMPERATIVE INFERENCES. THE PAPER REFUTES THIS THESIS WITH A FEW COUNTER-EXAMPLES.

YARDENI, MYRIAM. JOURNALISMIE ET HISTOIRE CONTEMPORAINE A L'EPOQUE DE BAYLE. HIST THEOR 12,208-229 1973.

SELON L'AUTEUR, IL FAUT VOIR DANS LA SURABONDANCE DES SOURCES PEU SERIEUSES--NOUVELLES ET GAZETTES--L'UNE DES CAUSES DU PYRRHONISME HISTORIQUE. LA PARUTION D'UNE NOUVELLE CATEGORIE DE PERIODIQUES, LES MERCURES ET LES JOURNAUX LITTERAIRES ET SCIENTIFIQUES REHABILITE NON SEULEMENT L'HISTOIRE CONTEMPORAINE EN TANT QUE DISCIPLINE SCIENTIFIQUE, MAIS ELARGIT AUSSI LA CONCEPTION DE L'HISTOIRE TOUT COURT.

YOH, MAY. ANTHROPOLOGY AND HISTORY: SOME METHODOLOGICAL CONSIDERATION. AGORA 2,32-40 FALL 73.

CONTRARY TO THE CLAIMS OF THE FUNCTIONALISTS, HISTORICAL EXPLANATIONS ARE RELEVANT TO SOCIAL ANTHROPOLOGY. FUNCTIONALISTS MISCONSTRUE HISTORICAL EXPLANATIONS AS MERE SEQUENCE-TRACING. NEVERTHELESS, HISTORIANS' TASK NEED NOT BE SEQUENCE-TRACING. SOCIAL HISTORIANS ESPECIALLY DESCRIPTIVELY ANALYSE INTER-RELATIONS OF VARIOUS CONTEMPORANEOUS INSTITUTIONS. ALTHOUGH, UNLIKE FUNCTIONALISTS, HISTORIANS SELDOM CLAIM THAT EVERY SOCIAL ITEM HAS A FUNCTION, THEY MAY EMPIRICALLY CONTRAST AND CAUSALLY EXPLAIN THE CHANGES OF FUNCTIONS OF AN INSTITUTION. LIKEWISE, HISTORICAL FACTS CAN BE USED TO TEST ETHNOGRAPHICAL FIELD-WORK REPORTS CONCERNING THE FUNCTION OF A PARTICULAR INSTITUTION, WHILE THEORETICAL STUDIES OF THE FUNCTION OF AN INSTITUTION WHEREVER IT OCCURS COULD BE BASED ON WIDE VARIETY OF HISTORICAL DATA. HOWEVER, DESPITE, FOR INSTANCE, EVANS-PRITCHARD'S POSITIVE CONTENTION, SOCIAL ANTHROPOLOGY IS NOT

HISTORY, SINCE PART OF THE FORMER IS THEORETICAL WHEREAS HISTORY DOES NOT FORMULATE THEORIES. (EDITED).

YOLTON, JOHN W. ACTION THEORY AS THE FOUNDATION FOR THE SCIENCES OF MAN. PHIL SOC SCI 3,81-90 MR 73.

YOLTON, JOHN W. METHODE ET METAPHYSIQUE DANS LA PHILOSOPHIE DE JOHN LOCKE. REV PHIL FR 163,171-185 AP-JE 73.

YOLTON, JOHN. ACTION: METAPHYSIC AND MODALITY. AM PHIL QUART 10,71-85 AP 73.

THE PAPER OFFERS AN ANALYSIS OF THE POWER OR ABILITY OF AGENTS WHICH WILL ENABLE US TO RECOGNIZE THE AGENCY OF THE PERSON. SOME MODIFICATION OF MODAL CONCEPTS IS MADE. THE NATURE OF CAUSATION IN ACTION IS ALSO EXPLORED, USING A DISTINCTION MADE BY DESCARTES BETWEEN WHAT TAKES PLACE IN A MAN AND WHAT IS PERFORMED BY A MAN. THE KANTIAN DILEMMA IS IDENTIFIED AND DISCUSSED: HOW IS IT POSSIBLE FOR ACTIONS AS AGENT-CAUSED TO INTERVENE IN NATURE? A RANGE OF ACTIONS WHICH CAN BE SAID TO BE PERFORMED BY THE AGENT IS EXAMINED BY MEANS OF A "SQUARE OF ACTION". A DISTINCTION IS DRAWN BETWEEN THE CAUSES OF MAN'S ACTING AND THE CAUSES OF HIS ACTIONS. UNDERLYING THE DISCUSSION IS A CONCEPT OF THE PERSON AS A METAPHYSICAL AGENT.

YOUNG, J Z. THE PINEAL GLAND. PHILOSOPHY 48,70-74 JA 73.

THIS ARTICLE REPORTS THE PRESENT STATE OF KNOWLEDGE ABOUT THE PINEAL ORGAN. IN LOWER ANIMALS IT FUNCTIONS AS AN EYE BUT IN MAMMALS IT IS A GLAND PRODUCING A CHEMICAL SUBSTANCE CONCERNED IN THE CONTROL OF REPRODUCTION. THE HISTORY OF THESE DISCOVERIES IS DISCUSSED IN RELATION TO CURRENT THEORIES OF THE PROCESSES OF SCIENTIFIC DISCOVERY. THE BASIC MOTIVATION OF THE INVESTIGATORS SEEMS TO HAVE BEEN CURIOSITY AS TO THE FUNCTIONS OF THE ORGAN RATHER THAN ATTEMPTS TO DISPROVE ANY CURRENT THEORY.

YOUNG, JOHN J. IFS AND HOOKS: A DEFENCE OF THE ORTHODOX VIEW. ANALYSIS 33,56-63 D 72.

THE AIM OF THE ARTICLE IS TO REFUTE MICHAEL CLARK'S ARGUMENTS (ANALYSIS, DEC., 1971) THAT "IF" CAN BE ADEQUATELY HANDLED BY MATERIAL IMPLICATION. AFTER SPECIFYING WHAT MIGHT COUNT AS A "FACTUAL" CONDITIONAL, THREE OF CLARK'S ARGUMENTS ARE ATTACKED. CLARK CONFUSES THE DEDUCTION THEOREM ABOUT THE HOOK OF MATERIAL IMPLICATION WITH A CLAIM ABOUT THE LOGIC OF "IF"; IS WRONG TO HOLD THE PRINCIPLE "GIVEN THAT P, THEN P WHATEVER (ELSE) HAPPENS; SO IF R, THEN P"; AND HAS NOT JUSTIFIED THE CLAIM THAT "IF NOT-P, THEN P" IS CONTINGENT.

YOUNG, JULIAN. INTENTIONALITY. REV METAPH 26,696-722 JE 73.

"INTENTIONALITY" IS A STUDY OF THE CHISHOLM-SELLARS DISPUTE ON THAT TOPIC. THE CENTRAL ISSUE IS LOCATED AS CONCERNING WHETHER OR NOT SEMANTICAL DISCOURSE IS TO BE ANALYSED IN TERMS OF, OR IN SOME OTHER WAY PRESUPPOSES A GRASP OF, MENTALISTIC DISCOURSE. CONSIDERATIONS DERIVED FROM QUINE'S INDETERMINACY OF TRANSLATION THESIS ONE ADDUCED IN SUPPORT OF CHISHOLM'S AFFIRMATIVE ANSWER TO THIS QUESTION.

YOUNG, ROBERT. 'TWO-DOMANINISM' AND HUMAN FREEDOM. METAPHILOSOPHY 4,23-46 JA 73.

IN THIS PAPER MY PURPOSE IS TO CONSIDER WHETHER THERE ARE ANY CONSEQUENCES FOR THE PROBLEM OF FREEDOM AND DETERMINISM WHICH STEM FROM AN INFLUENTIAL GROUP OF WRITERS ON THE PHILOSOPHY OF ACTION. THIS GROUP IS TERMED THE 'TWO-DOMAINISTS'. I CONSIDER THE WIDE-RANGING CASE WHICH THEY HAVE OFFERED FOR THEIR POSITION AND

ENDEAVOUR TO REFUTE IT.

YOUNG, ROBERT. A SOUND SELF-REFERENTIAL ARGUMENT? REV METAPH 27,112-119 S 73.

IN THIS PAPER I ARGUE THAT PROFESSORS BOYLE, GRISEZ AND TOLLEFSEN (IN THEIR PAPER 'DETERMINISM, FREEDOM AND SELF-REFERENTIAL ARGUMENTS', "REVIEW OF METAPHYSICS", SEPTEMBER 1972 PAGES 3-37) PROVIDE AN INADEQUATE FORMULATION OF 'DETERMINISM' AND THAT THE DEFECTS INHERENT IN THEIR ACCOUNT VITIATE THE MAJOR CONTENTION OF THEIR PAPER, NAMELY THAT THE DETERMINIST POSITION AS REGARDS HUMAN FREEDOM IS UNTENABLE.

YOUNG, ROBERT. MIRACLES AND EPISTEMOLOGY. RELIG STUD 8,115-126 JE 72.

YOUNG, ROBERT. MIRACLES AND PHYSICAL IMPOSSIBILITY. SOPHIA 11,29-35 O 72.

YOUNG, ROBERT. PROFESSOR PENELHUM ON THE RESURRECTION OF THE BODY. RELIG STUD 9,181-187 JE 73.

IT IS ARGUED THAT PENELHUM'S CASE AGAINST THE RETENTION OF PERSONAL IDENTITY IN A SITUATION OF "GAP-INCLUSIVE" RESURRECTION IS VITIATED BY HIS ILLEGITIMATELY ADMITTING THE POSSIBILITY OF GAP-INCLUSIVE IDENTITY WHILE AT THE SAME TIME CONTINUING TO RELY ON THE NECESSITY OF BODILY CONTINUITY FOR IDENTITY. IN THIS WAY HE HOPES TO JUSTIFY HIS CLAIM THAT A NON-CONSTRAINED CHOICE (REQUIRED BECAUSE OF THE NECESSITY OF BODILY CONTINUITY) IS ALL THAT WOULD BE WARRANTED BY A CASE OF ALLEGED GAP-INCLUSIVE IDENTITY.

YOVEL, YIRMIAHU. BIBLE INTERPRETATION AS PHILOSOPHICAL PRAXIS: A STUDY OF SPINOZA AND KANT. J HIST PHIL 11,189-212 AP 73.

A DETAILED ANALYSIS OF THE TWO CASES SHOWS HOW MODERN PHILOSOPHERS HAD USED BIBLICAL HERMENEUTICS AS A MAJOR MEANS OF 'ENGAGEMENT' IN THE SOCIAL AND CULTURAL PROCESSES OF THEIR TIME. THE AIMS OF SPINOZA AND KANT IN THE CRITIQUE OF RELIGION ARE COMPARED AND CONTRASTED, BOTH IN VIEW OF THEIR SYSTEMATIC PHILOSOPHIES, AND IN RELATION TO THEIR HERMENEUTIC METHODS. KANT IS SHOWN TO HAVE A DEFINITE METHOD OF HIS OWN IN BIBLICAL INTERPRETATION, DESIGNED MERELY AS A MEANS OF 'PRAXIS': ITS SOLE JUSTIFICATION CAN BE DERIVED FROM THE SO-CALLED PRIMACY OF PRACTICAL REASON, AND THUS KANT'S BIBLICAL HERMENEUTICS BECOMES AN EXTENSION OF HIS SO-CALLED PRACTICAL POSTULATES. THE PAPER CONCLUDES WITH AN ANALYSIS OF THE INNER LIMITATIONS OF BOTH APPROACHES, CRITICIZING KANT FOR AN ILLEGITIMATE SUBJECTION OF THE COGNITIVE INTEREST TO THE PRACTICAL, AND SPINOZA FOR BELIEVING THAT AN 'EX POST FACTO' HARMONY WOULD EMERGE BETWEEN THEM.

YOVEL, YIRMIAHU. METAPHYSIQUE ET PROPOSITIONS MATHEMATIQUES CHEZ KANT. ARCH PHIL 36,239-266 AP-JE 73.

KANT CONSIDERE LES PROPOSITIONS DES MATHEMATIQUES COMME SYNTHETIQUES A PRIORI, ET MEME, DANS UN SENS, COMME 'LEGIFIANTES' POUR TOUT EXISTANT EMPIRIQUE. POURTANT, CES PROPOSITIONS NE PEUVENT PAS FAIRE PARTIE DE LADITE "METAPHYSIQUE-EN-TANT-QUE-SCIENCE" DE KANT. APRES UNE ANALYSE DES DIFFERENTS SENS DE 'SYNTHESE' ET DE 'LEGISLATION' CHEZ KANT, L'AUTEUR CONSIDERE EN PARTICULIER LA DISTINCTION ENTRE QUANTUM ET QUANTITAS, A SAVOIR, ENTRE L'ETRE QUANTITATIF EN TANT QUE TEL DES OBJETS, ET LE SYSTEME MATHEMATIQUE PARTICULIER PAR LEQUEL L'OBJET EST ACTUELLEMENT QUANTIFIE. C'EST D'AILLEURS A CAUSE DE CETTE DISTINCTION QUE LA DOCTRINE KANTIENNE NE PERD PAS NECESSAIREMENT SA VALEUR PAR LA DECOUVERTE DES GEOMETRIES NON-EUCLIDIENNES APPLICABLES AUX SCIENCES PHYSIQUES.

ZAHAR, E G. WHY DID EINSTEIN'S PROGRAMME SUPERSEDE LORENTZ'S: (I). BRIT J PHIL SCI 24,95-123 JE 73.

ZAHAVI, URI. KARL KORSCH AND THE WESTERN SCHOOL OF MARXISM. SOC PRAX 1,185-201 1973.

IN 1924, AT THE FIFTH CONGRESS OF THE COMINTERN, BUKHARIN, AND ZINOVIEV PUBLICLY CONDEMNED AS HERESY THE WRITINGS OF GEORG LUKACS, KARL KORSCH AND OTHER 'PROFESSORS' IN THE WEST FOR ADVOCATING A KIND OF MARXISM THAT RAN CONTRARY TO THE BRAND OF MARXISM THAT WAS DEVELOPING AT THE TIME IN THE SOVIET UNION. TODAY, AS PROGRESSIVE FORCES HAVE GAINED MOMENTUM IN THE WEST, THE WESTERN AS OPPOSED TO THE SOVIET SCHOOL OF MARXISM HAS COME ONCE AGAIN INTO PROMINENCE. CONSEQUENTLY, THERE HAS BEEN A RUSH IN RECENT YEARS TO RE-ISSUE AND TRANSLATE THE EARLY WRITINGS OF LUKACS AND KORSCH. WHEREAS LUKACS' VIEWS HAVE BECOME QUITE WELL KNOWN IN THE WEST, KORSCH'S HAVE NOT. BECAUSE OF THIS, I HAVE ATTEMPTED IN WHAT FOLLOWS TO PRESENT AN INTRODUCTION TO HIS LIFE AND EARLY WRITINGS.

ZAIDI, SYED A R. TOWARDS A RELATIONAL METAPHYSICS. REV METAPH 26,412-437 MR 73.

ONE MAY HAVE A COMPLETE CONCEPTION OF "PURE ACTUALITY" (I.E., OF THE NETWORK OF 'CAUSAL' WORLD-LINES) IN PURELY STRUCTURAL (RELATIONAL) TERMS, WITHOUT RECOURSE TO QUALITIES, UNITIES, OR RELATIONS THAT PRESUPPOSE RELATA (EVEN THOSE OF SPACE AND TIME). INSTANCES OF QUALITY (ETC.) ARE POTENTIALITIES. PURE ACTUALITY MAY BE 'FACTORED' INTO POTENTIALITIES; THESE ARE NOT ITS CONSTITUENTS, BUT THEY GET THEIR ONTOLOGICAL WARRANT FROM IT. CERTAIN REGIONS OF PURE ACTUALITY, OF THE REQUISITE STRUCTURAL FORM, ARE THE-'INTENDING'-OF-A-QUALITY (-ETC.); AND THE-'INTENDING'-OF-AN-OBJECT IS AN ADEQUATE DEFINITION OF CONSCIOUSNESS. THE PURELY RELATIONAL CONCEPTION, WHICH COMPREHENDS ALL PHYSICAL ACTIVITY, INCLUDING CONSCIOUSNESS, IS THEREFORE AN UNABRIDGED VERSION OF REALITY.

ZAMBELLONI, FRANCO. TEMPO E ETERNITA NELL'ESTETICA DI SCHILLER. FILOSOFIA 24,315-328 JL 73.

IL PROGRAMMA PEDAGOGICO-CIVILE CONTENUTO NEI BRIEFE 'UEBER DIE AESTHETISCHE' ERZIEHUNG DES MENSCHEN SI FONDA SULLA POSSIBILITA DELL'UOMO DI PARTECIPARE A DUE DIVERSE SFERE, QUELLA TEMPORALE E STORICA E QUELLA METASTORICA DELLE FORME IDEALI DEL BELLO. SI PROPONE QUI DI INTENDERE L'IDEALITA DEL BELLO NON GIA COME UN'ENTITA METAFISICA, MA PIUTTOSTO COME LA CONDIZIONE SPIRITUALE CARATTERISTICA DELL'INTENZIONALITA ESTETICA.

ZANATTA, MARCELLO. A PROPOSITO DEL "TELOS" E DEL FONDAMENTO METAFISICO NELL "ETICA NICOMACHEA". RIV FILOSOF NEO-SCOLAS 64,527-533 JL-S 72.

ZANER, RICHARD M. DISCUSSION OF JACQUES DERRIDA, "THE ENDS OF MAN". PHIL PHENOMENOL RES 32,384-389 MR 72.

ZANER, RICHARD M. THE SUBJECTIVITY OF THE HUMAN BODY. MAIN CURRENTS 29,117-120 JA-F 73.

A BRIEF SKETCH OF THE WAY IN WHICH BERGSON UNDERSTANDS THE PHENOMENON OF THE "MINENESS" OF THE BODY GIVES THE HISTORICAL SETTING FOR UNDERSTANDING THE NATURE OF THE PROBLEM OF EMBODIMENT. THE CONTRAST WITH AN OBJECTIVISTIC VIEW IS PRESENTED, ESPECIALLY IN ORDER TO SET OFF THE DILEMMAS INHERENT IN IT AND THEREBY COME TO AN UNDERSTANDING OF THE CENTRAL QUESTION CONCERNING THE HUMAN BODY: "IN VIRTUE OF WHAT IS THIS ANIMATE ORGANISM UNIQUELY SINGLED OUT FOR AND IN MY EXPERIENCE AS MINE?" THAT I AM MY BODY AND AS WELL NOT MY BODY TURNS OUT TO BE THE FUNDAMENTAL, DIALECTICAL TRUTH OF

EMBODIMENT. HENCE, TO UNDERSTAND THE HUMAN BODY, ONE MUST TURN TO THE NATURE OF SUBJECTIVITY. THE "PROBLEM" OF THE "MIND-BODY" TURNS OUT NOT TO BE A PROBLEM, BUT RATHER, "SOMETHING WHICH I AM."

ZAPLETAL, I. SYSTEM APPROACH AND METHODOLOGY OF SCIENCE (IN RUSSIAN). TEOR METOD 4,79-86 1972.

THE AUTHOR EMPHASIZES TWO KINDS OF REQUIREMENTS FOR A SYSTEMIC INVESTIGATION (SYSTEMATICITY AND HIERARCHY) AND DISTINGUISHES TWO TYPES OF SYSTEMIC INVESTIGATIONS (GENERAL METHODOLOGICAL AND OPERATIONAL-CONSTRUCTIVE). HE CONCLUDES THAT THERE ARE FOUR REQUIREMENTS FOR A FRUITFUL SUPPLICATION OF THE SYSTEMIC APPROACH AND METHOD (1. IT IS NOT TO BE CONSIDERED A PHILOSOPHICAL THEORY. 2. IT IS NECESSARY TO SUPPLEMENT IT BY OTHER METHODS. 3. ITS OBJECTS MUST BE INTEGRAL. 4. IT IS NECESSARY TO DISTINGUISH THE LEVELS OF INVESTIGATION AND THE HIERARCHIES OF SYSTEMS).

ZARNECHA-BIALY, EWA. THE DEDUCTION THEOREMS FOR PROPOSITIONAL CALCULI WHEN IMPLICATION AND FALSUM IS PRESENT. PRACE LOG 93-99 1972.

TWIERDZENIA O DEDUKCJI ODNOTOWANE W TEJ PRACY RZUCAJA PEWNE SWIATLO NA CHARAKTER TWIERDZEN O DEDUKCJI WPROST I NIE WPROST; WSKAZUJA MIANOWICIE, ZE PEWNE POSTACI TWIERDZEN O DEDUKCJI PODPADAJACE POD SCHEMAT TWIERDZEN O DEDUKCJI NIE WPROST (BEDACY NIEZNACZNA MODYFIKACJA SCHEMATU PODANEGO W (11)), WYKAZUJA ZNACZNE PODOBIENSTWO DO TWIERDZEN O DEDUKCJI WPROST. TWIERDZENIAMI TEGO RODZAJU OKAZUJA SIE TWIERDZENIA O DEDUKCJI DLA RACHUNKOW ZDAN, W KTORYCH STALA FALSUM JEST JEDNYM Z TERMINOW PIERWOTNYCH. PODAJE SIE TAKIE TWIERDZENIA, WAZNE W RACHUNKU IMPLIKACJI POZYTYWNEJ, INTUICJONISTYCZNYM I KLASYCZNYM, A TAKZE W SYSTEMACH LEWISA S4 I S5. WSKAZUJE SIE PRZY TYM NA ZWIAZEK MIEDZY TYMI TWIERDZENIAMI A TWIERDZENIAMI O DEDUKCJI DLA SYSTEMOW IMPLIKACYJNO-NEGACYJNYCH.

ZARRI, GIAN PIERO. SU ALCUNI PROBLEMI DI METODO NELLE TECNICHE DI CRITICA TESTUALE. PEN LING OPER 3,131-145 JL-D 72.

LA TESI CENTRALE DI QUESTO SCRITTO E CHE LA COSTRUZIONE 'A PRIORI' PER LE SCIENZE UMANE DI TEORIE FORMALI DI TIPO MATEMATICO E SPESSO DELUDENTE E DEVIANTE; MEGLIO RIVOLGERE I TENTATIVI DI RAZIONALIZZAZIONE VERSO LO SVILUPPO PROGRESSIVO DI ALGORITMI PER CALCOLATORE ATTI A RISOLVERE PROBLEMI DI VOLTA IN VOLTA PARTICOLARI. NON SI DIMENTICHI COME LE PRINCIPALI DIFFICOLTA METODOLOGICHE DELLE 'HUMANITIES' NON SIANO DI TIPO MATEMATICO; LA LORO TRADUZIONE IN TERMINI FORMALI, ALLO STATO ATTUALE DELLE NOSTRE CONOSCENZE, PUO SOLO DARE L'ILLUSORIA SENSAZIONE DI AVER AGGIRATO IL PROBLEMA. L'AUTORE ILLUSTRA QUESTA TESI CON ESEMPI TRATTI DALL'ESAME DELLE PRINCIPALI TEORIE SULLA CRITICA TESTUALE. IN PARTICOLARE, EGLI DIMOSTRA L'IMPOSSIBILITA DI TRASFORMARE IN LEGGE GENERALE, SULLA BASE DI CONSIDERAZIONI STATISTICHE, IL 'PRINCIPIO DI SINTESI' DEL METODO DEL LACHMANN.

ZDYBICKA, A J. TEORIOPOZNAWCZE ASPEKTY PARTYCYPACJI TRANSCENDENTALNEJ (CZ II). STUD PHIL CHRIST 8,179-215 1972.

ON OBSERVE DERNIEREMENT, DANS LA PHILOSOPHIE THOMISTE DE L'ETRE, DES TENTATIVES DE CONSTRUIRE UNE THEORIE DE LA PARTICIPATION. ELLE EXPLIQUE LE FAIT DE L'EXISTENCE D'UNE PLURALITE D'ETRES (PLURALISME) ET REND COMPTE DE L'ENSEMBLE DES RELATIONS QUI S'ETABLISSENT ENTRE LES ETRES CONTINGENTS ET L'ABSOLU. DES ANALYSES ET INTERPRETATIONS DETAILLEES NOUS AMENENT A PRECISER LES DEMARCHES COGNITIVES FONDAMENTALES INDISPENSABLES A LA CONSTA ION DE LA PARTICIPATION DE L'ETRE: 1. L'ANALYSE DU SUJET ET DE L'ATTRIBUT DU PREMIER JUGEMENT SUR L'ETRE (PRINCIPE DE L'UNITE RELATIVE; PRINCIPE DE L'UNION PROPORTIONELLE) MENE A UN DEVOILEMENT DE PLUS EN PLUS POUSSE DES DEUX ELEMENTS DE L'ETRE, UNIS, MAIS NON PAS IDENTIQUES, QUE SONT L'ELEMENT DE CONTENU (ESSENCE) ET L'ELEMENT EXISTENTIEL (ACTE DE

L'EXISTENCE--ESSE). 2. L'UNITE DES CONCRETS TOUT COMPLEXES QU'ILS SCIENT MONTRE LA NON-IDENTITE DE L'ELEMENT DE CONTENU ET DE L'ELEMENT ACTUEL DANS L'ETRE. (EDITED).

ZELLNER, HAROLD. A NOTE ON R M HARE AND THE PARADOX OF THE GOOD SAMARITAN. MIND 82,281-282 AP 73.

HARE'S THEORY OF IMPERATIVE INFERENCE IS SUBJECT TO COUNTER-EXAMPLES RELATED TO THE GOOD SAMARITAN PARADOX. BY COMMANDING, "SERVE ALL THE BOYS AT THE PARTY " AND ALSO "SERVE ONLY THOSE AT THE PARTY HAVING BROKEN ARMS " IT WILL FOLLOW, IN PHRASTIC-NEUSTIC FORM, "ALL OF THE BOYS AT THE PARTY HAVING BROKEN ARMS/PLEASE' HARE'S THEORY OF IMPERATIVE INFERENCE IS DANGEROUS TO USE AT PARTIES. AN ADEQUATE THEORY OF IMPERATIVE INFERENCE SHOULD NOT BE DANGEROUS TO USE AT PARTIES. THEREFORE HARE'S IS NOT AN ADEQUATE THEORY OF IMPERATIVE INFERENCE.

ZEMACH, EDDY M. EXISTENCE, REFERENCE, AND MEANING. PHILOSOPHIA (ISRAEL) 1,159-177 JL 71.

ACCORDING TO THE 'AXIOM OF EXISTENCE', ADOPTED IN THIS ARTICLE, TERMS WHICH DO NOT DENOTE EXISTENT ENTITIES DO NOT DENOTE AT ALL. 'PAST ENTITIES', 'FUTURE ENTITIES', 'POSSIBLE ENTITIES', 'FICTIONAL ENTITIES', ETC. DO NOT EXIST. THE CLASS OF DENOTING TERMS HAS, THEREFORE, A CHANGING MEMBERSHIP. 'NIXON' DENOTES NOW, BUT WILL FAIL TO DENOTE ONE HUNDRED YEARS FROM NOW. THE SAME IS TRUE FOR TERMS INDICATING PROPERTIES (E.G., '... IS A MISSILE'). A THEORY OF MEANING AND TRUTH IS DEVELOPED ON THE BASIS OF THIS AXIOM. A DENOTATIONLESS TERM MAY STILL BE MEANINGFUL. 'X' MEANS, IN ENGLISH, 'THE ENTITY WHICH ...' WHERE THE DOTS STAND FOR A CERTAIN CONJUNCTION OF OPEN SENTENCES KNOWN TO SPEAKERS OF ENGLISH IN VARIOUS DEGREES, FOUND IN REFERENCE BOOKS OF AUTHORITY, ETC. A STATEMENT CAN BE TRUE THROUGH EITHER CORRESPONDENCE OR ANALYTICITY. THUS 'NIXON IS THE U.S. PRESIDENT' IS (NOW) TRUE IN BOTH WAYS. 'SOCRATES WAS A PHILOSOPHER', '2+2=4', AND 'HAMLET KILLED POLONIUS' ARE ONLY ANALYTICALLY TRUE. 'POLONIUS KILLED HAMLET' IS FALSE.

ZEMACH, EDDY M. THE NATURE OF CONSCIOUSNESS. DIALECTICA 27,43-65 1973.

IN THIS ARTICLE I TRY TO SHOW WHY IT IS A CONCEPTUAL MISTAKE TO ASK, "WHAT DOES BEING CONSCIOUS OF... CONSIST IN?" AFTER HAVING EXAMINED AND REJECTED SOME VIEWS WHICH ARE SIMILAR TO MINE (RYLE'S AND MALCOLM'S) AND SOME VIEWS WHICH ARE OPPOSED TO MINE (MATERIALISM AND PHENOMENOLOGY) I PROCEED TO SHOW THAT IT IS A CONVENTION, A RULE OF A GAME (WHERE MANY OTHERS ARE POSSIBLE) TO CONSIDER SENSINGS AND APPARENT REMEMBERINGS AS WAYS OF ENCOUNTERING REAL OBJECTS. THE GAME OF GAINING KNOWLEDGE ABOUT AN EXTERNAL WORLD IS LOGICALLY INDEPENDENT OF THE GAME OF REPORTING SENSATIONS. THE QUESTION ABOUT THE NATURE OF CONSCIOUSNESS RESULTS FROM A FAILURE TO DISTINGUISH BETWEEN THESE TWO GAMES, THE INTENTIONALITY GAME AND THE SENSING GAME, AND FROM A MISTAKEN BELIEF THAT THE RULE CONNECTING THEM IS ITSELF A FACT OF NATURE. THUS, TO ASK "WHAT IS THE NATURE OF CONSCIOUSNESS?" IS LIKE ASKING, "WHAT IS THE TRUMP CARD IN FOOTBALL?"

ZEMACH, EDDY M. THE RIGHT TO QUIT. PHIL QUART 23,346-349 O 73.

THIS IS AN ANSWER TO RUDINOW'S OBJECTIONS TO MY PAPER, "IS, OUGHT, AND A GAME CALLED 'PROMISE'". I HAVE ARGUED THAT SEARLE'S OUGHT IS INDEED DERIVABLE FROM IS, BUT THIS OUGHT IS IRRELEVANT TO ETHICS. IT IS AN INTRA-INSTITUTIONAL OUGHT WHICH CANNOT COMMIT ONE TO THE INSTITUTION ITSELF NOR ADJUDICATE BETWEEN RIVAL OBLIGATIONS MANDATED BY DIFFERENT INSTITUTIONS. TO RUDINOW'S OBJECTION THAT SOME INSTITUTIONS ARE MORE MOMENTOUS THAN OTHERS I REPLY THAT THIS IS INDEED SO, BUT SEARLE CANNOT ACCOUNT FOR THIS FACT. I CONCLUDE THAT IT IS NOT THE CASE THAT ONE OUGHT TO KEEP ONE'S PROMISE BECAUSE THIS IS THE RULE OF SOME INSTITUTION, BUT THE OTHER WAY ROUND: ONE OUGHT

TO OBEY THE RULES OF SOME INSTITUTIONS BECAUSE ONE HAS PROMISED TO DO SO.

ZEMAN, J JAY. SEMANTICS FOR S4 POINT 3 POINT 2. NOTRE DAME J FORM LOG 13,454-459 O 72.

S4.3.2 IS S4 PLUS ALCLPQCMLQP; THIS PAPER DEVELOPS A CHARACTERISTIC MODEL-STRUCTURE FOR THAT SYSTEM, USING KRIPKE-TYPE METHODS. THE ACCESSIBILITY RELATION FOR THE STRUCTURE GIVES TWO KINDS OF ELEMENT, THE 'T-WORLDS' AND THE 'E-WORLDS'. THERE ARE AS MANY AS YOU LIKE OF EACH 'KIND OF WORLD'; EACH T-WORLD HAS ACCESS TO ALL THE WORLDS IN ITS MODEL, AND EACH E-WORLD HAS ACCESS TO ALL THE E-WORLDS.

ZIEMIANSKI, STANISLAW. ZWIAZEK ARGUMENTU KINETYCZNEGO Z ARGUMENTEM ENTROPOLOGICZNYM. STUD PHIL CHRIST 7,277-295 1971.

ONE FOIS ADMIS QUE LA NOTE CARACTERISTIQUE DU MOUVEMENT AU SENS STRICT C'EST A DIRE DU MOUVEMENT PHYSIQUE, C'EST LA NOUVEAUTE D'UNE PHASE POSTERIEURE DU MOUVEMENT VIS-A-VIS D'UNE PHASE ANTERIEURE, L'AUTEUR SE PROPOSE DE PROUVER QUE LE MOUVEMENT INERTE ET OSCILLATOIRE, JUSTEMENT A CAUSE DU MANQUE DE CETTE NOUVEAUTE, N'EST PAS LE MOUVEMENT QUI POURRAIT SERVIR DE POINT DE DEPART POUR L'ARGUMENT CINETIQUE. L'AUTEUR ESSAYE DE JUSTIFIER SON PROCEDE DU POINT METODOLOGIQUE, MONTRANT QUE L'ON PEUT EXPLIQUER PHILOSOPHIQUEMENT DES PHENOMENES OBJET D'UNE SCIENCE NATURELLE, ET A LA FIN DE L'ARTICLE IL PRESENTE QUELQUES OBJECTIONS ET Y REPOND. (EDITED).

ZINOVIEV, A A. DU CONCEPT D'ENSEMBLE ET DU PARADOXE D'ENSEMBLE DES ENSEMBLES NORMAUX. REV INT PHIL 25,508-511 1971.

THE PARADOX, "IF A MULTITUDE OF NORMAL MULTITUDES IS NORMAL, THEN IT IS NOT NORMAL," IS THE RESULT OF AN ERROR IN LOGIC. IN A LOGICALLY COMPLETE VIEW, THE DEFINITION OF THE TERM, "NORMAL MULTITUDE," MUST BE CONSTRUCTED THUS: IF 'A' IS THE TERM, THEN MULTITUDE 'A' IS A NORMAL MULTITUDE IF AND ONLY IF MULTITUDE 'A' IS NOT AN ELEMENT OF MULTITUDE 'A'. HERE 'A' IS A VARIABLE FOR THE TERMS. ACCORDING TO THE CONDITION OF THE DEFINITION, IT IS POSSIBLE TO SUBSTITUTE FOR 'A' ONLY A TERM INDEPENDENT OF THE GIVEN DEFINITION, WHICH THE TERM, "NORMAL MULTITUDE," IS NOT.

ZUBER, RUSZARD. A PROPOS DE LA QUESTION DITE GENERALE. DIALECTICA 26,131-137 1972.

THE GENERAL (YES-NO) QUESTION Q: 'IS IT TRUE THAT...' IS PRESUPPOSITIONALLY AMBIGUOUS: Q (S IS P) CAN HAVE EITHER S OR P AS 'ARGUMENT'. IN THE FORMER CASE ONE PRESUPPOSES 'SOMETHING HAS THE PROPERTY P' AND ONE ASKS IF THIS GIVEN PROPERTY P IS A PROPERTY OF S. IN THE LATTER CASE ONE PRESUPPOSES 'S HAS SOME PROPERTY' AND ONE ASKS IF THE GIVEN OBJECT S HAS ALSO A PROPERTY P. IT IS NOT POSSIBLE TO ASK BOTH IN THE SAME QUESTION.

ZUCKERMAN, MARTIN M. FORMATION SEQUENCES FOR PROPOSITIONAL FORMULAS. NOTRE DAME J FORM LOG 14,134-138 JA 73.

ZUCKERMAN, MARTIN M. SUMS OF AT LEAST 9 ORDINALS. NOTRE DAME J FORM LOG 14,263-268 AP 73.

LET N BE GREATER THAN OR EQUAL NINE. WE CONSIDER THOSE NUMBERS K SUCH THAT THERE ARE N ORDINALS WHICH IN ALL POSSIBLE ARRANGEMENTS YIELD K DISTINCT SUMS. LET M AND S BE, RESPECTIVELY, THE LARGEST AND THE SECOND LARGEST VALUES OF K; THEN S EQUALS M MINUS THE T'TH POWER OF 2, WHERE T IS 2, 3, OR 4. (M, S AND T DEPEND ON N). (EDITED).

ZVAN, ANTUN. ECSTASY AND HANGOVER OF A REVOLUTION. PRAXIS 475-486 1971.

ZVARA, ANDREW A. ON CLAIMING TO KNOW AND FEELING SURE. PHIL STUD 24,272-274 JL 73.

ZWART, P J. THE FLOW OF TIME. SYNTHESE 24,133-157 JL-AG 72.

THE FLOW OF TIME, IT IS ARGUED, IS THE SAME AS THE FLOW OF EVENTS. SO TIME ITSELF CAN BE DEFINED AS THE GENERALIZED RELATION OF BEFORE-AND-AFTER BETWEEN ALL EVENTS. TO THE FLOW OF TIME CAN BE ASCRIBED A RATE AND A DIRECTION, BUT BOTH CONCEPTS ARE WITHOUT REAL SIGNIFICANCE. IT IS ARGUED THAT THE DIRECTION OF TIME IS NOT CONNECTED WITH ANY OTHER PHENOMENON, SUCH AS CAUSALITY OR ENTROPY. THE SECOND LAW OF THERMODYNAMICS, EXPRESSING THAT ALL PROCESSES IN NATURE ARE IRREVERSIBLE, HAS NOTHING TO DO WITH THE UNIDIRECTIONALITY OF TIME. THE CONCEPT OF TIME REVERSAL IS SHOWN TO BE MEANINGLESS.

GUIDANCE ON THE USE OF THE BOOK REVIEW INDEX

The Book Review Index lists in alphabetical order the authors of books reviewed in philosophy journals. If the book has no author, it is listed under "_____." Each entry also includes the title of the book, the publisher, and the place and date of publication. Under each entry is listed the name of the reviewer, the journal in which the review appeared, along with the volume, pagination and date.

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